

JW Facts

Facts About Jehovah's Witnesses

Paul Grundy

Ed. Natalie Dee Cleyre

1.

Seven Times: 607 and 1914

Daniel's prophecy of the Seven Times is key to the existence of Jehovah's Witnesses. This is used to determine that Jesus started ruling in 1914 and subsequently chose the Watchtower organization in 1919 to be his sole means of salvation before the battle of Armageddon.



////////////////////////////////////

This section is divided into sections, each proving from a different angle that *Daniel 4* cannot be used to show Jesus started ruling in 1914.

1) Jerusalem Did Not Fall in 607 B.C.

Watchtower 2011, Oct 1 & Nov 1

The October and November 1st 2011 Watchtower attempt to prove that Jerusalem fell in 607, rather

than the historically accepted 587. Download in PDF format [Part 1 \(https://tinyurl.com/2y2zjm4f\)](https://tinyurl.com/2y2zjm4f) and [Part 2 \(https://tinyurl.com/vea6rcyx\)](https://tinyurl.com/vea6rcyx) of Carl Jonsson's brilliant examination of these Watchtower articles, which show the intellectual dishonesty of Watchtower by including inaccurate information and misquotes.

For the seven times to end in 1914, the Watchtower is forced to claim Jerusalem was destroyed and completely desolate in 607 B.C. However, it is universally accepted that Jerusalem was destroyed in 587 B.C. This section shows that the evidence is conclusive that Jerusalem did not fall in 607 B.C.

The Watchtower claims secular evidence regarding 587 is incorrect because it disagrees with Bible Chronology. In reality, secular evidence does not contradict Bible chronology, but rather the flawed *Watchtower interpretation* of Bible chronology.

2) Inconsistent Methodology

Discussion of the Watchtower interpretation of the Seven Times generally focuses on 607 or 587. The starting point really should be that *Daniel 4 is not an end time prophecy*. Since each prophecy in *Daniel* had only one fulfilment, there is no reason to believe *Daniel 4* should contain two prophetic messages.

Recognising that *Daniel 4* is not an end time prophecy makes the rest of the information presented somewhat redundant. However, for Jehovah's Witnesses intent on insisting that there should be a secondary application, examination of the Watchtower's interpretative methodology reveals it to be illogical and grossly inconsistent. This section dissects how the prophecy is calculated and the methodological flaws.

3) When Were the 70 Years?

The Watchtower claims historians are wrong regarding 587 B.C. because the year 607 B.C. is necessary to reconcile the Bible's claim of a 70-year period of desolation. This is incorrect, as it can be shown that the 607 B.C. fabrication is not required for the 70-year period to hold true.

4) Historical Development of the Prophecy

It is a common Witness misconception that the Watchtower was miraculously guided by holy spirit to understand that the last days were to start in 1914. In actual fact, the Watchtower interpretation of the Seven Times was taken from 19th century Second

Adventist preachers. Furthermore, the prophecy was originally used to predict the world would end in 1914.

5) Did the Last Days Start in 1914?

The Watchtower attempts to support its claim that the Last Days started in 1914 by presenting information to prove there are substantially more earthquakes, wars, famine and sickness since the start of the twentieth century. This article shows how inaccurate and dishonest such information is.

~~~~~

A person should be realistic about the ability of the Watchtower Society to interpret prophecy. To date there has been a proven time prophecy failure rate of 100%. As shown in the "Dates" section (<https://www.jwfacts.com/watchtower/1800s.php>), the Watchtower used Bible prophecy to explain that the following dates were of significance; 1780, 1799, 1829, 1844, 1846, 1872, 1874, 1875, 1878, 1880, 1881, 1891, 1906, 1910, 1915, 1920, 1921 and 1925. Every single one of these interpretations is now admitted as wrong. Even 1914 and 1918 were not fulfilled as expected and subsequently reinterpreted after the event. This does not inspire confidence that Holy Spirit guides Watchtower prophetic interpretation, or that current understanding of 1914 is correct.

## 1) 607 B.C. or 587 B.C.?

Jerusalem fell in 587 B.C. This date is accepted by virtually all relevant scholars and encyclopaedia articles, due to the support of vast volumes of historical evidence. Watchtower claims 587 B.C. is wrong and Jerusalem was destroyed in 607 B.C.E. This is highly significant for Jehovah's Witnesses, as if Jerusalem was not destroyed in 607 B.C., then Jesus' rulership did not commence in 1914, nor was Watchtower chosen in 1919.

A large weight of evidence supports 587 B.C.,<sup>1</sup> proving it impossible that Jerusalem fell in 607 B.C.. As early as 1929, Raymond Philip Dougherty's *Nabonidus and Belshazzar* (Yale University Press, p.10) wrote that the knowledge of the reign of these kings "is based upon more than two thousand dated cuneiform documents. It must therefore be accepted as the ultimate criterion in the determination of Neo-Babylonian chronological questions."

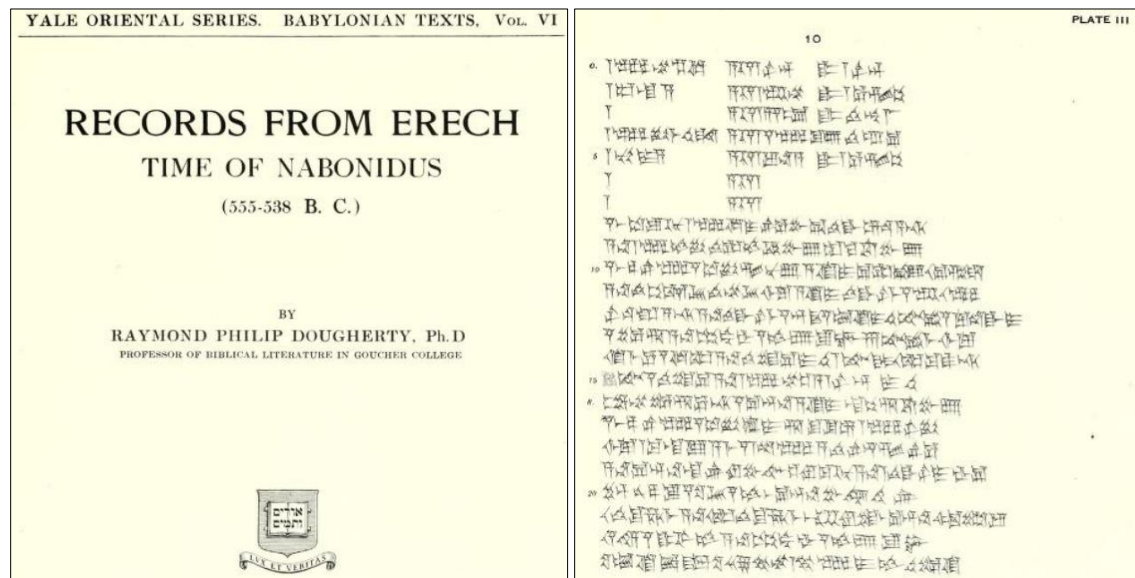
The Jewish year began in either April (Nisan – religious) or in September (Tishri – secular), and therefore does not align with our modern calendar and its January start. For this reason, the fall of Jerusalem is sometimes presented in the form 587/586 B.C.

There are numerous ways used to determine that Jerusalem fell in 587 B.C. This includes information from Ptolemy's Canon, the Nabonidus Chronicle, the ancient municipality of Harran, the Hillah stele (stone monument) and synchronization with Egyptian chronology.

The *Dictionary of Biblical Archaeology*, page 274 states “Archaeological evidence for the destruction of the kingdom in 586 B.C. comes from Jerusalem, Lachish, Tell Beit Mirsim, and other sites.” Tens of thousands of detailed Economic-administrative and legal documents have been unearthed outlining daily, monthly and yearly occurrences during the reign of the Babylonian kings.

The book *Records from Erech: Time of Nabonidus (555-538 B.C.)*

(<https://tinyurl.com/ysuxuctf>) contains two hundred and forty-six texts from the temple archives of Erech, showing the level of detail kept during those times, data useful in an accurate dating of the time period.



| Nr. | Julianischer<br>Kalender | Julian.<br>Tag | Welt-<br>zeit                  | Größe  | Halbe<br>Dauer  |      | Mond im<br>Zenith |   |
|-----|--------------------------|----------------|--------------------------------|--------|-----------------|------|-------------------|---|
|     |                          |                |                                |        | Part.           | Tot. | λ                 | φ |
|     |                          |                |                                |        |                 |      | Grade             |   |
| 901 | — 630 IV 22              | 1494 715       | 2 <sup>h</sup> 38 <sup>m</sup> | 1' 6"  | 43 <sup>m</sup> | —    | — 42 — 9          |   |
| 902 | — 630 X 16               | 1494 891       | 10 54                          | 6' 8"  | 80              | —    | — 69 + 6          |   |
| 903 | — 619 IV 11              | 1495 069       | 5 49                           | 19' 1" | 118             | 49   | — 87 — 5          |   |
| 904 | — 619 X 5                | 1495 245       | 12 31                          | 12' 0" | 121             | 52   | + 18 + 2          |   |
| 905 | — 618 III 31             | 1495 423       | 15 43                          | 8' 9"  | 99              | —    | + 124 — 1         |   |
| 906 | — 618 IX 25              | 1495 601       | 3 7                            | 6' 1"  | 76              | —    | — 50 — 3          |   |
| 907 | — 616 II 9               | 1496 103       | 14 10                          | 9' 6"  | 92              | —    | + 153 + 17        |   |
| 908 | — 616 VIII 3             | 1496 279       | 16 10                          | 6' 7"  | 79              | —    | + 120 — 20        |   |
| 909 | — 615 I 28               | 1496 457       | 23 34                          | 19' 1" | 110             | 49   | + 13 + 21         |   |
| 910 | — 615 VII 24             | 1496 634       | 5 14                           | 17' 4" | 113             | 51   | — 76 — 22         |   |

| Nr. | Julianischer<br>Kalender | Julian.<br>Tag | Welt-<br>zeit                  | Größe  | Halbe<br>Dauer  |      | Mond im<br>Zenith |   |
|-----|--------------------------|----------------|--------------------------------|--------|-----------------|------|-------------------|---|
|     |                          |                |                                |        | Part.           | Tot. | λ                 | φ |
|     |                          |                |                                |        |                 |      | Grade             |   |
| 951 | — 587 I 19               | 1506 675       | 3 <sup>h</sup> 58 <sup>m</sup> | 6' 5"  | 78 <sup>m</sup> | —    | — 54 + 21         |   |
| 952 | — 587 VII 15             | 1506 851       | 5 57                           | 10' 0" | 93              | —    | — 87 — 23         |   |
| 953 | — 586 I 8                | 1507 029       | 4 18                           | 21' 7" | 112             | 52   | — 80 + 22         |   |
| 954 | — 586 VII 4              | 1507 206       | 20 28                          | 18' 6" | 110             | 48   | + 55 + 24         |   |
| 955 | — 586 XII 28             | 1507 383       | 10 55                          | 6' 7"  | 79              | —    | — 161 + 24        |   |
| 956 | — 585 VI 24              | 1507 561       | 4 38                           | 0' 8"  | 30              | —    | — 59 — 23         |   |
| 957 | — 584 XI 7               | 1508 063       | 4 27                           | 6' 7"  | 79              | —    | — 72 + 15         |   |
| 958 | — 583 V 2                | 1508 239       | 19 34                          | 16' 1" | 107             | 41   | + 63 — 13         |   |
| 959 | — 583 X 27               | 1508 417       | 15 11                          | 21' 3" | 112             | 51   | + 127 + 11        |   |
| 960 | — 582 IV 22              | 1508 594       | 6 38                           | 11' 9" | 90              | —    | — 103 — 10        |   |

Prosopography is the study of careers and makes the Watchtower's addition of twenty years to Babylonian history unlikely due to the extending the life span of discovered Babylonians. A comparison of business people such as the Egibi business house with Watchtower chronology would require people mentioned in these records to have been working to over the age of 100. Likewise the Adad-guppi' stele would require the mother of Nabonidus to have lived until the age of 121.

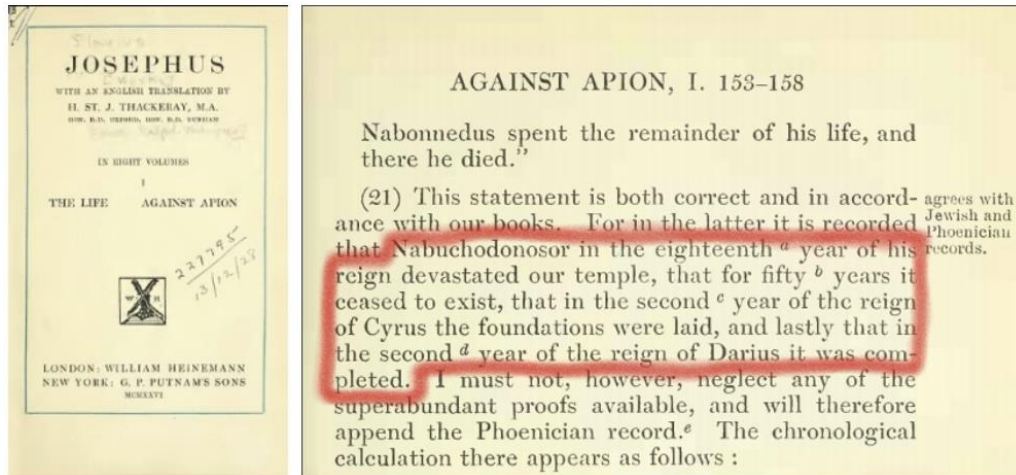
The highly predicable nature of the stars and planets makes astronomical observations invaluable in dating prior events. Babylonians placed great importance on astrology and the thousands of records uncovered prove precisely the dates for the reign of Babylonian kings. VAT 4956 provides 30 observations, 5 of which place Nebuchadnezzar's 37th year as 568/67 B.C.E., making this an absolute date. This is significant as 2 Kings 25:2,8 places "the eleventh year of King Zedekiah" in "the nineteenth year of King Nebuchadnezzar", proving beyond doubt the date for the fall of Jerusalem.

For detailed evidence from Assyrian and Babylonian records proving that Jerusalem was destroyed in 587 B.C., see the book *The Gentile Times Reconsidered* by Carl Olof Jonsson (<https://tinyurl.com/4evuuy8>).

## Josephus

Josephus is in agreement with archaeological sources and can be used to show the Jewish destruction was in 587 B.C. He states that Jerusalem was desolate for only 50 years in *Against Apion Book I*, Chapter 21:

“Nebuchadnezzar, in the eighteenth year of his reign, laid our temple desolate, and so it lay in that state of obscurity for fifty years; but that in the second year of the reign of Cyrus its foundations were laid, and it was finished again in the second year of Darius ...”



Surprisingly the Watchtower tries to use Josephus to prove Jerusalem was destroyed in 607 B.C. In the Appendix of the Watchtower publication, *Let Your Kingdom Come* it quotes Josephus' *Antiquities of the Jews Book XI*, Chapter 1 (though the quote is actually from *Book X*):

“all Judea and Jerusalem, and the temple, continued to be a desert for seventy years,”

and Josephus *Against Apion Book I*, Chapter 19:

“our city was *desolate* during the interval of seventy years, until the days of Cyrus” (italics theirs).

By emphasising the word “desolate” the Watchtower Society hides the meaning of the sentence. If the emphasis is shifted to the word *during*, it shows Josephus may have meant the city was desolate for only part of that period.

The Watchtower reasoning makes Josephus' works contradictory. There is no contradiction when understanding these passages to mean that Jerusalem was desolate

for a period of 50 years during the 70-year desolation of the nations. This then agrees with Bible prophecy, with the explanation of the 70 years above and also with history.

## Watchtower Refute

The Watchtower contrasts inspired “Bible Chronology” with uninspired “secular chronology”. It claims that the above evidence for 587 B.C. cannot be trusted, because it disagrees with Bible prophecy. More accurately, secular chronology and the year 587 B.C. conflicts with *Watchtower interpretation* of Bible prophecy, which throughout these articles is shown to be flawed.

The Watchtower relies on scholars to arrive at 607, yet paradoxically claims those same scholars are wrong.

The explanation given is that the Bible is inspired and must therefore be taken above any secular source.

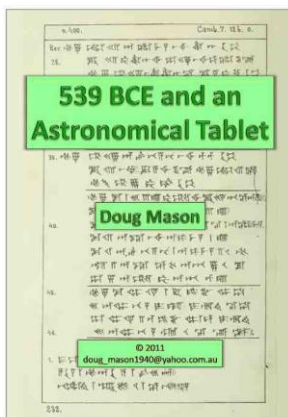
“If we follow the accurate timekeeping of Jehovah God as recorded in his Word, we see that the desolation of Judah ran from 607 to 537 B.C.E. and will thereby avoid making the mistake of the chronologers of Christendom who ignore the prophecy of the seventy years’ desolation and date Jerusalem’s destruction as occurring in 587 B.C.E. They limit the desolation of Jerusalem and the land of Judah to merely fifty years, accepting the unreliable calculations of pagan historians rather than the infallible Word of God.”

—*Watchtower* 1965 Sep 15 p.569

“However, where the interpretation of these findings conflicts with clear statements in the Bible, we accept with confidence what the Holy Scriptures say, whether on matters related to chronology or any other topic.”

—*Watchtower* 1989 Mar 15 p.22





Click on the image for a 22-page PDF that shows the Watchtower depends on the same astronomical tablets to arrive at 607 that it says are unreliable for arriving at 587.

<https://tinyurl.com/5x4rn34k>

This argument fails, because it is not a question of superiority of “Bible inspiration” over secular history, but rather of whether to accept the Watchtower’s interpretation of this Biblical passage. With the level of evidence against 607 B.C., it should serve as an alert that the Watchtower interpretation is incorrect, as is shown in a following article.

Furthermore, the Watchtower depends of secular sources for the date of 539 B.C., from which 607 B.C. is derived. In other words, the Watchtower starts with a date taken from secular sources (the 539 B.C. fall of Babylon), without acknowledging the methodology employed by the secular sources, and then applies upon it their own interpretation of Scripture.

To claim the historical evidence as wrong is both baseless and counter productive, as the Watchtower relies on these very same historical records to arrive at 607 B.C. The archaeological evidence that shows the destruction of Jerusalem was in 587 B.C. is the same evidence that the Society accepts as proof that 539 B.C. was the destruction of Babylon. The Watchtower determines 607 B.C. as the destruction of Jerusalem by accepting the historical records used to calculate when Babylon fell, and then working back 70 years from there. Archaeologists that prove when Babylon fell are the same people that have proven Jerusalem fell in 587 B.C. To undermine 587 B.C. is to also undermine 607 B.C.

For example, to arrive at 539 B.C. for Babylon’s fall, *Insight on the Scriptures* relies upon an astronomical tablet and the work of scholars Strassmaier, Kugler, Oppolzer and Gingerich, to determine that King Cambyses’ 7th regnal year was 523/522 B.C.

Since its 15th April 1964 edition, the Watchtower uses the interchangeable abbreviations B.C.E. and C.E. in place of B.C. and A.D. The term Common Era traces back to 1615, and the abbreviation C.E. to the mid-19th century. B.C.E/C.E are becoming more common since the late twentieth century out of sensitivity to non-Christians.

“A Babylonian clay tablet is helpful for connecting Babylonian chronology with Biblical chronology. This tablet contains the following astronomical information for the seventh year of Cambyses II son of Cyrus II: ... (*Inschriften von Cambyeses, König von Babylon*, by J. N. Strassmaier, Leipzig, 1890, No. 400, lines 45-48; *Sternkunde und Sterndienst in Babel*, by F. X. Kugler, Münster, 1907, Vol. I, pp. 70, 71). ... Thus, this tablet points to the spring of 523 B.C.E. as the beginning of the seventh year of Cambyses II. This is an astronomically confirmed date.”

—*Insight on the Scriptures, Volume 1: Aaron - Jehoshua* (1988) p.453

#### **“CHRONOLOGY”**

It is because of the extreme reliability of the information regarding the secular king lists that the Watchtower is able to depend on 539 B.C. as the fall of Babylon, upon which it applies simple maths to determine 607 B.C. as the fall of Jerusalem. After accepting the date calculated for the astronomical tablet from Cambyses’ 7th year, *Insight* then relies on the secular chronology, such as provided by Ptolemy’s Canon, to travel to the date of Babylon’s 539 B.C. fall.

“The date of 539 B.C.E. for the fall of Babylon can be arrived at not only by Ptolemy’s canon but by other sources as well.”

—*Insight on the Scriptures, Volume 1: Aaron - Jehoshua* (1988) p.454

#### **“CHRONOLOGY”**

Despite admitting dependance on these sources for determining their date calculations, the Watchtower contradictorily claims they are unreliable and cannot be used to calculate the fall of Jerusalem.



“Though the classical historians and the canon of Ptolemy disagree with this date [607 B.C.], valid questions can be raised about the accuracy of their writings.”

—*Watchtower* 2011 Oct 1 p.31

A further issue the Watchtower needs to address is that the line of Babylon Kings shows a period of 50 years, and hence there is a gap of 20 years that must be filled. Later it is shown they have attempted to do so by lengthening Nabonidus' reign. Alternatively, the Watchtower proposes that there may have been periods of time between these Babylonian kings when there was no king at all, despite no evidence for such a theory.

“\* Business tablets exist for all the years traditionally attributed to the Neo-Babylonian kings. When the years that these kings ruled are totaled and a calculation is made back from the last Neo-Babylonian king, Nabonidus, the date reached for the destruction of Jerusalem is 587 B.C.E. However, this method of dating works only if each king followed the other in the same year, without any breaks in between.”

—*Watchtower* 2011 Nov 1 p.24 footnote

This is an incredible admission, as it states there is available proof for 587 B.C., but a Witness must suspend the evidence for an unsupported conjecture of there being gaps. It is as if the Watchtower is challenging it be proven that there were no gaps. This is almost a classic example of “Russell’s teapot”, where a person makes a claim that is unfalsifiable and hence demands it is true, except it is worse than that, since the close alignment of all the historical evidence shows there could be no gaps, particularly not to the span of 20 years.

It is revealing that after going to great lengths to use quotes of scholars to undermine 587 B.C. and support 607 B.C., the *Watchtower* of November 1st 2011 makes the following admission in a footnote:

“\*Note: None of the secular experts quoted in this article hold that Jerusalem was destroyed in 607 B.C.E.” (p.23)

The Watchtower has no proof to support 607 B.C. as Jerusalem’s fall, other than its esoteric Biblical interpretation. Even then it must rely on historians to calculate back to that date. Nor are they able to logically counter the volumes of information that show Jerusalem fell in 587 B.C. So when it then is required to undermine these very historians it

puts itself in a contradictory position that undermines any credibility in 607 B.C. For a prophecy of such importance to the Watchtower, the onus of proof is upon them to provide legitimate support to this teaching. Yet because it is wrong, they necessarily put themselves in a position that makes it impossible to do so.

## Calculating 587 B.C. from the Watchtower

There is a large weight of evidence that can be used to prove this year wrong. As early as 1929, Raymond Philip Dougherty's *Nabonidus and Belshazzar*, (Yale University Press p.10) showed that the knowledge of the reign of these kings "is based upon more than two thousand dated cuneiform documents. It must therefore be accepted as the ultimate criterion in the determination of Neo-Babylonian chronological questions." Not surprisingly, since the Watchtower relies on historical evidence to prove when Babylon fell, information presented in the Watchtower's own journals can be used to show that 607 B.C. is wrong.

Following is a simple calculation of when Jerusalem fell, taken solely from Watchtower literature. In viewing the calculation, remember that everything goes backwards when calculating years B.C.

|                                               |                                                                                                                                                                                               |                 |
|-----------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| <b>Babylon fell</b>                           | "Babylon fell in 539 B.C." <i>"Babylon the Great Has Fallen!" God's Kingdom Rules!</i> p.184                                                                                                  | <b>539 B.C.</b> |
| <i>Plus</i> Nabonidus                         | "On the basis of cuneiform texts he is believed to have ruled some seventeen years (556-539 B.C.E.)." <i>"Aid to Bible Understanding—"Nabonidus"</i> p.1195                                   | 17 years        |
| <i>Plus</i> Labashi-Marduk                    | "Labashi-Marduk ... was a vicious boy, and within nine months he had his throat cut by an assassin." <i>"Babylon the Great Has Fallen!" God's Kingdom Rules!</i> p.184                        | 1 year          |
| <i>Plus</i> Neriglissar                       | "Neriglissar ... reigned four years." <i>"Babylon the Great Has Fallen!" God's Kingdom Rules!</i> p.184                                                                                       | 4 years         |
| <i>Plus</i> Evil-Merodach                     | "After reigning but two years King Evil-Merodach was murdered." <i>"Babylon the Great Has Fallen!" God's Kingdom Rules!</i> p.184                                                             | 2 years         |
| <i>Plus</i> Nebuchadnezzar                    | "Nebuchadnezzar ruled as king for 43 years." <i>Insight on the Scriptures, Volume 2</i> p.480                                                                                                 | 43 years        |
| <i>Equals</i> start of Nebuchadnezzar's reign | Calculated by adding above figures                                                                                                                                                            | <b>606 B.C.</b> |
| <i>Minus</i> Nebuchadnezzar's 19th year       | <i>2 Kings</i> 25:8-9 — "And in the ... nineteenth year of King Neb·u·chad·nez'zar ... the servant of the king of Babylon, came to Jerusalem. And he proceeded to burn the house of Jehovah." | 19th year       |

|                             |                          |                 |
|-----------------------------|--------------------------|-----------------|
| <b>Date for Destruction</b> | Therefore calculated as: | <b>587 B.C.</b> |
|-----------------------------|--------------------------|-----------------|

Watchtower publications can be used to show that the date of the destruction is 587 B.C. simply by adding the length of reigns of the Babylonian kings that they have given.

**“Amel-Marduk (Evil-merodach)** as the oldest son succeeded Nebuchadnezzar to the throne in **581 B.C.E.** He did a kindness to one of the Judean captives, by which kindness he unwittingly carried out Jehovah’s purpose. Second Kings 25:27-30 states: “It came about in the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month [in 580 B.C.E.], . . . Evil-merodach the king of Babylon, in the year of his becoming king, raised up the head of Jehoiachin the king of Judah out of the house of detention; and he began to speak good things with him, and then put his throne higher than the thrones of the kings that were with him in Babylon. And he took off his prison garments; and he ate bread constantly before him all the days of his life.” Jehoiachin (or Jeconiah) had seven sons in Babylonia, including Shealtiel, whose nominal son Zerubbabel became governor of rebuilt Jerusalem, and through whose line of descent Jesus Christ came.—1 Chron. 3:17-19; Hag. 1:1; 2:23; Ezra 5:1, 2; Matt. 1:12. **Evil-merodach reigned two years** and was murdered by his brother-in-law **Neriglissar, who reigned for four years**, which time he spent mainly in building operations. His underage son **Labashi-Marduk**, a vicious boy, succeeded him, and was assassinated within **nine months**. **Nabonidus**, who had served as governor of Babylon and who had been Nebuchadnezzar’s favorite son-in-law, took the throne and had a fairly glorious reign **until Babylon fell in 539 B.C.E.**”

—*Watchtower* 1965 Jan 1 p.29

This article shows that the Watchtower accepts the scholarly view of the Babylonian line of kings. Nebuchadnezzar was succeeded by:

- Evil-merodach — 2 years
- Neriglissar — 4 years
- Labashi-Marduk — 9 months
- Nabonidus — until 539 B.C.

Where the Watchtower differs with history is that it says Nebuchadnezzar gave up the

throne in 581 B.C. History shows it was in 562 B.C. Therefore, the two timelines are:

|                       | Watchtower<br>Rulership | Watchtower<br>timeline | Historical<br>Rulership | Historical<br>timeline |
|-----------------------|-------------------------|------------------------|-------------------------|------------------------|
| <b>Nebuchadnezzar</b> | 43 years                | 624 - 581              | 43 years                | 605 - 562              |
| <b>Evil-merodach</b>  | 2 years                 | 581 - 579              | 2 years                 | 562 - 560              |
| <b>Neriglissar</b>    | 4 years                 | 579 - 575              | 4 years                 | 560 - 556              |
| <b>Labashi-Marduk</b> | 9 months                | 575 - 575              | 9 months                | 556 - 556              |
| <b>Nabonidus</b>      | <b>36 years implied</b> | 575 - 539              | <b>17 years</b>         | 556 - 539              |

For the Watchtower timeline to be correct Nabonidus needs to have ruled for 36 years, yet the Society admits archaeology shows he only ruled for 17 years.

“Other investigators say this: “The Nabunaid Chronicle . . . states that Sippar fell to Persian forces VII/14/17\* (Oct. 10, 539), that Babylon fell VII/16/17 (Oct. 12), and that Cyrus entered Babylon VIII/3/17 (Oct. 29). This fixes the end of Nabunaid’s reign and the beginning of the reign of Cyrus.

[\* Footnotes]”VII/14/17”: The 7th Hebrew month Tishri, 14th day, **17th year of Nabonidus’ reign.**”

—*Watchtower* 1968 Aug 15 p.491

“Last supreme monarch of the Babylonian Empire; father of Belshazzar. On the basis of cuneiform texts he is **believed** to have ruled some **17 years** (556-539 B.C.E.). He was given to literature, art, and religion.”

—*Insight on the Scriptures, Volume 2: Jehovah - Zuzim and Index* (1988) p.457 **“NABONIDUS”**

There is a further problem created by the Watchtower timeline. The following quote goes on to say that there were *two* Nabonidus’ due to tablets showing that Nabonidus was ruling over a city in the eighth year of Nebuchadnezzar. The reason the Watchtower Society has been forced to create an unattested second Nabonidus is due to their claim that Nebuchadnezzar started ruling in 624 B.C., making Nabonidus too young to rule at that time. However, since archaeology shows Nebuchadnezzar started ruling in 605 B.C. it is perfectly acceptable for Nabonidus to have been ruling a city in 597 B.C., and still been alive in 539 B.C.

“Cuneiform tablets of the eighth year of Nebuchadnezzar (Nisan 617-Nisan 616 B.C.E.) list a certain Nabu-na’id as the one “who is over the city,” and some historians believe this is the same Nabonidus who later became king. However, this would mean that Nabonidus was a very young man when placed in such administrative position and would make him extremely aged at the fall of Babylon, some 77 years later (539 B.C.E.).”

—*Insight on the Scriptures, Volume 2: Jehovah — Zuzim and Index*  
(1988) p.457 **NABONIDUS**

It is amazing that with Watchtower information it can be shown that 607 B.C. was not the year for the fall of Jerusalem. The Bible explains what happened during this period.

2 *Kings* 24 records that Jehoiakim paid tribute to Babylon for three years. The Babylonian record confirms that this was for the three years of 604, 603 and 602 B.C., with the tribute being collected in November/December. When it came time to collect the tribute in the next year, Egypt and Judah rebelled. The Babylonian record shows that beginning in November 601 B.C., Nebuchadnezzar fought a great war with Egypt, which he barely won, with both sides suffering heavy casualties. It was when Babylon was in this weakened state that Jehoiakim rebelled against Nebuchadnezzar, as discussed at 2 *Kings* 24:1-2:

“In his days Neb·u·chad·nez’zar the king of Babylon came up, and so Je·hoi’a·kim became his servant for three years. However, he turned back and rebelled against him. And Jehovah began to send against him marauder bands of Chal·de’ans and marauder bands of Syrians and marauder bands of Mo’ab·ites and marauder bands of the sons of Am’mon, and he kept sending them against Judah to destroy it, according to Jehovah’s word that he had spoken by means of his servants the prophets.”

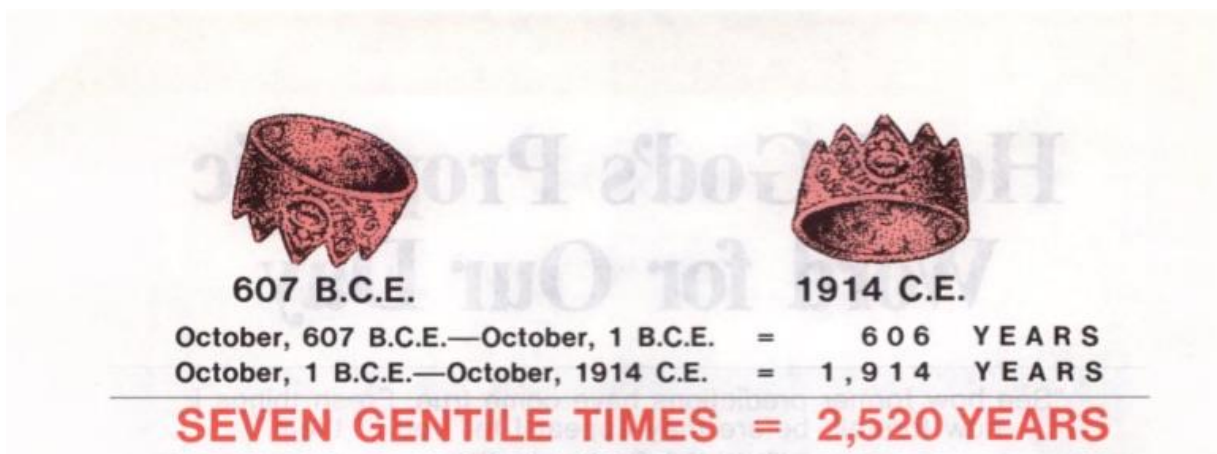
As Nebuchadnezzar was personally at war in Egypt, his vassal kingdoms of Syro-Palestine were used to punish Jerusalem for Jehoiakim’s rebellion. The destruction they inflicted upon Judah in November/December 601 B.C. was severe enough that it was said to have fulfilled the words of the prophets that Jerusalem would be destroyed. This was the first destruction of Jerusalem by Babylon. The well-known second and final destruction of Jerusalem by Babylon was over thirteen years later in 587 B.C.

601 B.C. could be used as the date of the destruction of Jerusalem, though generally the date of 587 B.C. is used as this is when it was totally destroyed. In either case 607 B.C. is unsupported. If the Society decided to use either of these dates, then they would have to move the start of the Last Days to either 1920 or 1934.

## 2) Inconsistent Watchtower Methodology

There are numerous issues and inconsistencies with how Watchtower interprets the Seven Times. The major issue with how Watchtower arrives at 1914 is that Jerusalem did not fall in 607 B.C., as discussed above at 607 B.C. or 587 B.C.? However, even if the assumption is made that 607 B.C. is correct, Watchtower's interpretation fails at a number of other levels.

- There is no reason to believe *Daniel* 4 has two fulfillments
- 606 B.C. or 607 B.C.
- 539 B.C. or 537 B.C.
- July or October
- 70 Weeks and the 7 Times
- 360 Day "Prophetic Year" for a Solar Year



### ***Daniel* 4 — No Second Fulfilment**

Each prophecy in *Daniel* had only one fulfilment, as seen in the following list. However, the Watchtower claims *Daniel* 4:9-32 should have two fulfillments.

- *Daniel 2*: An immense image representing kingdoms
- *Daniel 4*: The “seven times” representing what befell Nebuchadnezzar — **(and 1914?)**
- *Daniel 5*: Writing on the wall foretelling Babylon’s immediate destruction
- *Daniel 7*: Four beasts being 4 world powers
- *Daniel 9*: Seventy weeks and the Messiah
- *Daniel 11*: Kings of the North and South

Why attempt to impose upon *Daniel 4* a second fulfilment, when all other *Daniel* prophecies had but one fulfilment? The dream was fulfilled on Nebuchadnezzar. *Daniel 2* discusses an image with a head of gold, breast of silver, and so forth, showing the Babylonian king his kingdom would be followed by others. *Daniel 3* is part of the sequence. Nebuchadnezzar builds the image he dreamt about, but this time it is gold from head to toe. In *Daniel 4*, Nebuchadnezzar behaves as a beast for 7 times. The key to this chapter is the end statement, where Nebuchadnezzar acknowledges that God owns the kingdoms and that Nebuchadnezzar only rules because God gave him that right. End of story. There is no basis for a secondary fulfilment. Nor is there any logic to the Watchtower connection, which uses the debasement of a heathen king to symbolise the debasement of God’s people.

### ***Daniel 4:9-32***

#### ***New World Translation***

““O Bel-te-shaz’zar the chief of the magic-practicing priests, because I myself well know that the spirit of the holy gods is in you and that there is no secret at all that is troubling you, tell [me] the visions of my dream that I have beheld and its interpretation.

<sup>10</sup>““Now the visions of my head upon my bed I happened to be beholding, and, look! a tree in the midst of the earth, the height of which was immense. <sup>11</sup>The tree grew up and became strong, and its very height finally reached the heavens, and it was visible to the extremity of the whole earth. <sup>12</sup>Its foliage was fair, and its fruit was abundant, and there was food for all on it. Under it the beast of the field would seek shade, and on its boughs the birds of the heavens would dwell, and from it all flesh would feed itself.

<sup>13</sup>““I continued beholding in the visions of my head upon my bed, and, look! a watcher, even a holy

one, coming down from the heavens themselves.<sup>14</sup> He was calling out loudly, and this is what he was saying: “CHOP the tree down, and cut off its boughs. SHAKE off its foliage, and scatter its fruitage. Let the beast flee from under it, and the birds from its boughs.<sup>15</sup> However, LEAVE its rootstock itself in the earth, even with a banding of iron and of copper, among the grass of the field; and with the dew of the heavens let it be wet, and with the beast let its portion be among the vegetation of the earth.<sup>16</sup> Let its heart be changed from that of mankind, and let the heart of a beast be given to it, and let seven times pass over it.<sup>17</sup> By the decree of watchers the thing is, and [by] the saying of holy ones the request is, to the intent that people living may know that the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it and he sets up over it even the lowliest one of mankind.”

<sup>18</sup> “‘This was the dream that I myself, King Neb·u·chad·nez’zar, beheld; and you yourself, O Bel·te·shaz’zar, say what the interpretation is, forasmuch as all the [other] wise men of my kingdom are un able to make known to me the interpretation itself. But you are competent, because the spirit of holy gods is in you.’

<sup>19</sup> “At that time Daniel himself, whose name is Bel·te·shaz’zar, was astonished for a moment, and his very thoughts began to frighten him. “The king was answering and saying, ‘O Bel·te·shaz’zar, do not let the dream and the interpretation themselves frighten you.’ “Bel·te·shaz’zar was answering and saying, ‘O my lord, may the dream [apply] to those hating you, and its interpretation to your adversaries.

<sup>20</sup> “‘The tree that you beheld, that grew great and became strong and the height of which finally reached the heavens and which was visible to all the earth,<sup>21</sup> and the foliage of which was fair, and the fruit of which was abundant, and on which there was food for all; under which the beasts of the field would dwell, and on the boughs of which the birds of the heavens would reside,<sup>22</sup> it is you, O king, because you have grown great and become strong, and your grandeur has grown great and reached to the heavens, and your rulership to the extremity of the earth.

<sup>23</sup> “‘And because the king beheld a watcher, even a holy one, coming down from the heavens, who was also saying: “CHOP the tree down, and RUIN it. However, LEAVE its rootstock itself in the earth, but with a banding of iron and of copper, among the grass of the field, and with the dew of the heavens let it become wet, and with the beasts of the field let its portion be until seven times themselves pass over it,”<sup>24</sup> this is the interpretation, O king, and the decree of the Most High is that which must befall my lord the king.<sup>25</sup> And you they will be driving away from men, and with the beasts of the field your dwelling will come to be, and the vegetation is what they will give even to you to eat just like bulls; and with the dew of the heavens you yourself will be getting wet, and seven times themselves will pass over you, until you know that the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it.

<sup>26</sup> “ ‘And because they said to leave the rootstock of the tree, your kingdom will be sure to you after you know that the heavens are ruling.<sup>27</sup> Therefore, O king, may my counsel seem good to you, and remove your own sins by righteousness, and your iniquity by showing mercy to the poor ones. Maybe there will occur a lengthening of your prosperity.’”

<sup>28</sup> All this befell Neb·u·chad·nez’zar the king.



<sup>29</sup> At the end of twelve lunar months he happened to be walking upon the royal palace of Babylon.

<sup>30</sup> The king was answering and saying: “Is not this Babylon the Great, that I myself have built for the royal house with the strength of my might and for the dignity of my majesty?”

<sup>31</sup> While the word was yet in the king’s mouth, there was a voice that fell from the heavens: “To you it is being said, O Neb·u·chad·nez’zar the king, ‘The kingdom itself has gone away from you,  
<sup>32</sup> and from mankind they are driving even you away, and with the beasts of the field your dwelling will be. Vegetation they will give even to you to eat just like bulls, and seven times themselves will pass over you, until you know that the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it.’”

The Watchtower claims *Daniel 4* prophesied the *Gentile Times of the Nations*, a period of time Jehovah did not have a kingly ruler. This extends from the end of God’s rulership through the Jews in 607 B.C., until God re-established his Kingdom in heaven in 1914. The Gentile Times are the 2,520-year period in-between.

The interpretation of the secondary fulfilment goes as follows:

- The cutting down of the tree represents the destruction of the Kingdom of Judah by Nebuchadnezzar in 607 B.C.
- The “seven times” constitute 2,520 days, 7 years of only 360 days each
- The “principle” of “a day for a year” converts 2,520 days to 2,520 years
- The 2,520 years of the Gentile Times ended in 1914, coinciding with the start of Jesus’ heavenly rulership

| 1914 —A Year Marked by Bible Chronology and World Events                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Chronology</b> <ul style="list-style-type: none"> <li>■ Bible foretold period of “seven times,” after which God would give world rulership to the one he chose (Daniel 4:3-17)</li> <li>■ “Seven times” = 2,520 years (Compare Revelation 11:2, 3; 12:6, 14; Ezekiel 4:6.)</li> <li>■ Beginning of “seven times”: 607 B.C.E. (Ezekiel 21:25-27; Luke 21:24)</li> <li>■ End of “seven times”: 1914 C.E.<br/>Jesus Christ was then enthroned in heaven, began to rule amid his enemies (Psalm 110:1, 2)<br/>Satan was ousted from heaven; woe to mankind (Revelation 12:7-12)<br/>Last days began (2 Timothy 3:1-5)</li> </ul> | <b>Events Foretold to Mark Last Days</b> <ul style="list-style-type: none"> <li>■ War (First world war began in 1914; peace has never really returned)</li> <li>■ Famine (Now claims some 40 million lives per year)</li> <li>■ Disease epidemics (Despite advanced scientific research)</li> <li>■ Earthquakes (On an average, about 20 times as many major ones per year since 1914)</li> <li>■ Fear (Of crime, economic collapse, nuclear annihilation)</li> </ul> |

**Present wicked world to be destroyed by God before the generation that saw 1914 passes away (Matthew 24:3-34; Luke 21:7-32)**

The term **Gentile Times** does not appear in *Daniel 4*, in fact it never appears in the *New World Translation of the Holy Scriptures*, yet is used over 500 times in the Watchtower during the 50 years between 1950 and 2002. The Watchtower bases its core kingdom message on a prophecy that is given a second fulfilment without precedence, based on a term it never uses. With such an eisegesis approach to interpretation, it is easy to see how Watchtower interprets the Bible to say whatever it wants it to say.

It takes significant imagination to deduce *Daniel 4* should point to our time. There is no indication of a second fulfilment, no reference to the Israelites and no use of the terms Gentile Times or Last Days. Despite this, the prophecy of the seven times is the lynch pin of the Watchtower belief structure, as it is the only Scripture used to indicate that Jesus started ruling specifically in the year 1914.

Even if *Daniel 4* was to have a secondary fulfilment, each aspect of the Watchtower calculation is based on misconceptions, discussed in detail throughout this section.

## 606 B.C. or 607 B.C.

Russell believed the seventy years ended in 536 B.C. He counted back 70 years to 606 B.C., and claimed this was when Jerusalem was destroyed and the Seven Times commenced.

“THE SEVENTY YEARS OF DESOLATION.

This brings us to the period of the desolation of the land, which lasted seventy years, and was ended by the restoration of its people from Babylon, in the first year of Cyrus, **B.C. 536** ...”

—*Studies in the Scriptures, Series II—The Time Is at Hand* p.51

THE BEGINNING OF GENTILE TIMES, 606 B. C.

Our Lord's words, "until the *times*\* of the Gentiles be fulfilled," imply that the times of the Gentiles must have a definitely appointed limit ; because an unlimited, indefinite period could not be said to be fulfilled. So, then, Gentile rule had a beginning, will last for a *fixed time*, and will end at the time appointed.

\* The Greek word here rendered "times" is *kairos*, which signifies a *fixed time*. It is the same word translated "times" in the following passages: Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:26. The word "seasons" in Acts 1:7 is from the same Greek word.

*Times of the Gentiles.*

79

The beginning of these Gentile Times is clearly located by the Scriptures. Hence, if they furnish us the length *also* of the fixed period, or lease of Gentile dominion, we can know positively just when it will terminate. The Bible does furnish this fixed period, which must be fulfilled; but it was furnished in such a way that it could not be understood when written, nor until the lapse of time and the events of history had shed their light upon it; and even then, only by those who were watching and who were not overcharged by the cares of the world.

The Bible evidence is clear and strong that the "Times of the Gentiles" is a period of 2520 years, from the year B. C. 606 to and including A. D. 1914. This lease of universal dominion to Gentile governments, as we have already

*Studies in the Scriptures, Series II—The Time Is at Hand pp.78-79*

Under the rulership of Rutherford, it continued to be stated that Jerusalem fell in 606 B.C., with this year used as the basis for calculating 1914.

"It seems to be well settled now in the minds of the anointed that the Gentile Times, which began in **606 B.C.**, ended in 1914: ..."

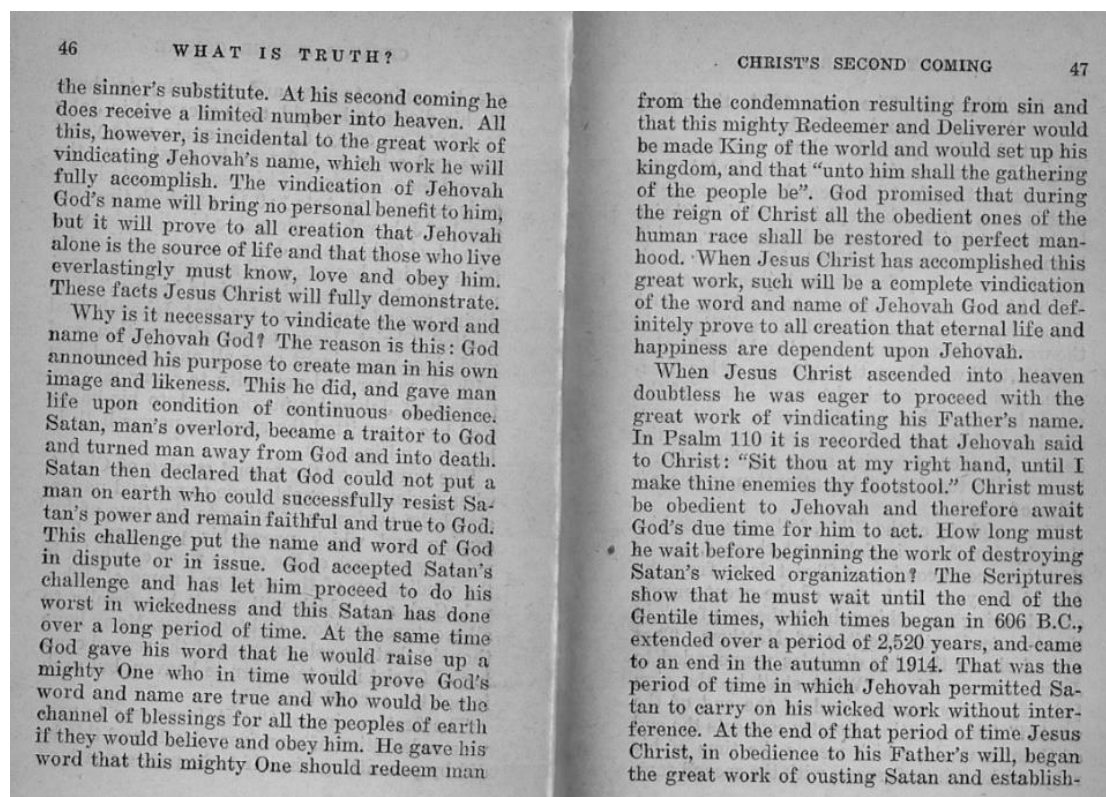
—*Watchtower* 1925 Mar 1 p.67

‘It seems to be well settled now in the minds of the anointed that the Gentile Times, which began 606 B. C., ended in 1914; that the devil became the god of the entire world when Israel was cast off, and that with the coming of 1914 the devil’s privilege of ruling the world without interference ceased. The physical facts are consistent with these conclusions.

*What is Truth*, published in 1932 with Rutherford listed as the author, states:

“The Scriptures show that he must wait until the end of the Gentile times, which times began in 606 B.C., extended over a period of 2,520 years, and came to an end in the autumn of 1914.”

—*What is Truth* (1932) p.47

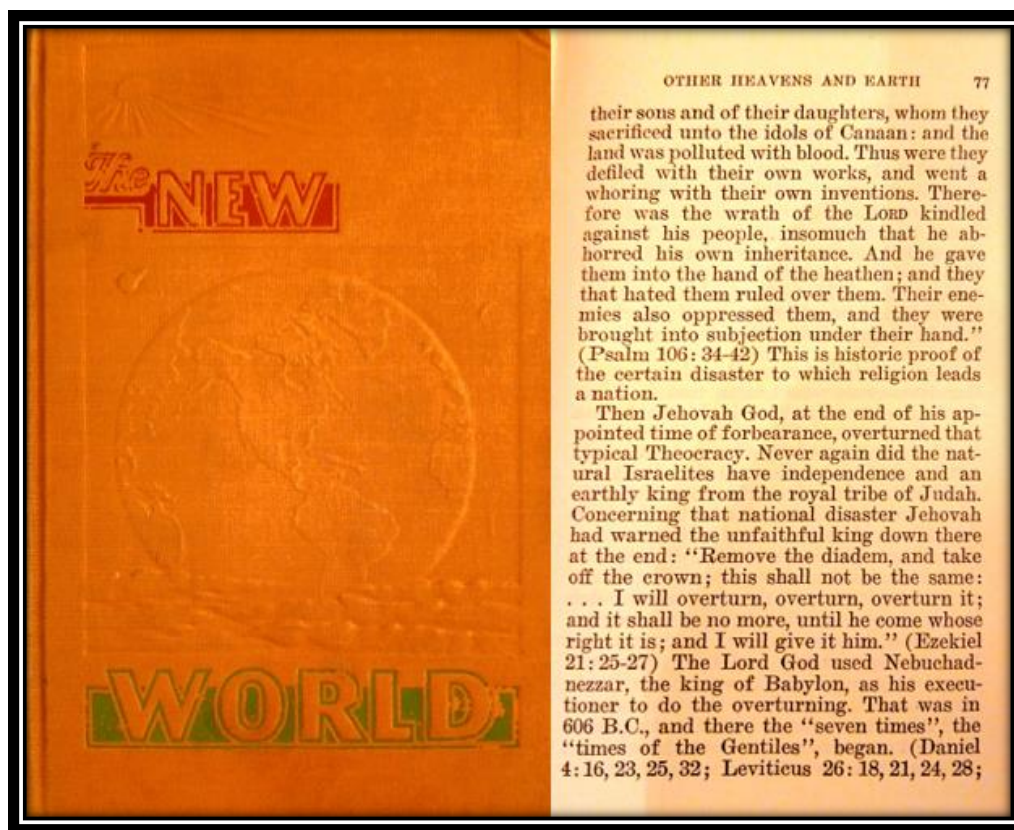




*The New World*, published in 1942, still used 606 B.C. as the fall of Jerusalem.

“The Lord God used Nebuchadnezzar, the king of Babylon, as his executioner to do the overturning. That was in 606 B.C., and there the “seven times”, the “times of the Gentiles”, began.”

—*The New World* (1942) p.77



It wasn't until 1943, a year after the death of Rutherford, that Watchtower admitted its calculations for the 2,520 years were inaccurate, because they had incorrectly factored a year zero between B.C. and A.D. Rectifying this error meant that the Gentile Times started in 1915.

Since Watchtower had spent decades adamantly defending their calculations for the timeline around the destruction of Jerusalem, why isn't 1915 now used as the start of the Last Days? With so much vested interest in 1914, Watchtower leaders simultaneously changed the year they claimed Jerusalem fell from 606 B.C. to 607 B.C., and hence retain 1914. This required ending the seventy years in 537 B.C., instead of 536 B.C.

“Providentially, those Bible Students had not realized that there is no zero year between “B.C.” and “A.D.” Later, when research made it necessary to adjust B.C. 606 to 607 B.C.E., the zero year was also eliminated, so that the prediction held good at “A.D. 1914.”

— See “*The Truth Shall Make You Free*,” published by the Watch Tower Society in 1943, page 239.”

—*Revelation—Its Grand Climax at Hand!* (1988) p.105

Such an arbitrary move from 606 to 607, and 536 to 537, is only possible because the Watchtower does not deem it necessary to substantiate any of these years with historical proof. In fact, it uses these years despite significant evidence to the contrary, because 1914 is a critical foundation to the claim they alone were chosen in that year by Christ. If the Governing Body were to admit they lie about what Watchtower foretold was going to happen in 1914, and that 1914 has no historical or Scriptural basis, would undermine the faith of many of their followers.

Understanding that Watchtower arrived at 607 B.C.E. before it arrived at 537 B.C.E. helps identify the dishonesty in the following claim.

“That historical information is important to us in determining the beginning of “the appointed times of the nations.” Since the 70 years of desolation for Judah and Jerusalem ended in 537 B.C.E., they began in 607 B.C.E.”

—“*Let Your Kingdom Come*” (1981) p.137

As the previous quotes show, 607 B.C.E. was decided as important before Watchtower started to say the desolation was in 537 B.C.E., and not the other way around as “*Let your Kingdom Come*” implies.

The difficulty with this move was that by the 1940’s historians had proven that Babylon fell in 539 B.C., so it is interesting to see how Watchtower stretches this, out of the necessity of upholding 607 B.C.E., to 537 B.C.E.

## **539 B.C. or 537 B.C.**

The Watchtower Society concurs that 539 B.C. is a pivotal year historically. However, when it changed the fall of Babylon from 536 B.C. to 539 B.C. it only moved the end of the

70-year period back to 537 B.C. To retain 607 and hence 1914, it concocts that the Jews arrived back in their homeland in 537 B.C.E.

““Thus, by the Fall of 537 BCE, the Jews had returned to Jerusalem to restore true worship. ... There is strong evidence — and most scholars agree — that the Jewish exiles were back in their homeland by 537 B.C.E.”  
—*Watchtower* 2011 Oct 1 pp.28,31

The Watchtower feels free to make this unsubstantiated assertion without providing the backing of any evidence. It is not known when the Jews first arrived back in their homeland. It is just as simple to assert that the first Jews returned in 538 B.C.E or in 536 B.C.E, as many do.

The writer of *2 Chronicles* and the writer of *Ezra* state that Cyrus released all captives some time during his first year. Babylon fell after the start of the civil year, which began Tishri 1 (September 27, 539 BCE, Julian). This means that his first year began on either the following Nisan 1 (March 24, 538 BCE) or Tishri 1 (September 17, 538 BCE). Some Bible writers use the Nisan calendar while others use the Tishri calendar, with evidence from *Nehemiah* suggesting the writer of *Ezra-Nehemiah* used the Tishri calendar.

*2 Chronicles* and *Ezra* do not state whether the decree was made by Cyrus early during his first year, or at its end. If he made it on March 24, 538 and the people took off immediately for the 4-month journey, settled in their towns and then walked to Jerusalem they could reach there by Tishri 1 (September 17, 538 BCE). Perhaps Cyrus made his declaration at the very end of his first year, and assuming his first year commenced Tishri 1 538, the Returnees would not get to Jerusalem until 536 B.C.E. No one knows, and the writers of *Chronicles* and *Ezra* show no interest in identifying the year.

The religious focus of Ezra made him deeply concerned at naming the people who made the journey, authenticating their genealogy, identifying their religious roles, and specifying their offerings towards the temple work. The only timing provided by Ezra was to the first day of the seventh month (Tishri), because of the religious significance of that day and of that month. Tishri marks the start of the civil year when several major religious celebrations take place, such as Yom Kippur.

It is revealing that the Bible writers did not provide information by which to date the Jews return to Jerusalem. This places the Watchtower in a position where it is required to guess at a year that is critical for determining their most fundamental doctrine.

A more significant problem with the claim of 537 is that the Bible shows the 70 years did not end with the return of the Jews, but rather at the destruction of Babylon in 539

B.C. *Jeremiah* 25:12 states the seventy years were fulfilled when Babylon is destroyed, not in an estimated year for the Jewish homecoming.

*Jeremiah* 25:12 — “And it must occur that when seventy years have been fulfilled I shall call to account against the king of Babylon and against that nation,’ is the utterance of Jehovah, ‘their error, even against the land of the Chal-de’ans, and I will make it desolate wastes to time indefinite.”

## July or October

Many Jehovah’s Witnesses believe the start of World War One marked the end of the Gentile times and the start of the Last Days. After being cast from heaven, Satan set about creating “woe for the earth” (Rev 12:12) by starting the Great War, a clear indication he was now confined to the earth. This is incorrect, as World War One commenced over two months before the Gentile Times supposedly ended.

The events of 2nd October 1914 are unusual to consider now that over a century has passed.

“That was a highly interesting time because a few of us seriously thought we were going to heaven during the first week of that October.... Quite a few delegates stayed at Bethel, and, of course, members of the headquarters staff were present at the breakfast table on Friday morning, **October 2**. Everyone was seated when Brother Russell entered. As usual, he said cheerily, “Good morning, all.” But this particular morning was different. Instead of proceeding promptly to his seat, he clapped his hands and joyfully announced: “The Gentile times have ended; their kings have had their day.” “How we clapped our hands!” exclaims Cora Merrill. Brother Macmillan admitted: “We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that, really.” Sister Merrill adds: “After a brief pause he [Russell] said: ‘Anyone disappointed? I’m not. Everything is moving right on schedule!’ Again we clapped our hands.”“

—1975 *Yearbook of Jehovah’s Witnesses* pp.72,73

“*Let your Kingdom Come*” outlines how Watchtower derived October 2.



“Historians calculate that Babylon fell in early October of the year 539 B.C.E. ... The inspired historical account tells us that the Jews responded readily to Cyrus’ decree, so that “when the seventh month arrived the sons of Israel were in their cities.” (Ezra 3:1) By our calendar that would be October, 537 B.C.E., which date therefore marks the completion of the foretold 70 years of desolation.”

—*“Let your Kingdom Come”* (1981) p.136

The correlation is vague at best, since the Gentile Times is not said to start 537 B.C.E. but rather 70 years earlier in 607 B.C.E.

More importantly, World War One began two months prior to this, generally considered to have been July 28. The start of World War One therefore cannot be used by Jehovah’s Witnesses as a sign of Jesus’ “presence”, as it began prior to the Last Days.

In my pioneer school it was explained that World War One was Satan’s ‘smoke screen’ to divert attention from Jesus coming Kingdom. This does not make sense as Jesus’ kingdom is presently invisible. There was nothing happening on earth that required “smoke screening”. Neither does this reasoning have Scriptural backing, as *Revelation* says there would be woe for the earth and for the sea after Satan is cast down, not beforehand.

Most are unaware World War One started before the Gentile Times are said to have ended, and Watchtower does not alert to this fact, using World War One to support the Gentile Times started in 1914.

“The major fulfillment of that prophecy started with the desolating of the kingdom of Judah, which is indicated by Bible evidence to have been completed by October 607 B.C.E. Revelation 12:6, 14 shows that 3½ times amounts to 1,260 days; hence, seven times (twice that number) must be 2,520 days. Reckoning “a day for a year,” we arrive at 2,520 years as the duration of the “seven times.” (Ezekiel 4:6) Therefore, Christ Jesus began his heavenly rule in the latter part of 1914. The erupting of the **first world war** in that year marked “a beginning of pangs of distress” that have continued to plague mankind.”

—*Revelation—Its Grand Climax at Hand!* (1988) pp.22-24

## 70 Weeks and the 7 Times

The 70 Weeks is a prophecy of Daniel used to indicate the time Jesus was to start his ministry. Some Witnesses have expressed to me they trust the interpretation of the Seven Times because it is determined using same methodology as Daniel's prophecy of the 70 Weeks.

This reasoning is without substance, as the calculation of the two prophecies varies considerably. The commonality between the two is that both use the formula of replacing a day for a year. After that the methodologies part ways.

**Unique Interpretation:** The Watchtower accepts the Christian understanding that the 70 Weeks pointed to Jesus. On the other hand, the Watchtower interpretation of the Seven Times is only adhered to by a small number of sects that trace their roots back to the 1800's Adventist movement.

**Unique Secondary Fulfilment:** The Watchtower agrees that the prophecy of the Seventy Weeks has only one fulfilment - the coming of the Messiah - whereas it claims the Seven Times should have two applications. The seven times clearly was fulfilled with the 7-year madness of King Nebuchadnezzar, the Watchtower is one of few religions that attempt to apply a secondary meaning to it.

**Inconsistent Time Frame:** The length of seventy weeks is easily calculated as being 490 days, and then a 'day for a year' is applied to extend it to 490 years. The seven times is not calculated in this method. By cross referencing to other scriptures a 'time' is said to represent a lunar 360-day year. The Watchtower inconsistently chooses when to apply a 360-day year or a 365-day year depending on the outcome they wish to achieve. (see "Revelation and Daniel Prophecy", <https://www.jwfacts.com/watchtower/revelation-daniel-prophetic-interpretation.php>.) In the seven times a lunar calendar is used to arrive at 2520 years, but then this is applied to a solar calendar to arrive at 1914.

**Unverifiable:** Jesus was visibly present at the time indicated by the prophecy of the 70 weeks and so the fulfilment is verifiable. The fulfilment of the 7 times is now said to have occurred invisibly, and as such was unnoticed by anyone other than the followers of Russell's teachings and unverifiable even by them.

## 360-Day "Prophetic Year" for a Solar Year

The principle of "a day for a year" was used regularly by Russell but is only occasionally adhered to in Rutherford's prophetic calculations. For instance, the *Daniel* prophecies of 1260, 1290 and 1355 days are all currently said to signify a day for a day, not a day for a

year. Previously, Russell had interpreted these same prophecies with the concept of a day for a year, with results completely unrelated to current interpretation.

The 2,520 years are calculated by using a 360-day “prophetic calendar”, supported by comparing a “time” from *Daniel* with *Revelation*. However, the Watchtower then applies the 2,520 years determined from a 360-day year to a 365.2425-day solar calendar to arrive at 1914. This is 2,556 “prophetic years”. The Gregorian solar calendar the Watchtower depends upon for its calculations was not introduced until 1582 A.D.

Some scholars prefer consistent use of a “prophetic” calendar and convert 2,520 lunar years to 907,200 days. 907,200 days from 607 B.C. ended in 1878 A.D., a significant Adventist year.

It does not necessarily follow that a “prophetic year” is 360 days, as this is not a term found in the Bible, but a later product of Biblical interpretation. A lunar year is 354.37 days (12 x 29.53 days). Most ancient calendars based on the moon are lunisolar, as intercalary additions are required to stop them wandering across seasons. Ancient Judea had two different calendars, a 354-day lunisolar calendar that is still in use today as the traditional Hebrew calendar, and a 364-day schematic priestly calendar used by Enochic and Essene Judaism. The schematic calendar is considered sabbatical as 364 days is divisible by 7. To arrive at a 360-day year requires using a 364-day year and removing the four epagomenal days; the two solstices and the two equinoxes.

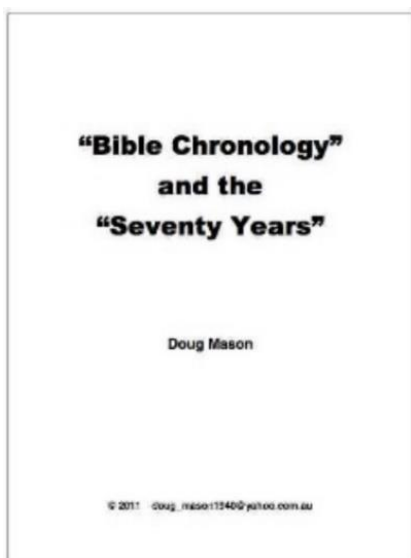
### **3) When were the 70 years?**

Watchtower claims Bible prophecy would be compromised if Jerusalem did not fall in 607 B.C. This is not the case, and other Christian Groups reconcile the 70-year period within the historically accurate timeframe of 587 B.C.

As there is no reason to believe *Daniel* 4 has two fulfillments, the precise start and end of the seventy-year period is not of particular importance to most people. However, for the sake of Watchtower followers, it is important to understand how the 70 years can be reconciled with 587 B.C., whilst remaining faithful to Bible statements.

Several Bible authors refer to a 70-year period, and close reading shows the possibility of more than one 70-year period. The 70 years can be seen within the concept of a Babylonian timeframe or a Jewish one. Furthermore, there is no reason that the 70-year period need be applied literally.

## Babylonian Timeframe



Click on the link for a 22-page PDF providing detailed explanation of when the 70 years started and ended: <https://www.jwfacts.com/pdf/bible-chronology-seventy-years.pdf>.

The 70 years can be viewed from a Babylonian perspective, including their domination of the nations. *Jeremiah* 25 applies a 70-year period to both the surrounding nations and Jerusalem.

*Jeremiah* 25:11-12 — “And all this land must become a devastated place, an object of astonishment, and **these nations** will have to serve the king of Babylon **seventy years.**’ And it must occur that when seventy years have been fulfilled I shall call to account against the king of Babylon and against that nation,’ is the utterance of Jehovah, ‘their error, even against the land of the Chal-de’ans, and I will make it desolate wastes to time indefinite.”

This shows the 70 years were the entire period the Babylonians were conquering “these nations”, and the period of vassalage to the Babylonians. *Jeremiah* 25 ends the 70 years with the “account against the King of Babylon”. The Babylonians dominated for a seventy-year period from their defeat of Assyria in 609 B.C., to their fall in 539 B.C.

*Jeremiah* 29:10 concurs with this. In a number of translations, this verse links the completion of the 70 years with Babylon.

“This is what the LORD says: “When seventy years are completed **for Babylon**, I will come to you and fulfill my gracious promise to bring you back to this place.”

—*New International Version* — see also *ESV, NASB, RSV, ASV and DBY*.

## Jewish Timeframe

The 70 years can be viewed within the concept of a Jewish timeframe. *Zechariah* 1:12, *Zechariah* 7:4-5, *2 Chronicles* 36:20-23 and *Daniel* 9:2 all refer to 70-year periods.

*Daniel* 9:2 — “In the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, [namely,] seventy years.”

Daniel may be indicating the period from the first destruction of Jerusalem in 601 B.C.

In the *New World Translation*, *Jeremiah* 29:10 refers to Israelites spending 70 years *at* Babylon. Reading from verse 1 indicates this includes the time period when the Israelites were taken to Babylon prior to the destruction of Jerusalem. Historians conclude this occurred in the year 605 B.C. when Daniel and his companions were taken.

Alternately, 70 years could refer to the time period between the destruction of the first temple in 586 B.C. and the completion of the second temple in 515 B.C. The temple was completed more than 20 years after the return from Babylon.

Whatever the case these, none of these periods point to 607 B.C. and yet Bible prophecy can continue to hold true, whilst accepting well supported secular history. Considering *Daniel* 4 is not an end time prophecy, there is no relevance to the precise start and end dates of the 70 years.

## Figurative Timeframe

Watchtower claims that the 70-year period of Tyre's desolation was figurative, but the 70-year period of Jerusalem's desolation had to be literal.

In its Hebrew connotation, the number 70 can be used to represent completeness or universality. It is not necessary for the 70 years of devastation to be a literal period of time.

Consider the enlightening piece of Watchtower reasoning for why the 70-year desolation of Tyre was not literal.

“Isaiah goes on to prophesy: “It must occur in that day that Tyre must be forgotten seventy years, the same as the days of one king.” (Isaiah 23:15a) He says: “These nations will have to serve the king of Babylon seventy years.” (Jeremiah 25:8-17, 22, 27) True, the island-city of Tyre is not subject to Babylon for a full 70 years, since the Babylonian Empire falls in 539 B.C.E. Evidently, the 70 years represents the period of Babylonia’s greatest domination-when the Babylonian royal dynasty boasts of having lifted its throne even above “the stars of God.”

—*Isaiah’s Prophecy—Light for All Mankind Volume 1* (2000) p. 253

There is no reason that this same reasoning could not be applied to Jerusalem. If the seventy years of Tyre was not a literal 70 years, then the 70 years for Jerusalem does not need to be taken literally. This inconsistency between Watchtower reasoning for Tyre and Jerusalem identify the bona fide reason the Watchtower rejects 587 B.C. is purely that it undermines their basis for 1914.

#### **4) Historical Development of the Interpretation**

Holy spirit did not reveal an understanding of the seven times to Pastor Russell. It was promoted throughout the 1800’s prior to Russell by John Aquila Brown, William Miller, E. B. Elliott, Robert Seeley, Joseph Seiss and Barbour.

It is a common Witness misconception that Watchtower was miraculously guided by holy spirit to understand that the last days were to start in 1914. This is because Watchtower encourages this belief amongst its members.

“Charles Taze Russell and his fellow Bible students realized decades earlier that 1914 would mark the end of the Gentile Times, or the appointed times of the nations.”

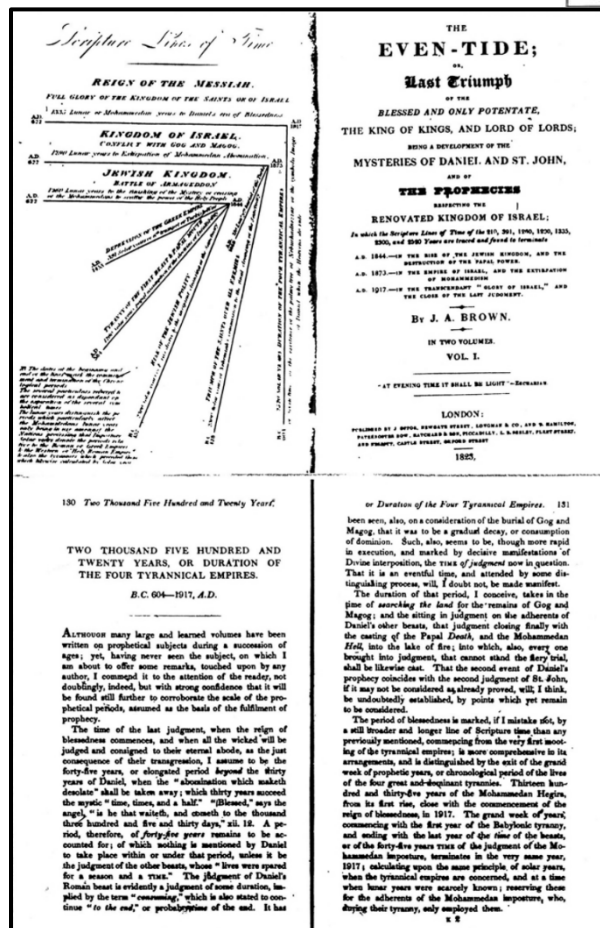
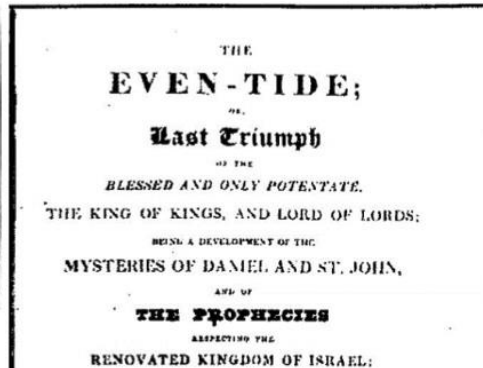
—*Revelation—Its Grand Climax at Hand!* (1988) p.105

Russell didn’t “realise” this teaching, this was a Second Adventist teaching, a movement that Russell became involved in during the 1870s.

In 1823, John Aquila Brown published in *The Even-Tide* that the “seven times” of *Daniel 4* were prophetic of 2,520 years, running from the beginning of Nebuchadnezzar’s reign in 604 B.C. to 1917 A.D. He did not equate this to the end of the Gentile Times (See Appendix 1).



▲ John Aquila Brown



In the 1830's, a farmer named William Miller explained that a number of prophecies were to conclude in 1843, and so came to the conclusion that *Daniel 4* was also to end in 1843. To do so, he claimed the seven times started when Manasseh was taken as a captive to Babylon in 677 B.C. This was to signify the 'time of the end', the destruction of Babylon and when the dead would be raised. Apollos Hale and Sylvester Bliss corrected this date by removing the year zero that Miller had used in the calculation, promoting the time of the end to the year 1844. At Miller's suggestion, Samuel Snow calculated that the end would arrive on October 22. This was to correspond with the tenth day of the seventh Jewish month, the Day of Atonement for the year 1844. Rather than using the current Jewish calendar he used an older calendar invented by the Karaite Jews. Jehovah's Witnesses still use the Karaite calendar in their calculations, including for the date of the memorial.



### The “1843” chart







**THE VISIONS OF DANIEL & JOHN**  
and their Chronology.  
Published by O. NICHOLS  
DORCHESTER  
1844

**BABYLON.**  
The first vision of the four great kingdoms.  
The first vision of the four great kingdoms.  
The first vision of the four great kingdoms.

**MEDIA AND PERSIA.**  
The second vision of the four great kingdoms.  
The second vision of the four great kingdoms.  
The second vision of the four great kingdoms.

**GRECIA.**  
The third vision of the four great kingdoms.  
The third vision of the four great kingdoms.  
The third vision of the four great kingdoms.

**PAGAN ROME.**  
The fourth vision of the four great kingdoms.  
The fourth vision of the four great kingdoms.  
The fourth vision of the four great kingdoms.

**PAPAL ROME.**  
The fifth vision of the four great kingdoms.  
The fifth vision of the four great kingdoms.  
The fifth vision of the four great kingdoms.

**MAHOMETANS.**  
The sixth vision of the four great kingdoms.  
The sixth vision of the four great kingdoms.  
The sixth vision of the four great kingdoms.

**THE OTTOMAN SUPREMACY CEASED.**  
The seventh vision of the four great kingdoms.  
The seventh vision of the four great kingdoms.  
The seventh vision of the four great kingdoms.

**IMAGE OF PAPACY.**  
The eighth vision of the four great kingdoms.  
The eighth vision of the four great kingdoms.  
The eighth vision of the four great kingdoms.

**EXPLANATION OF THE TIME.**  
The ninth vision of the four great kingdoms.  
The ninth vision of the four great kingdoms.  
The ninth vision of the four great kingdoms.

**THE VISIONS OF DANIEL & JOHN**  
and their Chronology.  
Published by O. NICHOLS  
DORCHESTER  
1844

**BABYLON.**  
The first vision of the four great kingdoms.  
The first vision of the four great kingdoms.  
The first vision of the four great kingdoms.

**MEDIA AND PERSIA.**  
The second vision of the four great kingdoms.  
The second vision of the four great kingdoms.  
The second vision of the four great kingdoms.

**GRECIA.**  
The third vision of the four great kingdoms.  
The third vision of the four great kingdoms.  
The third vision of the four great kingdoms.

**PAGAN ROME.**  
The fourth vision of the four great kingdoms.  
The fourth vision of the four great kingdoms.  
The fourth vision of the four great kingdoms.

**PAPAL ROME.**  
The fifth vision of the four great kingdoms.  
The fifth vision of the four great kingdoms.  
The fifth vision of the four great kingdoms.

**MAHOMETANS.**  
The sixth vision of the four great kingdoms.  
The sixth vision of the four great kingdoms.  
The sixth vision of the four great kingdoms.

**THE OTTOMAN SUPREMACY CEASED.**  
The seventh vision of the four great kingdoms.  
The seventh vision of the four great kingdoms.  
The seventh vision of the four great kingdoms.

**IMAGE OF PAPACY.**  
The eighth vision of the four great kingdoms.  
The eighth vision of the four great kingdoms.  
The eighth vision of the four great kingdoms.

**EXPLANATION OF THE TIME.**  
The ninth vision of the four great kingdoms.  
The ninth vision of the four great kingdoms.  
The ninth vision of the four great kingdoms.

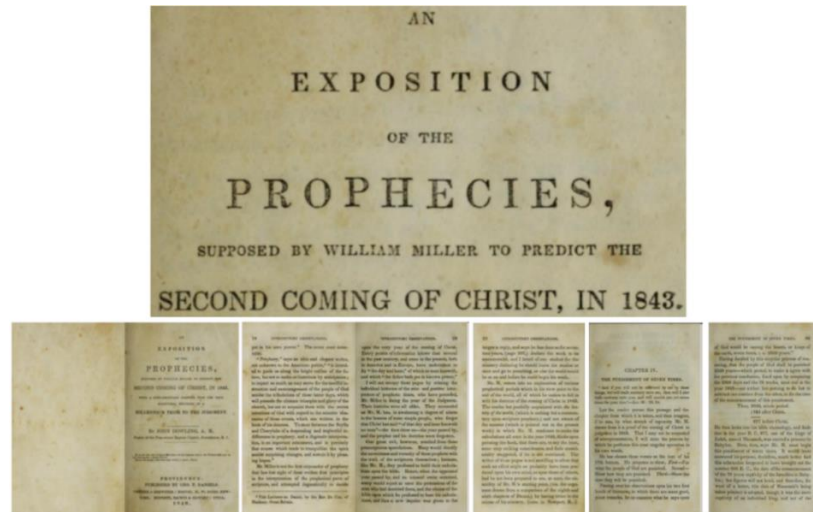




all meet in the year 1843, thinks upon perusing the book that there are, to say the least, some very striking coincidences, and feels considerably staggered, if he is not convinced. ...

Let the reader peruse this passage and the chapter [Leviticus 26] from which it is taken, and then imagine, if he can, by what stretch of ingenuity Mr. M. draws from it a proof of the coming of Christ to judgment in 1843. ...

He then looks into his bible chronology, and finds that in the year B. C. 677, one of the kings of Judah, named Manasseh, was carried a prisoner to Babylon. Here, then, says Mr. M., must begin this punishment of seven times."



Mr Miller is not the first expounder of prophecy that has attempted dogmatically to decide

INTRODUCTORY OBSERVATIONS. 19 upon the very year of the coming of Christ.

I will not occupy these pages by relating the individual histories of the wise and positive interpreters of prophetic times, who have preceded, Mr. Miller in fixing the year of the Judgment. Their histories were all alike. They succeeded as Mr. M. has, in awakening a degree of alarm in the bosoms of some simple people, who forgot that Christ has said "of that day and hour knoweth no man"—the time drew on—the year passed by, and the prophet and his doctrine were forgotten.

The reader but partially acquainted with the history of the world, (which is nothing but a commentary upon scripture prophecy,) and not aware of the manner (which is pointed out in the present work) in which Mr. M. continues to make his calculations all meet in the year 1843, thinks upon perusing the book, that there are, to say the least, some very striking coincidences, and feels considerably staggered, if he is not convinced.

LET the reader peruse this passage and the chapter from which it is taken, and then imagine, if he can, by what stretch of ingenuity Mr. M. draws from it a proof of the coming of Christ to judgment in 1843.

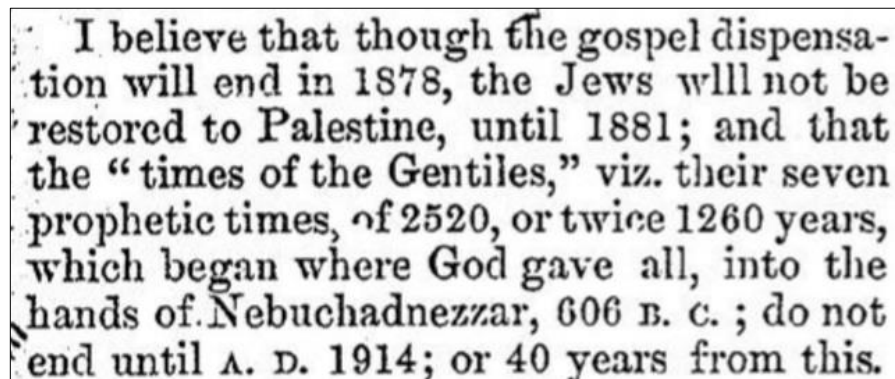
He then looks into his bible chronology, and finds that in the year B. C. 677, one of the kings of Judah, named Manasseh, was carried a prisoner to Babylon. Here, then, says Mr. M. must begin this punishment of seven times.

When 1844 proved to be false prophecy it was reworked by Second Adventists, such as Barbour. The start date was moved to 606 B.C., based on an incorrect date for the destruction of Jerusalem, to end in 1914 A.D.

*The Herald of the Morning*, edited by Barbour, Cogswell and Paton, stated in 1875:

“I believe that though the gospel dispensation will end in 1878, the Jews will not be restored to Palestine, until 1881; and that the “times of the Gentiles,” viz. their seven prophetic times, of 2520, or twice 1260 years, which began where God gave all, into the hands of Nebuchadnezzar, 606 B. C.; do not end until A. D. 1914; or 40 years from this.”

—*The Herald of the Morning* 1875 Sep (see **Appendix 3** for full article)



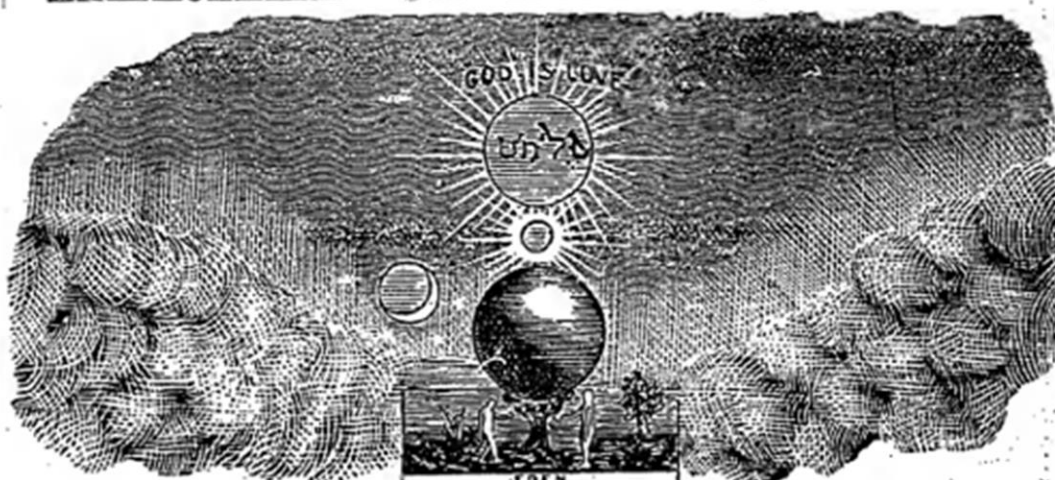
I believe that though the gospel dispensation will end in 1878, the Jews will not be restored to Palestine, until 1881; and that the “times of the Gentiles,” viz. their seven prophetic times, of 2520, or twice 1260 years, which began where God gave all, into the hands of Nebuchadnezzar, 606 B. C. ; do not end until A. D. 1914; or 40 years from this.

Vol. 3.

SEPTEMBER, 1875.

No. 4.

# HERALD OF THE MORNING.



The seed of the woman shall

Come thou and all thy

Now the Lord had said to  
thy country; into a land that  
thee shall all families of

And ye shall be unto Me

"Take off the diadem;  
I will overturn, over-turn  
it shall be no  
He come whose  
and I will give

**D. COGSWELL,**  
Dansville, N. Y.,  
*Corresponding*



bruise the serpent's head.

house, into the ark.

Abram, get thee out of  
I will shew thee; and in  
the earth be blessed.

a kingdom of priests.

remove the crown:  
overturn it, and  
more until  
right it is;  
it Him."

**J. H. PATON,**  
Almont, Mich.  
*Editors.*



**N. H. BARBOUR, Editor, ROCHESTER N. Y.**

One Copy, per annum, 60 Cents;

Four Copies, to one address, \$2.00.

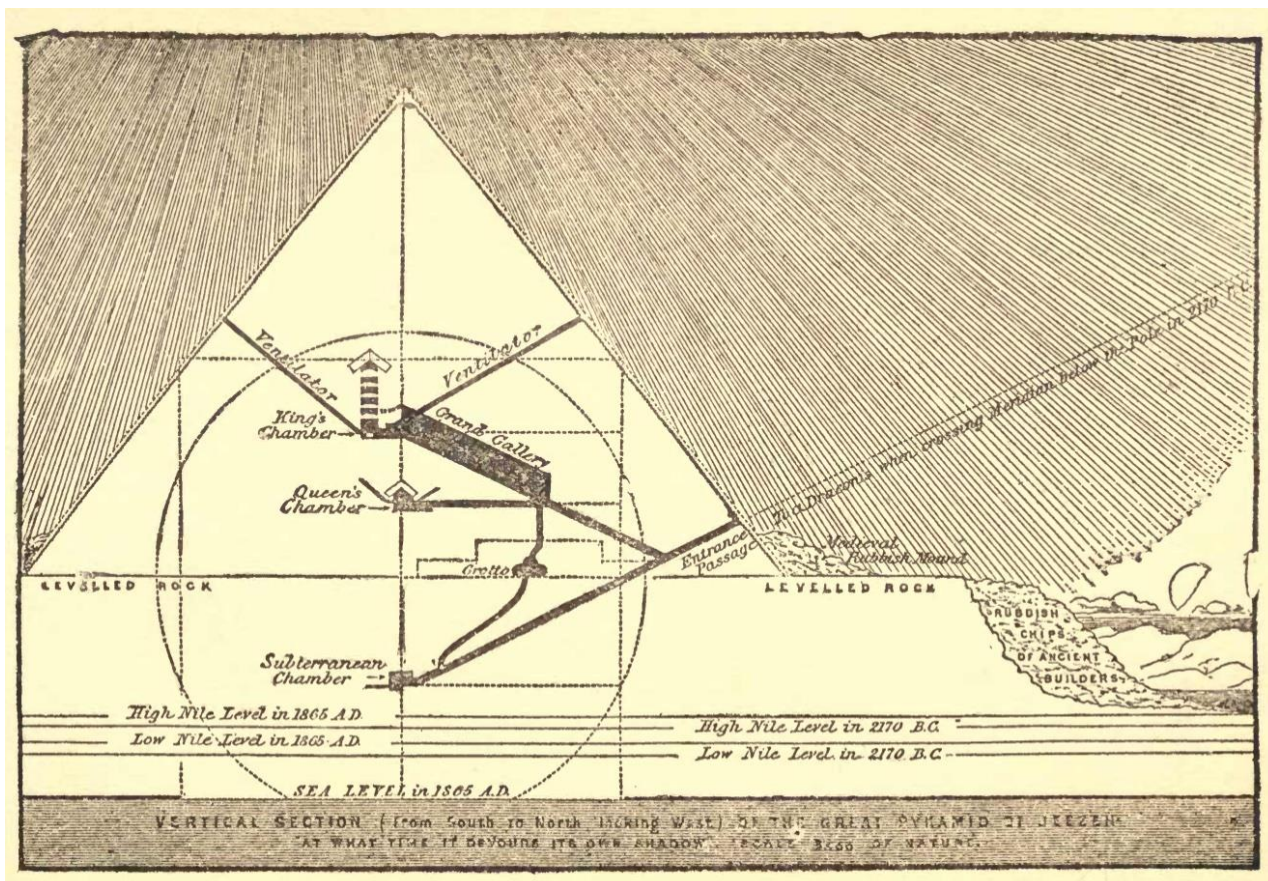


Barbour wrote that the measurement of the great pyramid confirmed that the Gentile times would end in 1914.

“... this 33 inches added to the measure of the grand gallery floor 1881, make 1914, the date of the end of “the times of the Gentiles.”

—*The Herald of the Morning* 1876 Jan (see **Appendix 3** for full article)

Russell became aware of Barbour in 1876, and joined with him in publishing his doctrines. It was from Barbour that Russell took the idea that *Daniel 4* is an end time prophecy, with the Gentile times expected to herald the conclusion of Armageddon, and that measurements of the great pyramid could be used to calculate prophetic fulfilment, all pointing to 1914.



*Studies in the Scriptures, Series III—Thy Kingdom Come* (1911 ed.) preceding title page



“We find it to be 3457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A.D. 1915 as making the beginning of the period of trouble; for 1542 years B.C. plus 1915 years A.D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation—no, not ever shall be afterward.”

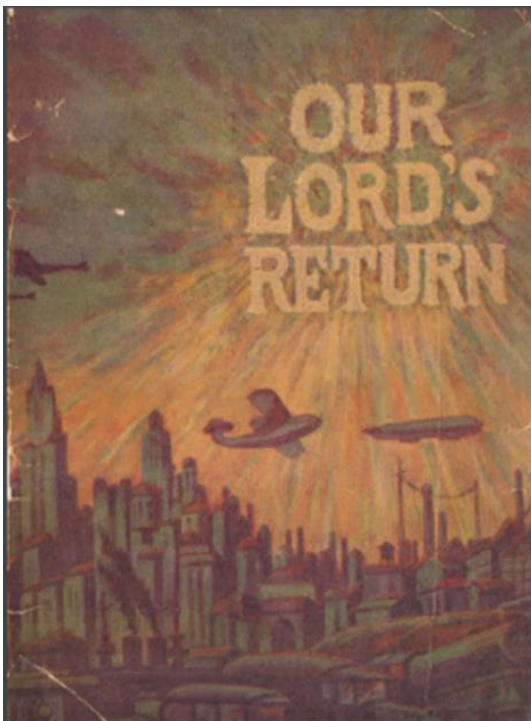
—*Studies in the Scriptures*, Series III—*Thy Kingdom Come* p.342

## Did the Watchtower Predict 1914 or 1874?

Current Watchtower publications are not transparent about the history of their interpretation of 1914. Russell and Rutherford believed that Jesus’ invisible presence started in 1874. The end of the Gentile times in 1914 was to signify God’s *visible* rulership returning to earth.

“Our Lord, the appointed King, is now **present since October 1874**, A.D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his **kingly office** dates from April **1878**, A.D.”

—*Studies in the Scriptures*, Series IV—*The Day of Vengeance* (1897) p.621



“The Scriptural proof is that the second **presence** of the Lord Jesus Christ began in **1874 A.D.**”

—J.F. Rutherford, *Prophecy* (1929) p.65

“From **1874 onward** is the time of the Lord’s second presence, as above stated his circumstantial evidence fulfilling prophecy is what constitutes the physical facts, and is proof corroborative of the Lord’s presence since 1874. ... His presence beginning in 1874, he has carried on his harvest work from 1874 forward”

—*Our Lord’s Return* (1929) pp.27, 33, 37

It was not until the *Golden Age* 1930 p.503 that Rutherford stated for the first time that Christ's return and "presence" were 1914, instead of 1874.

Knowing this, it is eye opening to find Watchtower articles dishonestly claiming that the Organization always understood that 1914 was the year that began Jesus' presence and rulership.

"Why, then, do the nations not realize and accept the approach of this climax of judgment? It is because they have not heeded the world wide advertising of Christ's return and his second Presence. Since long before World War I Jehovah's witnesses pointed to 1914 as the time for this great event to occur." — *Watchtower* 1954 Jun 15 p.370

"... a prophecy providentially caused sincere 19th-century Bible students to be in expectation. By linking the "seven times" of Daniel 4:25 with "the times of the Gentiles", they anticipated that Christ would receive Kingdom power in 1914." — *Watchtower* 1998 Sep 15 p.15

(For additional quotes see the chapter on **1914** below under "Changed Teachings")

What do the preceding mistruths suggest about the honesty and integrity of the Watchtower? If the Watchtower has no qualms about falsifying its own history, it should come as no surprise that they ignore the facts about the date 607 B.C.E. as well.

The original expectation that Jesus returned invisibly in 1874, and that the end of the Gentile times in 1914 would mark his kingdom's visible return was far more logical than the current view that it started invisibly in 1914. If the prophecy of the seven times was to signify the time that the end of God's visible rulership ended, then it would also be expected that it was to signify the time God's visible rulership would return to replace the kings of the earth. With the current interpretation, there is no way to prove whether or not God's invisible kingdom has begun ruling.

With the failure for the world's end to eventuate in 1914, most Adventist groups came to recognise that *Daniel* 4 was not intended to have a second prophetic fulfilment and stopped referring to it.

Over the last century there has been an accumulation of evidence that proves beyond doubt that the destruction of Jerusalem occurred between 586 and 587 B.C. An objective reading of the Bible and history accepts this without issue. The Watchtower Society has a

vested interest in 1914 and hence 607 B.C., and so stringently attempts to dismiss any evidence to the contrary.

*Daniel 4* is the only Scripture used by the Watchtower to specifically pinpoint 1914 as the year Jesus started to rule. If the Watchtower misapplies *Daniel 4*, there is no reason to think that the Last Days began October 2nd 1914. Related to this topic is whether the signs of Jesus' presence indicate the Last Days started in 1914.

## 5) Did the Last Days Start in 1914?

Jehovah's Witnesses believe the "Last Days" commenced in 1914, a period of time leading up to Armageddon. Evidence are a supposed increase in pandemics, famine, war, earthquakes and crime since 1914. For more than 100 years since, every time there is a disaster, Jehovah's Witnesses are besides themselves that Armageddon is about to occur. This section shows these conditions have not become worse since 1914, and in most ways have *greatly improved*, and that Watchtower resorts to presenting inaccurate and misleading information to support its claims otherwise. Let's examine if there has been an increase in these events since 1914.

Watchtower picks the specific categories war, pestilence, famine, food shortages and earthquakes as markers of the last days, based on the sign of Jesus presence in *Matthew 24:7*, and the imagery of the Four Horsemen in *Revelation 6*.



This section examines how the prevalence of these signs since 1914 compare to previous centuries, along with the accuracy of Watchtower comments regarding these topics.

- The Best Time in All History to be Alive!
- Pestilence — The Pale Horse
- Famine — The Black Horse
- War — The Fiery Coloured Horse
- Earthquakes
- Lawlessness
- Population Increase
- The Last Day of the Last Days
- When Did the Last Days Begin?

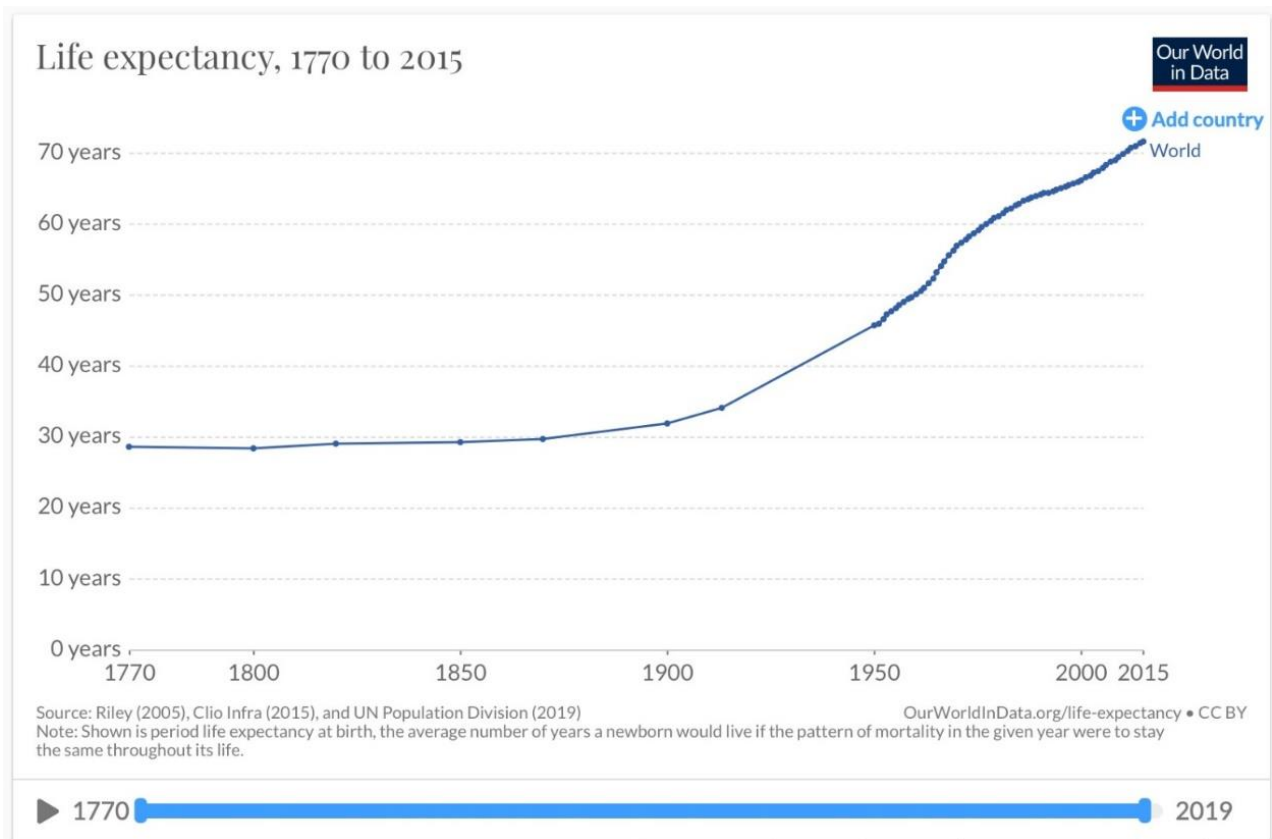
## The Best Time in All History to be Alive!

Before starting, it is important to have a reality check about the period we live in. It is common to suffer from illness and financial stress and at times feel overwhelmed by life's anxieties. But these do not make this the worst time in history to be alive, or indicate these are the last days.

Imagine living in any other period in history. What century would you rather have been born in?

Prior to the development of modern medicine 200 years ago, childbirth carried a high risk of the child or mother dying? Diseases that are now curable led to death and pandemics continued for centuries? War carried on unabated, with civilians routinely raped and murdered? Photos from as little as a century ago show the majority of people living in squalor compared with today's standards.

Technological advances since the industrial revolution have resulted in *dramatic improvement* in the quality of life, readily identifiable by global life expectancy at birth rising from 28.5 years in 1800 to 68 years in 2007 (James C. Riley, *Rising Life Expectancy: A Global History*).



This is due to factors including a lower proportion of war related deaths, medical technology, better distribution of food during famine and greater preparedness for natural disasters such as earthquakes.

Living standards have improved across a vast range of measures. The following 55 second video shows the incredible improvement in the areas of child mortality, life expectancy, GDP, women's education, access to water and basic sanitation since the year 1900.

**<https://www.jwfacts.com/video/living-standards-since-1900-toddrjones.mp4>**

Watchtower's constant claims that humans are suffering through the most difficult living circumstances in all history since 1914 is based on either ignorance, or carefully crafted deception. Rather than appreciate how much safer and more enjoyable life is than in centuries past, it is sad Jehovah's Witnesses are required to wallow in the negative conviction that they are living in the most shocking of times, longingly waiting for this "worldly system" to end.

This article looks at the facts about pestilence, famine, war, earthquakes and lawlessness since 1914. It may come as a surprise that the suffering from every single one of these areas has seen significant declines over the last century.

## Pestilence — The Pale Horse

Pestilence, another word for an epidemic, has scourged mankind throughout human history. For example, between 310 and 312 A.D. plague killed up to 99% of people in the Northwestern provinces of China. (Richard Abanes, *End-Time Visions: The Road to Armageddon* p.274) Between 1346 and 1720 Europe suffered a plague on average every 6 years, often affecting over 30% of the population. During the 1800's, five Cholera pandemics killed over 40 million people ([https://en.wikipedia.org/wiki/History\\_of\\_cholera](https://en.wikipedia.org/wiki/History_of_cholera)), with some estimates ranging as high as 100 million deaths.<sup>2</sup>

The most fatal pandemic of all time was the black (bubonic) plague, which killed 75 million people in Europe between 1347-51 (<http://www.abc.net.au/science/articles/2008/01/29/2149185.htm> 29 Jan 2008), and up to 200 million in the 14th century. (<http://news.bbc.co.uk/2/hi/health/1576875.stm> 3 Oct 2001). The Black Death was a "500-year-long pandemic." ("The cause of the Black Death finally identified by researchers" [Aug 17, 2022: Sandra Jacob, Max Planck Institute for Evolutionary Anthropology])



Image: Plaque Quayside Cafe Weymouth England



The “black horse” didn’t start to ride in 1914. In fact, the effects of pestilence have reduced dramatically since the 20th century due to medical advances. Whilst globalisation can hasten the spread of an epidemic to other countries, and hence be called a pandemic, medical science has greatly minimised the rate of infections and death. An article entitled “Pestilence History of Public Health” in the *Encyclopaedia Britannica* 2002 states:

“In terms of disease, the Middle Ages can be regarded as beginning with the plague of 542 and ending with the Black Death (bubonic plague) of 1348. Diseases in epidemic proportions included leprosy, bubonic plague, smallpox, tuberculosis, scabies, erysipelas, anthrax, trachoma, sweating sickness, and dancing mania. ... The development of microbiology and immunology had immense consequences for community health. ... Evidence of the effectiveness of this new phase of public health may be seen in statistics of immunization against diphtheria-in New York City the mortality rate due to diphtheria fell from 785 per 100,000 in 1894 to 1.1 per 100,000 in 1940.”

Something as simple as knowing to wash hands with soap only became a practice after the existence of germs became commonly accepted in the 1850’s. Vaccinations became common in the mid 1900’s, leading to dramatic decreases in deaths from polio, diphtheria, tetanus, anthrax, cholera, plague, typhoid and tuberculosis.

Watchtower attempts to prove pestilence has increased since 1914, but since this is not the case, it has been forced to resort to peddling misinformation. *You Can Live Forever in Paradise on Earth* (1982) made the sensational claim that the Spanish flu was the deadliest ever.

“Right after World War I more people died of the Spanish flu than had died of any disease epidemic in the history of mankind. The death toll was some *21 million people!*” (p.151)

This false statement is undermined by an earlier *Watchtower* article.

“The article notes that the sixth-century plague of Justinian “supposedly claimed 100 million lives-but it endured for 50 years.” The 14th-century bubonic plague was said to have taken 62 million lives world wide, but it lasted for three years.”

—*Watchtower* 1977 Jun 15 p.359



*You Can Live Forever in Paradise on Earth* contained additional false reasoning in an attempt to make heart trouble and cancer a part of Jesus' sign.

"Yet pestilence and disease continue to rage. Millions die each year from heart trouble and cancer."

—*You Can Live Forever in Paradise on Earth* (1982) p.151



*You Can Live Forever in Paradise on Earth* (1982) p.151

At Luke 21:11 the physician Luke used the Greek word *loimoi* as part of the sign. *Loimoi* refers to an infectious malady or pestilence as separate from the words *nosos* (disease) or *malakia* (sickness). Therefore, Jesus was not referring to an increase in heart disease and cancer.

Medical advances against pestilence and disease have resulted in significant increases in life expectancy over the last 100 years. A working paper from the Australian National University, states:

"The average length of human life has roughly doubled over the last 200 years. Most of this increase took place over the last 100 years. In Australia, life expectancy at birth was 57 years in 1901-1910 and increased to 80

years in 2000. During the early part of the century, the greatest gains were due to reductions in mortality from infectious and parasitic diseases at young ages, while during the later part reduced mortality from chronic diseases at middle and older ages was the dominant factor.”

—Heather Booth & Leonie Tickle, “Beyond Three Score Years and Ten: Prospects for Longevity in Australia,” *People and Place*, vol. 12, no. 1 (January 2004): 15.



*Revelation—Its Grand Climax Now at Hand!* (1988) p.97

## **Famine — The Black Horse**

The Watchtower has regularly (and incorrectly) claimed that the greatest famines of all time have occurred post 1914.

“And in the wake of World War I came the greatest famine of all history.”

—*"Let Your Kingdom Come"* (1981) p.122

"Shortly after World War I China had the biggest famine it ever had..."

—*From Paradise Lost to Paradise Regained* (1958) p.181



*From Paradise Lost to Paradise Regained* (1958) p.181

These comments are entirely false. Apparently, they refer to the following famines.

"In 1921, famine brought death to some 5 million people in the U.S.S.R. In 1929, famine caused an estimated 3 million deaths in China. In the 1930's, 5 million died of hunger in the U.S.S.R. Just a few years ago prolonged drought in countries bordering the Sahara Desert resulted in countless refugees and up to 100,000 deaths."

—*Watchtower* 1983 Apr 15 pp.5-6

Once again Watchtower resorts to distorting reality to support its 1914 theory. Famine related deaths since 1914 pale into insignificance compared to prior centuries. During the 2000 years prior to World War I, the world had a terrible history of famine, with many thousands of famines being referenced by researchers such as F. Curschmann, L. Delisle and A. Schultz. To indicate how numerous famine was prior to 1914, and how much greater their affect, consider the following:

- China 1876 — 9 million deaths
- India 1876-78 — 5 million deaths
- Persia 1871-73 — 1.5 million deaths
- India 1865-66 — 3 million deaths
- China 1849 — 14 million deaths
- Ireland 1846 — 1 million deaths
- India 1769-70 — 10+ million deaths
- France 1709 — 1 million deaths

During the 1800's alone, over 100 million Chinese died from famine. Reports abound of people from China, India, Ireland and England resorting to cannibalism (including of their own children) in an attempt to survive.

Famine has dramatically decreased since 1914, as can be seen comparing the above figures regarding the 1800s with the 1983 Watchtower figures for the 1900s. India and China have virtually eradicated famine over the last 50 years. During the early 1980's, charities managed to limit deaths in drought-stricken Africa to 1 million. Since then, a combination of advanced crop technology and global charity efforts make famine related deaths in the millions unheard of.

The article "Global Hunger: Calamitous famine eradicated in last 50 years" by the Associated Press, 12 October 2015, shows how striking the reduction in famine has been.

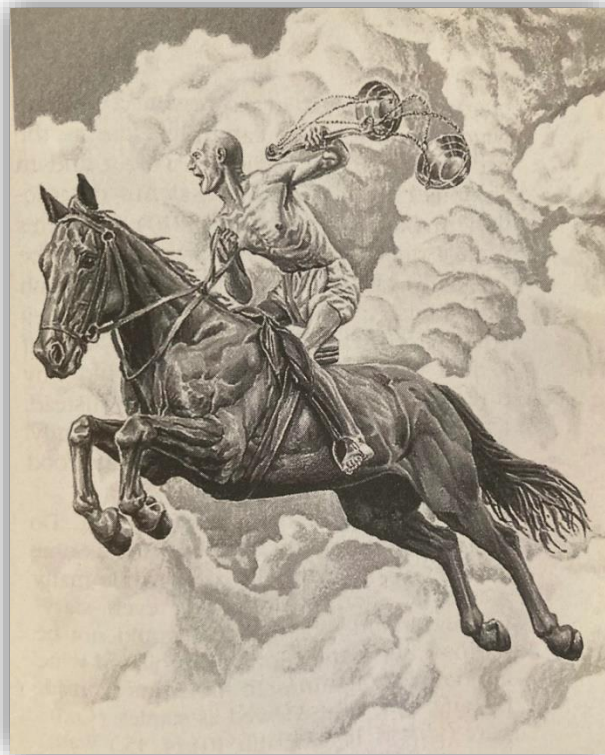
"The study, part of the 2015 Global Hunger Index, says it's one of the "unheralded achievements" of the past 50 years: the elimination of calamitous famines that cause more than 1 million deaths, and reduction "almost to a vanishing point" of great famines, which cause more than 100,000 deaths.

"The trends are striking," said author Alex de Waal, executive director of the World Peace Foundation at Tufts University. Until the middle of the 20th century, millions died of famine every decade — from 27 million in 1900-1909 and more than 15 million in the 1920s, 1940s, 1950s and 1960s to a low of 1.4 million in the 1990s. So far this century, the death toll is near 600,000."

—[cnsnews.com](https://tinyurl.com/2dp2vx8a) (<https://tinyurl.com/2dp2vx8a>)

The decade before 1914 resulted in 27 million deaths from famine, the decade before 2014 less than 0.5 million. Considering the increase in population from 1.75 Billion in 1910

to 6.9 billion in 2010, famine related deaths are a mere 1.9% of what it was prior to 1914, despite Watchtower rhetoric that we are deep into the last days.



*Revelation—Its Grand Climax Now at Hand!* (1988) p.95

## War — The Fiery Coloured Horse

Possibly the most cited “proof” that Jesus started to rule in 1914 is that World War I started in that year. The Watchtower has attempted to present World War I as a unique turning point in history. Claims include:

“THE first world war was by far the widest and most destructive human conflict up to that time.”

—*Watchtower* 1984 May 1 p.4

“No generation previous to that of 1914 ever experienced a world war, never mind two.”

—*Watchtower* 1983 Jul 15 p.7

“Historians widely agree that World War I was the first war on a global scale.”

—*Awake!* 1981 May 8 p.8

“World War I was an evidence of this, since it was so much worse than any war that had ever preceded it, which is why, at the time, it was called “The Great War.” It was the first global or world war. It was total warfare and affected nearly every country on earth.”

—*Watchtower* 1980 Oct 15 pp.14-15

Each of these comments is false. World War I was not the first “World” War, not the most destructive and not unique. Previous wars are also termed world wars, some involving more deaths and/or more countries. The following wars are all classified as world wars:

- The War of Spanish Succession — 1702-1713
- The Seven Years’ War — 1756-1763
- The War of American Independence — 1775-1783
- The Napoleonic Wars — 1792-1815

Halvdan Koht in *Folkets Tidsalder* (Stolckhome 1982) p.7 states that the Napoleonic Wars were “a more than twenty-year-long world war, fought on all continents”. On the other hand, The Great War of 1914 (as it was originally referred to) was largely limited to Europe.

The Watchtower provides sensational, but contradictory numbers of deaths for World War I.

37 million (*Awake!* 1961 Feb 22 p.6)

14 million (*Awake!* 1971 Oct 8 p.16)

21 million (*Awake!* 1983 Oct 8 p.12)



casualty list of five major wars prior to World War I: Napoleonic Wars, 1796-1815 6,000,000 casualties; Crimean, 1854-1856 787,000; U.S. Civil War, 1861-1865, 936,122; Franco-German, 1870-1871, 710,000 Russo-Japanese, 1904-1905, 550,000; World War I, 1914-1918, 37,508,686; World War

A W A K E .

So World War I was only the beginning of many painful events. Other world-shaking pressures would soon follow. They did, for although, as one source shows, about 9 million combatants and about 5 million civilians were killed in the war from 1914 to 1918, about 20 million were killed by the Spanish flu that followed. And later, World War II killed about 55

HAVE TO LEARN.

Throughout Europe, endless rows of white crosses marking the graves of the 9 million soldiers who were slaughtered and the over 12 million civilians who died would mar the lovely landscape. And as if war's devastation were not enough, a deadly plague—the Spanish flu—soon rolled through Europe, claiming millions more victims.

The generally accepted combined figure of soldier and civilian deaths for World War I is 10-12 million. This figure pales next to The Taiping Rebellion of 1850-1864 that resulted in 40 million deaths and is quite similar to the 10 million deaths of The Thirty Years' War of 1618-1648.

An even less truthful statement that the Watchtower has chosen to quote is at *Watchtower* 1975 Oct 15 p.633

“According to one study, World War I was reportedly seven times greater than all the 901 major wars of the previous 2,400 years”

This is a ludicrous statement, deaths from the 6 wars mentioned above alone come to many more times that inflicted by World War I.

The fact is that war has continued unabated throughout human history. The number of historical wars and war-related deaths is hard to determine, not least as no one definition exists of what constitutes a war. Variables include whether or not to include civil war, how many deaths are required before being classified as a war, and whether to include the death of soldiers, civilians and deaths from resultant famine and disease. The massive extent of historical wars can be seen by a figure quoted by the Watchtower.

“As calculated by the Norwegian Academy of Sciences in 1969, the world has known only 292 years of peace since 3600 B.C.E., whereas 14,531 wars have been fought.”

—*Watchtower* 1983 Apr 1 p.3

Though not mentioned by the 1983 Watchtower, the above report went on to say that these 14,531 wars have resulted in 3,640,000,000 (3.6 billion) people killed! Francis Beer examined and confirmed these estimates. In light of such figures the accuracy of the following comment can be understood.

“Unlikely as it sounds, there may have been no significant change over time in the incidence of peace and war and in the casualties of violence.”

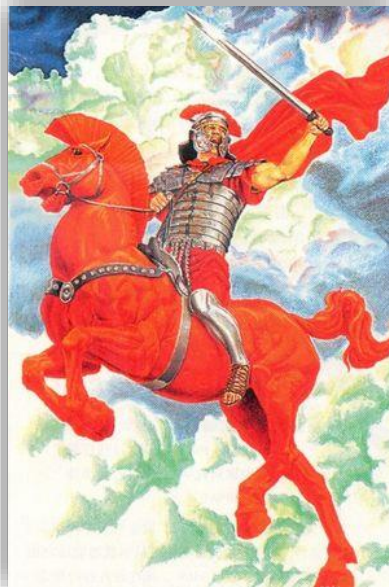


—Francis Beer, *Peace Against War* (San Francisco, 1981) pp.46,47

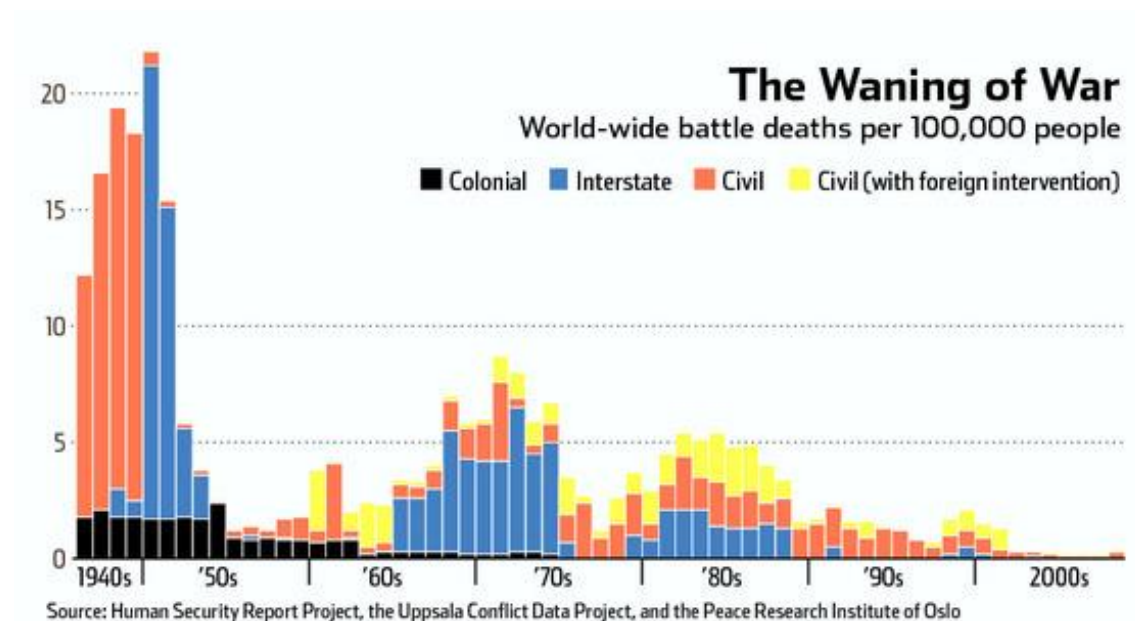
World War II is considered to be the most destructive war of all. Yet, since then the world has entered what is considered history's greatest period of peace from war ever. War researchers such as Q. Wright and also Singer and Small show a reduction in the frequency and length of war in the 20th century.

In "A History of Violence" by Steven Pinker it is shown that violence and warfare has been decreasing over the centuries. Particularly is this true since the 1950's.

"Violence has been in decline over long stretches of history, and today we are probably living in the most peaceful moment of our species' time on earth. ... According to anthropologists like Lawrence Keeley, Stephen LeBlanc, Phillip Walker, and Bruce Knauft, these factors combine to yield population-wide rates of death in tribal warfare that dwarf those of modern times. If the wars of the twentieth century had killed the same proportion of the population that die in the wars of a typical tribal society, there would have been two billion deaths, not 100 million. ... According to the Human Security Brief 2006, the number of battle deaths in interstate wars has declined from more than 65,000 per year in the 1950s to less than 2,000 per year in this decade."



*Revelation—Its Grand Climax Now at Hand!* (1988) p.93



CREDIT: STEVEN PINKER/THE WALL STREET JOURNAL

## Earthquakes

Watchtower publications, such as *Survival into a New Earth* (1984) p.23, make exaggerated claims of there being twenty times the number of earthquakes since 1914.

The frequency of earthquakes has not increased since 1914 and there has been no increase in the size of earthquakes. There has not even been more earthquake related deaths in the twentieth century, in comparison to some prior centuries. This information is readily available in encyclopaedias and from the United States Geological Survey website, which states:

“We continue to be asked by many people throughout the world if earthquakes are on the increase. Although it may seem that we are having more earthquakes, earthquakes of magnitude 7.0 or greater have remained fairly constant. ... According to long-term records (since about 1900), we expect about 17 major earthquakes (7.0 – 7.9) and one great earthquake (8.0 or above) in any given year.”

—USGS, “FAQ — Common Myths about Earthquakes”

[earthquake.usgs.gov](http://earthquake.usgs.gov) 27 Oct 2009 (<https://tinyurl.com/3trdjmec>)

Watchtower claims to the contrary have been inaccurate and dishonest to such an extent that it warrants its own section and for detailed discussion please refer to Earthquakes Since 1914 (<https://jwfacts.com/watchtower/earthquakes.php>).

## Lawlessness

“Space does not allow us to give further details of contempt for God’s laws, but what has been presented clearly shows that since 1914 there is an increasing of lawlessness on a magnitude unlike any period in history!”

—*Watchtower* 1983 Jun 1 p.7

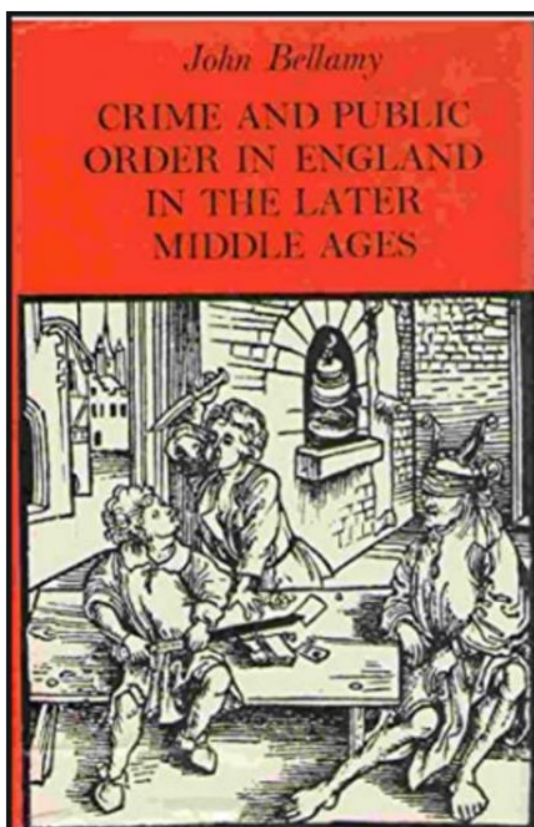
Studies of lawlessness over long periods of time show that society is becoming gentler and less violent. Crime rates rise and fall over periods of decades but over centuries history shows that prior to the 20th was at least as lawless as today. However, an unfortunate tendency of humans can be to focus on negatives, as seen by the concentration on the nightly news of the bad occurrences of the day along with the saying ‘the good old days’. People of all centuries have been quick to complain about the rise in crime.

“Most nineteenth-century Englishmen were convinced that crime was increasing as never before; eighteenth century commentators were thoroughly alarmed by what they saw as a rising tide of violent criminality; and complaints of the imminent breakdown of law and order punctuated the Middle Ages.”

—J.S. Cockburn, *Crime in England 1500-1800*, Princeton, New Jersey, 1977 p.49

Watchtower claims that lawlessness is now at unprecedented levels is baseless. I am sure few people wish they lived in the Dark Ages rather than today. Nor would they wish to live in centuries where religion enforced temple prostitution and human sacrifices. Large advances have been made in increasing women’s rights and reducing violence against women. An indication of the constant threat of violence people of prior ages faced is walled castles, as explained in the following book.

“A longer view, peering into the middle ages, or even the eighteenth century, might well give more substance to the theory. With all our crime, our society as a whole is more secure, less savage, than theirs. The mere fact that towns had to be walled, that castles had to provide refuge for the surrounding villagers and their belongings, that travelers had to take their



own protection with them, bears witness to the constant threat of brigands as well as the needs of warfare.”

—Sir Leon Radzinowics and Joan King, *The Growth of Crime* (London, 1977) pp.10,11

Research (such as by Lodhi and Tilly) show countries such as France have had a dramatic decline in crime per population.

“In most modern western countries the level of crime has been so reduced that the misdeeds of the few serve rather to provide the ordinary citizen with escapist entertainment than to instill a sense of fear.”

—John Bellamy, *Crime and Public Order in England in the Later Middle Ages*, London and Toronto, 1973, p.3

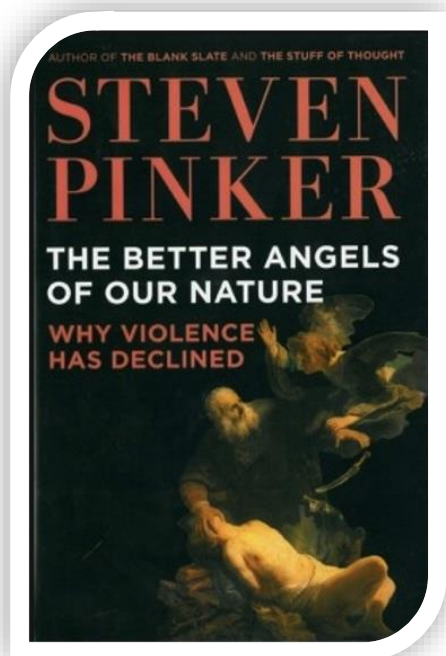
Christians were fed to lions for 300 years after the death of Jesus. A person can hardly compare the occasional soccer riots with the Roman gladiator games where people were forced to fight to their deaths.

*Freakonomics* explains that through the study of economics we are refining human behaviour, based on three incentives: economic, moral and social. It includes a table showing the fall in homicide rates over the last 900 years, to highlight how dramatic the improvements have been in the area of crime.

|                  | HOMICIDES<br>(per 100,000 People) |                            |             |                            |       |
|------------------|-----------------------------------|----------------------------|-------------|----------------------------|-------|
|                  | ENGLAND                           | NETHERLANDS<br>AND BELGIUM | SCANDINAVIA | GERMANY AND<br>SWITZERLAND | ITALY |
| 13th and 14th c. | 23.0                              | 47.0                       | n.a.        | 37.0                       | 56.0  |
| 15th c.          | n.a.                              | 45.0                       | 46.0        | 16.0                       | 73.0  |
| 16th c.          | 7.0                               | 25.0                       | 21.0        | 11.0                       | 47.0  |
| 17th c.          | 5.0                               | 7.5                        | 18.0        | 7.0                        | 32.0  |
| 18th c.          | 1.5                               | 5.5                        | 1.9         | 7.5                        | 10.5  |
| 19th c.          | 1.7                               | 1.6                        | 1.1         | 2.8                        | 12.6  |
| 1900–1949        | 0.8                               | 1.5                        | 0.7         | 1.7                        | 3.2   |
| 1950–1994        | 0.9                               | 0.9                        | 0.9         | 1.0                        | 1.5   |

“Consider the historical trend in homicide (not including wars), which is both the most reliably measured crime and the best barometer of a society’s overall crime rate. These statistics, compiled by the criminologist Manuel Eisner, track the historical homicide levels in five European regions. The steep decline of these numbers over the centuries suggests that, for one of the gravest human concerns - getting murdered - the incentives that we collectively cook up are working better and better.”

—Steven D. Levitt & Stephen J. Dubner, *Freakonomics* (Revised Edition 2006) pp.18,19



Pinker highlights how broad reaching the movement against violence has been in areas that we take for granted these days.

“... the 17th and 18th centuries ... saw the first organized movements to abolish socially sanctioned forms of violence like despotism, slavery, dueling, judicial torture, superstitious killing, sadistic punishment, and cruelty to animals, together with the first stirrings of systematic pacifism. Historians sometimes call this transition the Humanitarian Revolution.”

— Steven Pinker, *The Better Angels of Our Nature: Why Violence Has Declined* (2011 Viking Penguin)  
Preface

“Social histories of the West provide evidence of numerous barbaric practices that became obsolete in the last five centuries, such as slavery, amputation, blinding, branding, flaying, disembowelment, burning at the stake, breaking on the wheel, and so on. Meanwhile, for another kind of violence-homicide-the data are abundant and striking. The criminologist Manuel Eisner has assembled hundreds of homicide estimates from Western European localities that kept records at some point between 1200 and the mid-1990s. In every country he analyzed, murder rates declined steeply-for example, from 24 homicides per 100,000 Englishmen in the fourteenth century to 0.6 per 100,000 by the early 1960s.”

—Steven Pinker, “A History of Violence,”  
**edge.org** (<https://tinyurl.com/24wmh598>, Apr 3rd, 2007). Quoting *A History of Violence* by Steven Pinker

Readers may find these figures hard to believe, and Pinker explains why.

“No matter how small the percentage of violent deaths may be, in absolute numbers there will always be enough of them to fill the evening news, so people’s impressions of violence will be disconnected from the actual proportions.”

— Steven Pinker, *The Better Angels of Our Nature: Why Violence Has Declined* (2011 Viking Penguin) Preface

Pew Research Center confirms this bias. Over 60% of Americans believe crime is increasing, despite crime falling considerably over the last few decades.

“Americans tend to believe crime is up, even when official data shows it is down.

In 23 of 27 Gallup surveys conducted since 1993, at least 60% of U.S. adults have said there is more crime nationally than there was the year before, despite the downward trend in crime rates during most of that period.”

—John Gramlich, “What the data says about crime in the U.S.” Pew Research Center

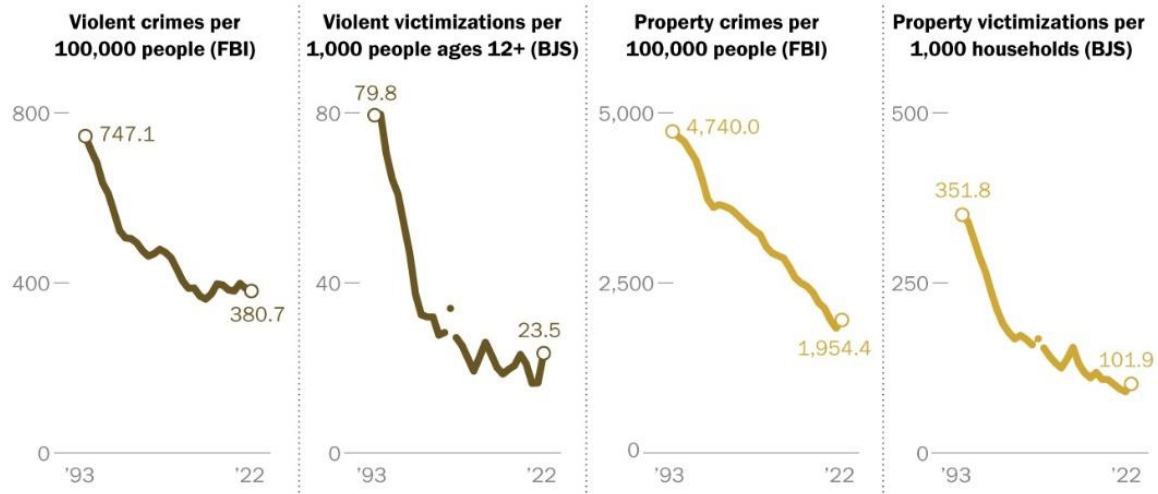
(<https://www.pewresearch.org/short-reads/2024/04/24/what-the-data-says-about-crime-in-the-us/>)

The following graphs show that contrary to human perception, the dramatic fall in crime.



## U.S. violent and property crime rates have plunged since 1990s, regardless of data source

*Trends in U.S. violent and property crime, 1993-2022*



Note: FBI figures include reported crimes only; BJS figures include unreported and reported crimes. 2006 BJS estimates are not comparable to those in other years due to methodological changes.

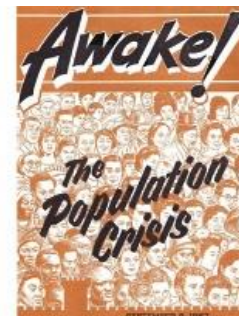
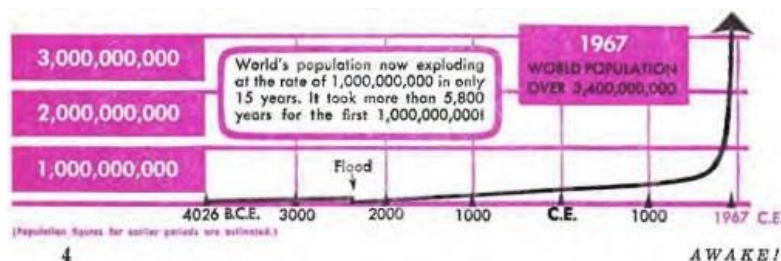
Source: Federal Bureau of Investigation (FBI), U.S. Bureau of Justice Statistics (BJS).

PEW RESEARCH CENTER

## Population Increase

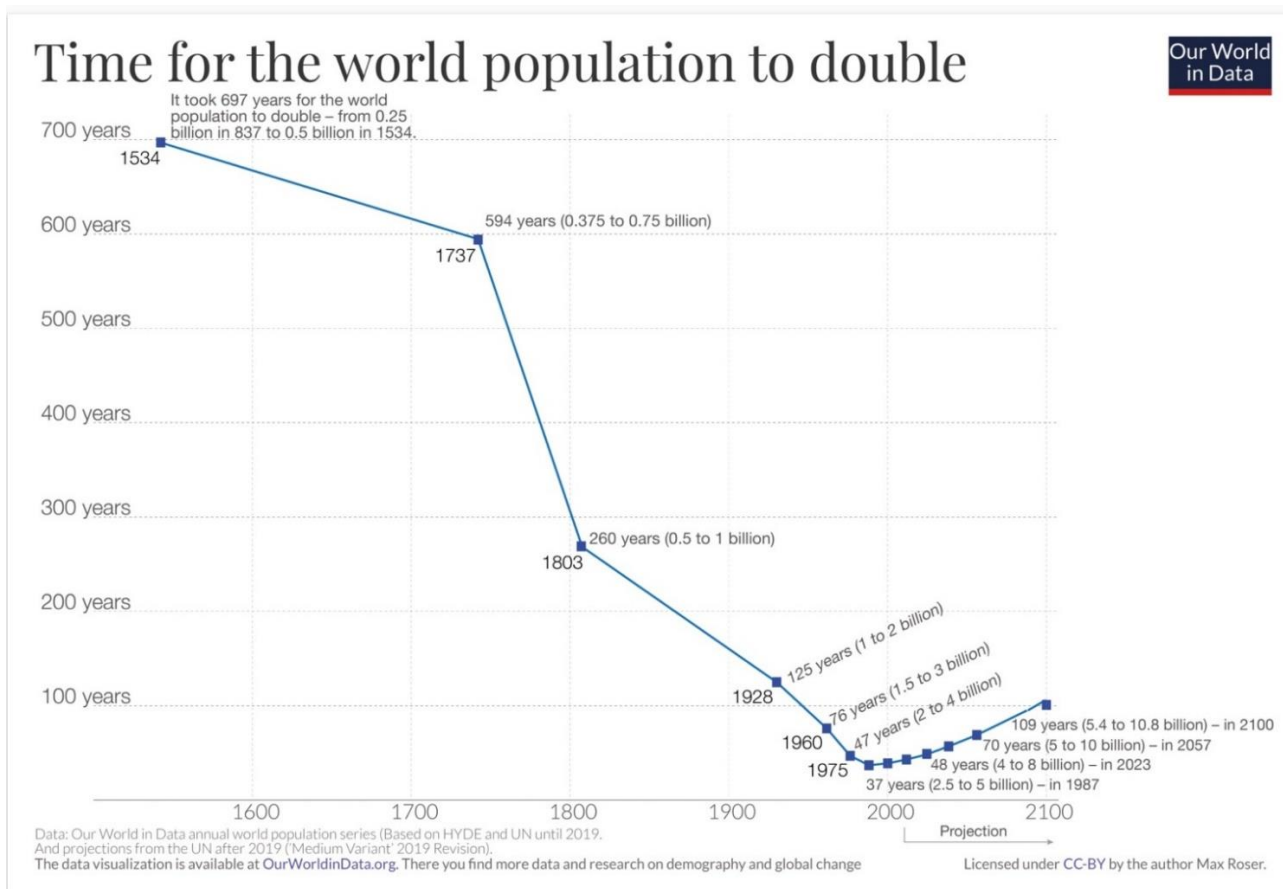
Population growth rates over time are a strong indication of the large death toll resulting from war, famine and pestilence prior to the 20th century. Population should increase exponentially, as has occurred during the 1900s. This was not the case prior to 1900.

The *Awake!* for 1967 September 8 (p.4) shows it took 1600 years from Jesus for the population to double from 250 million to 500 million.

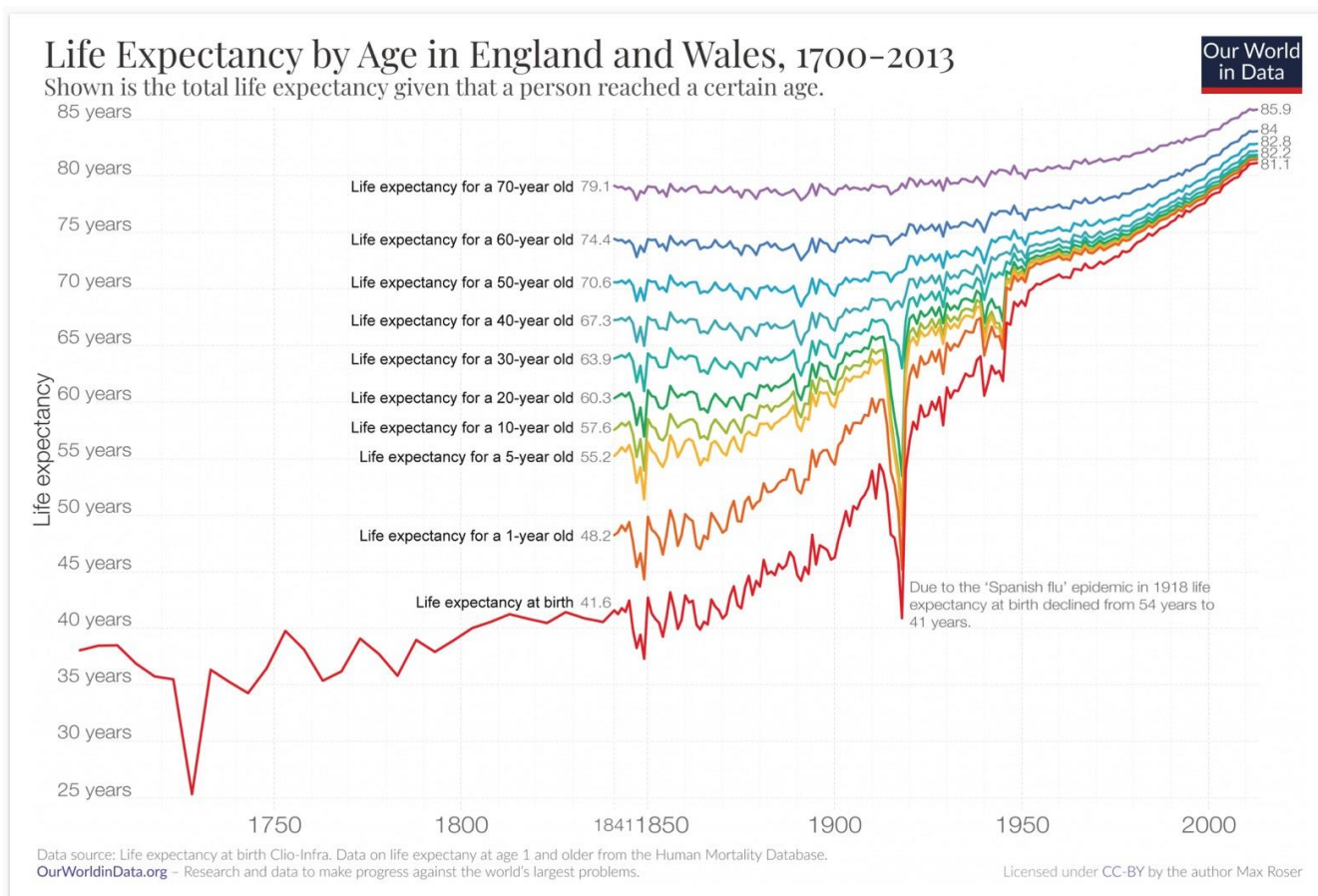




Yet in the last 200 years it has doubled four times.



An increase in life expectancy plays the prominent part in this rapid population growth. Life expectancy increases are not just the result of improvements in mortality rates during child birth and infancy, as can be seen by an increase across all age brackets.



Knowing that in prior to the 20th century pestilence and famine regularly used to claim 30% and sometimes up to 90% of entire populations explains why it took 1600 years to double since Jesus. In the 1800's well over 250 million people died from famine, war, earthquake and pestilence, a huge percentage when the global population was barely 1 billion people, and most certainly not emulated since 1914. It is unfortunate that in a century of unprecedented peace and abundance Watchtower is intent on convincing its members that life is the worst it has ever been.

## The Last Day of the Last Days

In 2019, Watchtower coined the phrase “the last days of the last days.”

“... we are convinced that we are living during “the final part of the days.”—  
 Mic. 4:1.”



In the *JW Broadcast* of March 2020, Lett used COVID-19 as evidence that:

“...we’re living in the final part of the Last Days. Undoubtedly, the final part of the final part of the Last Days, shortly before the last day of the Last Days.”

This was followed by a flurry of messages from Jehovah’s Witnesses to inactive family members to urgently return to the religion. The phrase “last days of the last days” has continued to be used since.

Because so much time has passed since 1914, we must now be living in the *last* of “the last days.”

—*Watchtower Study Ed* 2019 Oct p.8

STUDY  
ARTICLE

40

## Keep Busy During the Last of “the Last Days”

### SONG 58

Searching for  
Friends of Peace

### PREVIEW

Soon we expect to hear the nations claim that they have achieved “peace and security!” That will be the signal that the great tribulation is about to begin. What does Jehovah expect us to do between now and then? This article will help us find the answer.

*“Be steadfast, immovable, always having plenty to do in the work of the Lord.”—1 COR. 15:58.*

WERE you born after the year 1914? If so, you have lived your entire life during “the last days” of the present system of things. (2 Tim. 3:1) All of us have heard about the events that Jesus foretold for this time. These include wars, food shortages, earthquakes, pestilences, an increasing of lawlessness, and the persecution of Jehovah’s people. (Matt. 24:3, 7-9, 12; Luke 21:10-12) We have also seen people behave in the way foretold by the apostle Paul. (See the box “The Way People Are Now.”) As worshippers of Jehovah, we are convinced that we are living during “the final part of the days.”—Mic. 4:1.

<sup>2</sup> Because so much time has passed since 1914, we must now be living in the *last* of “the last days.” Since the end is so near, we need to know the answers to some important questions: What events will occur at the end of “the last days”? And what does Jehovah expect us to do while we wait for those events?

### WHAT WILL HAPPEN AT THE END OF “THE LAST DAYS”?

<sup>3</sup> **Read 1 Thessalonians 5:1-3.** Paul mentions “Jehovah’s day.” As used in this context, this refers to the time period that begins with the attack on “Babylon the

1. What convinces us that we are living in “the last days”?

2. What questions do we need answered?

3. According to the prophecy at 1 Thessalonians 5:1-3, what proclamation will the nations make?

“... we are convinced that we are living during “the final part of the days.”—  
Mic. 4:1.

Because so much time has passed since 1914, we must now be living in the  
last of “the last days.”

—*Examining the Scriptures* — 2021 April 22

“As we endure the last of “the last days,” we expect troubles of increasing  
intensity.”

—*Life and Ministry Meeting Workbook* — May-June 2021

The Watchtower articles quoted above deceptively reference *Micah* 4:1 to support their phrase “the final part of the last days” even though *Micah* 4:1 does not indicate such a concept. The *New World Translation* uniquely translates *Micah* 4:1 as “the final part of the days,” whereas most translations use “the last days.” Watchtower articles are now adding the word “last” used in other translations to the word “final” used in the *New World Translation*, changing the Scripture from “the final part of the days” to “the final part of the last days,” and then to “the last days of the last days.”

## When Did the Last Days Begin?

Peter showed that the Last Days commenced in the first century when he applied the prophecy of Joel to the outpouring of the Holy Spirit in 33 A.D.

*Acts* 2:17 — “... this is what was said through the prophet Joel, “And in the last days,” God says, “I shall pour out some of my spirit upon every sort of flesh ...”

Jesus’s signs of the last days ended with the fall of Jerusalem’s temple in 70 A.D. *Matthew* 24 makes this point throughout; with references to the temple in verses 1-3, the holy place in verse 15, Judea in verse 16 and the Sabbath in verse 20.

For Watchtower to arrive at the idea that the Last Days commenced in 1914, it ties together five disparate concepts. This concoction presents that:

- The last days mentioned by Paul, James and Peter,
- had a minor and major fulfilment,

- with the major fulfilment commencing at the end of the Gentile Times<sup>3</sup> alluded to in *Luke*,
- predicted to be in 1914 by Daniel's Seven Times prophecy,
- which are now confirmed by Jesus' signs of *Matthew 24* and *Luke 21*.

There is no good reason to combine these concepts together as one.

Since Peter shows the *Last Days* commenced in 33 A.D., and Jesus' signs ended with the fall of Jerusalem's temple in 70 A.D., Watchtower is forced to claim the last days has two fulfillments, a minor and a major one. This is based on wishful thinking rather than sound Scriptural reasoning. Jesus himself said that the great tribulation that occurred in 70 A.D. would only occur once.

*Matthew 24:21* — “for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again.”

*Luke 21:28* proves the last days didn't start in 1914 by saying:

“But **as these things start** to occur, raise yourselves erect and lift YOUR heads up, because **YOUR deliverance is getting near.**”

The deliverance of those that saw “these things start to occur” in 1914 never occurred. As of 2023, only a few hundred people alive in 1914 are still alive. This also applies to the illogical “overlapping generation” doctrine (<https://www.jwfacts.com/watchtower/generation.php>).

Jesus warned against following those who made claims the end had approached.

*Luke 21:8* — “Look out that YOU are not misled; for many will come on the basis of my name, saying, ‘I am he,’ and, **‘The due time has approached.’ Do not go after them.**”

## Conclusion

Apocalyptic religions such as Jehovah's Witnesses insist the Last Days are a short period of time that *they presently live in*.

“Yes, the world really changed in 1914!” —*Awake!* 1981 May 8 p.8



*Awake!* 1968 Oct 8 p.5

The signs of the Last Days are so generic that it is easy to apply them to any period in time. Every century since Jesus has had its share of Christian sects claiming their century as the worst time in history. 300 years ago, Newton wrote:

“This I mention not to assert when the time of the end shall be, but to put a stop to the rash conjectures of fanciful men who are frequently *predicting the time of the end*, and by doing so bring the sacred prophesies into discredit as often as their predictions fail.”<sup>4</sup>

The first page of the first *Watchtower* claimed it a fact that the 1800's were the Last Days.

“That we are living “in the last days”—“the day of the Lord”—“the end” of the Gospel age, and consequently, in the dawn of the “new” age, are facts not only discernible by the close student of the Word, led by the spirit, but the *outward signs* recognizable by the *world* bear the same testimony, and we are desirous that the “household of faith” be fully awake to the fact, ... “

—*Zion's Watch Tower* 1879 Jul 1 p.1

That we are living “in the last days”—“the day of the Lord”—“the end” of the Gospel age, and consequently, in the dawn of the “new” age, are facts not only discernible by the close student of the Word, led by the spirit, but the *outward signs* recognizable by the *world* bear the same testimony, and we are desirous that the “household of faith” be fully awake to the fact, that—

“We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling  
To be living is sublime.”



# ZION'S WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

VOL. I

JULY, 1879

No. 1

## ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE

Published Monthly, 101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher

### REGULAR CONTRIBUTORS

|             |                  |
|-------------|------------------|
| J. H. PATON | Almont, Mich.    |
| W. I. MANN  | Allegheny, Pa.   |
| B. W. KEITH | Dansville, N. Y. |
| H. B. RICE  | W. Oakland, Cal. |
| A. D. JONES | Pittsburgh, Pa.  |

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS . . . . . 50 Cents per Year  
In Advance—Includes Postage

All communications should be addressed to "Zion's Watch Tower," as above, and drafts, money orders, etc., made payable to the Editor.

### PROSPECTUS

This is the first number of the first volume of "Zion's Watch Tower," and it may not be amiss to state the object of its publication.

That we are living "in the last days"—"the day of the Lord"—"the end" of the Gospel age, and consequently, in the dawn of the "new" age, are facts not only discernible by the close student of the Word, led by the spirit, but the outward signs recognizable by the world bear the same testimony, and we are desirous that the "household of faith" be fully awake to the fact, that—

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling  
To be living is sublime."

And not alone to help awaken, but to assist them to "put on the whole armor of God, that they may be able to stand in the evil day;" and, besides all this, that giving all diligence, they add to their faith, virtue, and to virtue, knowledge, self control, [temperance,] brotherly kindness, charity; when, as a result of these indwelling and flourishing graces, they shall be God-like [godly].

But, recognizing the beauty and necessity of these adornments of the spiritual man, they fail not to recognize that the merit toward God lies not in these moral virtues, but in Christ's perfect sacrifice, and though adorned by all these gems of character, we could not be recognized as God's children now, nor permitted ever to enter His presence without the robe of Christ's righteousness, the "wedding garment" necessary to our participation in "the marriage of the Lamb."

Christians to whom an apology would be needed for directing

attention to these things, should blush and be ashamed. Everything desirable, hopeful and precious stands closely and ever connected with them. They embrace nearly all the great motives to faith, watchfulness, obedience, holiness.

If God has given us a revelation, and tells us that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good word and work, where do so many Christians who profess to accept that Word of God as their rule and guide, get liberty to ignore more than one-half of it, thereby virtually saying it is unprofitable? When God has given us "a sure word of prophecy whereunto we do well to take heed," and when "the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done," shall those servants feel under no obligation to seek to understand those heavenly messages?

Should they heed worldly men and a worldly church who deem it pious and wise not to bother with these things, who would have us put them aside as empty fables and curious stories, and strange imagery, which could only unsettle our minds and interfere with Christian work; or shall we heed God who declares "these sayings faithful and true" and says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein?" Surely He knows what is best calculated to inspire "a zeal according to knowledge," and what is necessary that we "be not soon shaken in mind."

"To him that hath an ear to hear what the spirit saith unto the churches," ZION'S WATCH TOWER hopes to give assistance and encouragement. It is in bondage to no man, no party and to no creed but the Bible; yet in the bonds of love and sympathy to "all who love the Lord Jesus Christ in truth and sincerity." It aims to represent "the chaste virgins," the prospective "Bride of Christ," and with them acknowledges only one master and head—Christ Jesus.

As its name indicates, it aims to be the lookout from whence matters of interest and profit may be announced to the "little flock," and as the "Herald of Christ's Presence," to give the "meat in due season" to the "household of faith."

It issues monthly, and if you desire its visit to your home, address at once as per notice on this page. If you have a neighbor or friend who you think would be interested in or benefited by its instructions, you might call it to their attention; thus preaching the Word and doing good unto all men as you have opportunity.

The terms, fifty cents a year, (postage paid,) are moderate; but to all interested and desirous of having it, who cannot afford to pay, we will gladly send it free, but you must ask that ye may receive.

### IN RE "THE LAST TRUMP"

BRO. H. B. RICE, editor and publisher of *The Last Trump*, has been obliged by circumstances beyond his control to suspend its publication. Knowing that such a course was probable, we two months ago proposed to Bro. Rice that we would supply THE WATCH TOWER to his subscribers, instead of *The Trump*, up to the close of their subscriptions, and we invited him to speak to his old subscribers, and others of the body of Christ, through ZION'S WATCH TOWER.

He has accepted both propositions, sent the list of subscribers, and in an open letter to them says, "I will endeavor to contribute something to THE WATCH TOWER every month," &c.

As we are much crowded, we have published this letter as a supplement, and sent it to the subscribers of *The Last Trump*.



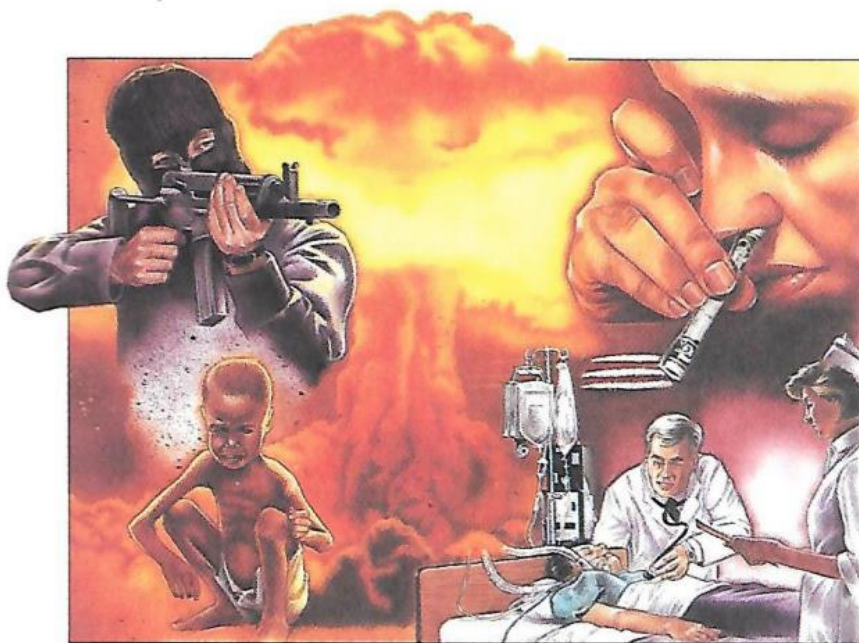
Watchtower's founder, Charles Taze Russell, taught that the "time of the end" started in 1799, borrowing his complex eschatology from the nineteenth century Adventist movement. He claimed his lifetime, the 1800's, had the worst conditions in history, proving the Last Days would end in 1914.

"... our readers are writing to know if there may not be a mistake in the 1914 date. They do not see how present conditions can hold out so long under the strain."

—*Zion's Watch Tower* 1894 Jul 15 p.224

The failure of each of Russell's Adventist predictions necessitated adjustments by Watchtower's second leader, Rutherford, who moved the start of the Last Days into his own lifetime. Rutherford changed a nineteenth century explanation into a twentieth century one, and from the 1930's he said the Last Days started in 1914. (See "Changed Dates", <https://jwfacts.com/watchtower/1800s.php>.)

Currently the Watchtower points to the 20th and now 21st centuries as unique fulfilment of war, earthquake, pestilence and food shortage.



*Does God Really Care About Us?* (1992 Watchtower brochure) Part 9

In order to support its theory that Jesus unseen heavenly rulership commenced 1914, Watchtower calls 1914:

“... the “turning point” of modern history the pivotal one for mankind, because that is when the world entered a period of difficulty never before experienced on such an earth-wide scale.”

—*Watchtower* 1980 Oct 15 pp.14-15

This is a serious misrepresentation of facts as historical evidence proves there has never been a safer, more desirable period of time to live.<sup>5</sup>

There have always been doomsday sects. Click the following link for a list of failed pre-1914 predictions: <https://tinyurl.com/msupde28>.

Each century has suffered war, plague, food shortage and earthquakes, often on a scale greater than modern times. For instance, in the *fourteenth century* the “great famine” of Europe in 1315-1317 caused conditions so bad that parents are recorded as eating their own children and a marked increase in crime. In *Medieval Europe: Crisis and Renewal*, T.F. Ruiz shows rape and murder were far more common in the fourteenth century than the twentieth. Warfare spanned the century, with the Mongol Empire killing an estimated 40 million people in its conquest of Eurasia. Percentage wise, this was twice that of the Second World War. 1337 saw the commencement of the longest war in history — the hundred-year war between France and England. Like every century, ongoing earthquakes caused constant havoc, death and destruction. The weakened population then succumb to the Black death, a bubonic plague starting in 1347 that killed one third of Europe and caused in total over 70 million deaths. The result was that within a century the global population is estimated to have *reduced* from 450 million to only 350 million.

In the sixteenth century, comments from religious writers echo those made by Watchtower today.

“6,000 years have elapsed since Creation, and the World should last no longer than that. God should then punish mankind with plague, starvation and death in the final days - and has He not done that?”

—Bishop Peter Palladius, 1555

“The World is so evil that it cannot grow any worse. A child 7 years old knows more about wickedness than old people did before. Fidelity and love exist no more. The signs in the Heavens cannot be misunderstood. There is blood, pain, suffering, devils and demons everywhere.”

—Bishop Olaus Petri, c.1550

“The End is near.”

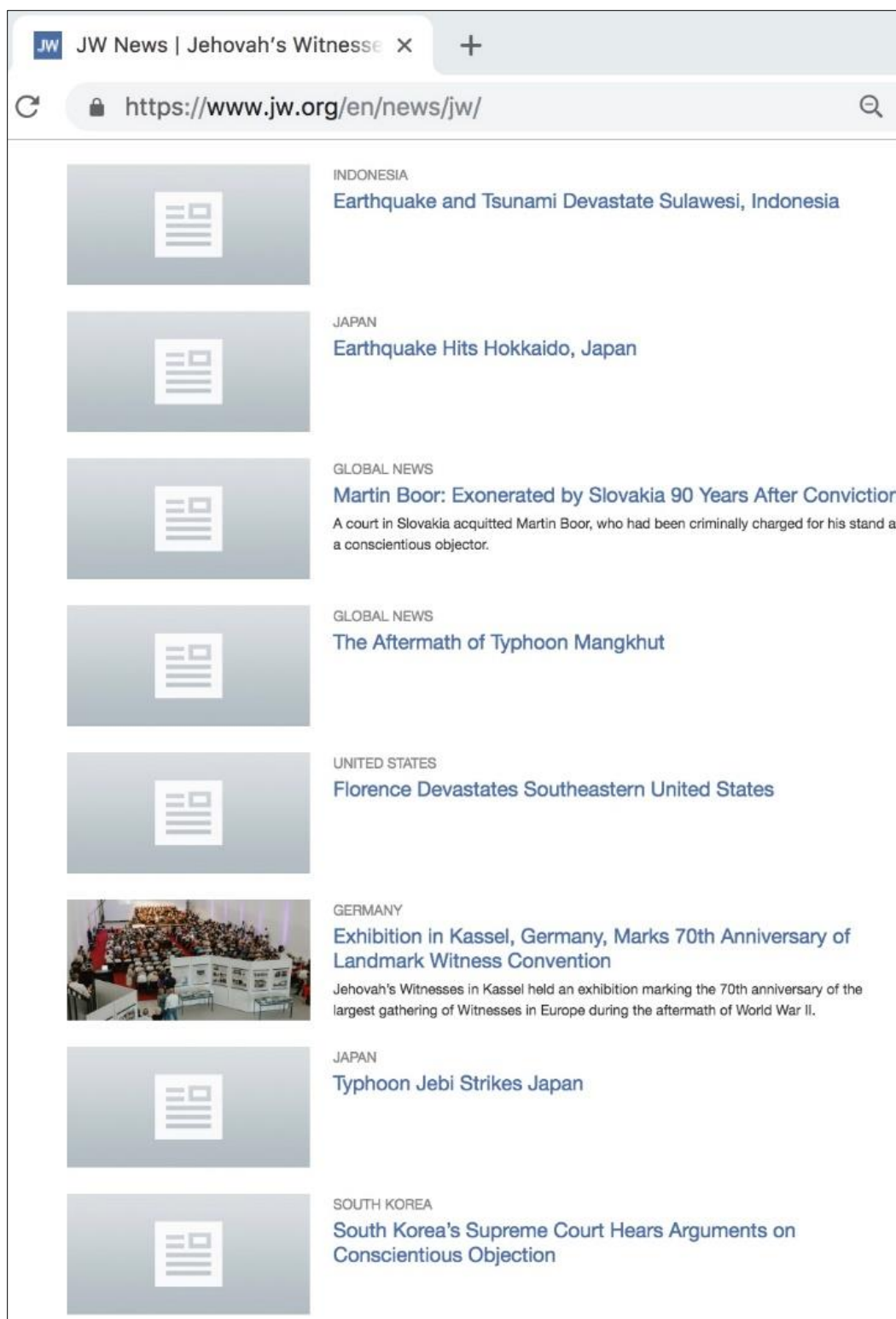
—Historian and theologian John Carion, 1532

“A huge battle has taken place in the Heavens. Antichrist will be thrown out in 1672. There will then come a short period when the Word of Christ will be preached worldwide in all its purity and cleanness and clarity, before Christ will come for the second time.”

—Theologian Andrew Osiander c.1550

In 1828, John Stuart Mill stated, “I have observed that not the man who hopes when others despair, but the man who despairs when others hope, is admired by a large class of persons as a sage.” The natural pessimism of human nature is part of our survival nature, but has been taken advantage of by religious leaders, such as Watchtower founder Charles Taze Russell.

A quick glance at the **jw.org** Newsroom shows this pessimistic attitude remains the key focus of the religion. A snapshot from October 2018 showed all the current press releases related to either natural disasters, or the concept that Jehovah’s Witnesses are being persecuted.



Screenshot: [jw.org/en/new/jw](https://www.jw.org/en/new/jw/) (8th October 2018)

Watchtower rhetoric on both these subjects is false. Not only are earthquakes no more frequent than in previous centuries, these press releases include typhoons and tsunamis; neither of which are part of the Jesus' sign. They are simply pessimistic stories to make followers wallow in how pitiful life is.

The idea that Jehovah's Witnesses are being persecuted, supported by members being jailed for refusing military service, is equally hollow. The number of Jehovah's Witnesses suffering for their beliefs is inconsequential in comparison to the death and suffering that is happening to other religious groups. In no way does it compare to what early Christians experienced at the hands of the Roman Empire.

The tragedy of the doomsday mindset and Watchtower deception regarding world conditions is it perpetuates negativity towards current life, and a lack of appreciation for the great advances of the last century. Furthermore, it dissuades from attempts at further improvement. Such a pointless mindset is a blight on human nature, and many thousands of years ago Solomon categorises those that believe such as unwise:

*Ecclesiastes 7:10* — “Do not say: “Why has it happened that the former days proved to be better than these?” for it is not due to wisdom that you have asked about this.”

Worship should not be based on serving to a date or earning salvation at Armageddon; it should revolve around serving God. It is not necessary to know when Jesus Second Coming will be. Christianity manifests itself by showing love for God and love for neighbour regardless of the future.

## Footnotes

### 1 Evidence for 587 BC

- (1) Early historians, the Neo-Babylonian chronicles, and the Uruk kinglist
- (2) Inscriptions Nabon. No.18 and Nabon. No. 8 (the Hillah stele)
- (3) Nabon. H 1, B (the Adad-guppi' stele)
- (4) Economic-administrative and legal documents [numbering in the tens of thousands]
- (5) Prosopographical evidence
- (6) Chronological interlocking joints

(7) Synchronisms with the contemporary Egyptian chronology

(8) The Astronomical diary VAT 4956

(9) The astronomical diary B.M. 32312

(10) The Saturn tablet B.M. 76738+76813

(11) The lunar eclipse tablet LBAT 1417

(12) The lunar eclipse tablet LBAT 1419

(13) The lunar eclipse tablet LBAT 1420

(14) The lunar eclipse tablet LBAT 1421

(15) LBAT 1415

(16) Lunar eclipse Text no. 5 in Hunger, ADT V.

(17) Text no. 52 in Hunger, ADT V.

(18) Planetary tablet, SBTU IV 171

**2** Carl Olof Jonsson and Wolfgang Herbst, *The Sign of the Last Days — When?* (Commentary Press, 1987) p.106; Bergmark, pp. 191,207-209; Herbert L. Schrader, *Und dennoch siegte das Leben* (Swttgart, 1954), pp. 64-67,70. 71.

**3** The term “Gentile Times” never appears in the *New World Translation of the Holy Scriptures* yet is used over 500 times in the Watchtower during the 50 years between 1950 and 2002. It originates with *Luke 21:24* — “Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled.”

**4** "Isaac Newton's Prophecies Revealed to Public for First Time in Jerusalem—Makes Prediction About Second Coming of Christ" by AP/TN : Jun 20, 2007 : AP **christianpost.com**.

**5** Much of the following information has been referenced from Carl Olof Jonsson and Wolfgang Herbst, *The Sign of the Last Days — When?* (Commentary Press, 1987). This book contains a detailed analysis on the signs, supported by numerous secular quotes.

## Recommended Links

- [www.607v587.com](http://www.607v587.com)
- [jeffro77.wordpress.com](http://jeffro77.wordpress.com)
- Carl Jonsonn, *The Gentile Times Reconsidered*:  
<https://kristenfrihet.se/english/gtr4/contents.htm>
- Carl Jonsonn's Website: <http://kristenfrihet.se/>
- Carl's brilliant examination of the *Watchtower* 2011 October 1st and November 1st in PDF format, Part 1 (<https://tinyurl.com/2y2zjm4f>) and Part 2 (<https://tinyurl.com/vea6rcyx>), shows the intellectual dishonesty of the Watchtower by including inaccurate information and misquotes.
- For a detailed critique by Doug Mason, see the following articles:  
  
Critique on Oct 1, 2011, *Watchtower*. (This is a 51 page, 7mb PDF file).  
<https://tinyurl.com/pf8fb8at>  
  
Critique on Nov 1, 2011, *Watchtower* — Part A. (This is a 6mb PDF file).  
<https://tinyurl.com/4h6m6see>  
  
Critique on Nov 1, 2011, *Watchtower* — Part B. (This is a 7mb PDF file).  
<https://tinyurl.com/bdh238wm>

## Further Reading

See also Does The Current Recession/War/Pandemic Prove Armageddon is Close?  
(<https://www.jwfacts.com/watchtower/blog/recession.php>)



## 2. 144,000

Core to Watchtower doctrine is that only 144,000 humans will go to heaven, where they are to rule as kings. This number is based on misinterpretation of *Revelation* 7 and 14, and also proven false by Watchtower's own statistics of the number of partakers since Jesus.



Most Jehovah's Witnesses are not considered part of the 144,000 and do not expect to go to heaven. Rather, they believe themselves part of the Great Crowd (<https://www.jwfacts.com/watchtower/great-crowd-other-sheep.php>) that will never die, but rather reside forever on earth.

Prior to 1935, all “true Christians” were said to be anointed and called to heaven. Therefore, everyone associating with the Watchtower Society prior to 1935 was automatically part of the heavenly class. Those who converted after 1935 generally are told they have an earthly hope. What makes this doctrine quite absurd is that it indicates God could only find 144,000 true Christians over a period of 2000 years, yet over 6 million true Witness Christians since 1935.

*Revelation 7* defines the 144,000 are a class of “kings and priests”, so there is no issue in claiming these are a smaller group than the Great Crowd. However, there are aspects of this Watchtower doctrine that merit consideration and are discussed in this article:

- Is the number 144,000 literal?
- Did the total number of “true Christians” between Jesus’ time and 1935 only amount to 144,000 people?
- Does the memorial show respect to Jesus?

## Literal Number

The number 144,000 is mentioned just twice in the Bible.

*Revelation 7:3,4* — ““Do not harm the earth or the sea or the trees, until after we have sealed the slaves of our God in their foreheads.” And I heard the number of those who were sealed, **a hundred and forty-four thousand**, sealed out of every tribe of the sons of Israel.”

*Revelation 14:1, 4-5* — “And I saw, and, look! the Lamb standing upon the Mount Zion, and with him **a hundred and forty-four thousand** having his name and the name of his Father written on their foreheads. ... These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb, and no falsehood was found in their mouths; they are without blemish.”

The Watchtower makes the claim that in these Scriptures the number 144,000 is *literal*, but all other descriptors of them are *figurative*, saying that they are not literally:

- from the tribes of Israel
- having the name of Lamb and Father on their foreheads
- virgins

- holding no falsehood on their mouths
- without blemish

In such a figurative passage there is no strong reason to believe that the number 144,000 is any less figurative.

Closer inspection of *Revelation* also shows that this group are not collected over a two-thousand-year period, but rather the entire group reside on earth at the time of the great tribulation. *Revelation* 7:4 says that the winds are held back, not to seal the remnant, but rather to seal 144,000 sons of Israel.

## Only 144,000 in 2000 Years

Watchtower doctrine has been that until 1935, all “true Christians” were part of the heavenly class, which means that over a period of 1902 years only 144,000 people can be considered to have worshipped God acceptably.

“As spirit-anointed brothers of Christ, all the early Christians had the prospect of being heavenly priests with Christ.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.35

“And Christians back there in the first century needed it. At that time all of them were spirit-anointed Christians who looked forward to a future resurrection “into the everlasting kingdom of our Lord and Savior Jesus Christ.”

—“*Let Your Kingdom Come*” (1981) p.88

“For some 19 centuries after this there was only one calling, the heavenly one. It was an undeserved kindness that God bestowed on a limited number in furtherance of his own wise and loving purposes.”

—*United in Worship of the Only True God* (1983) p.111

“Selecting these future corulers over mankind would take time. Why? For one thing, that opportunity had to be extended to people of all nations. And, while many professed to lay hold of it, few truly proved to be faithful followers of God’s Son. (Matthew 22:14) High standards had to be met.”

—*True Peace and Security—How Can You Find It?* (1986) p.65

“We understand that this heavenly calling continued down through the centuries, though during the so-called Dark Ages, there may have been times when the number of anointed ones were very few. With the reestablishment of true Christianity near the end of the last century, more were called and chosen. But it seems that in the mid-1930’s, the full number of the 144,000 was basically completed. Thus there began to appear a group of loyal Christians with the earthly hope. Jesus termed such “other sheep,” who unite in worship with the anointed as one approved flock.”

—*Watchtower* 1996 Aug 15 p.31

So how many true Christians were there to receive the heavenly calling in the 1,835 years between 100 A.D and 1935 A.D.? The Watchtower provides figures that can be used to determine this figure.

The Watchtower would have us believe that in the first century, whilst some of the apostles were still alive, there were tens of thousands of Christians worthy to be of the heavenly calling. 40,000 are said to have been martyred in the year 95 A.D. alone.

“Brief respite followed the death of Nero, but by the latter years of the first century the second great persecution, under Emperor Domitian, flared up. It is said that in the year 95 alone some 40,000 suffered martyrdom. Also, it was in this period that John, last living of the twelve apostles, was exiled to the isle of Patmos, from where he recorded the inspired Bible book of Revelation about A.D. 96.”

—*Watchtower* 1951 Sep 1 p.516

Again from 1878 to 1935, tens of thousands attained the equally high standards that were required to receive the calling. We find that over 52,000 Jehovah’s Witnesses claimed the heavenly calling by taking the emblems in 1935.

“Year ..... Att. .... Part.  
1935 ..... 63,146 ... 52,465”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* p.717

| Year | Att.      | Part.  | Memorial Attendance and Partakers |            |        |
|------|-----------|--------|-----------------------------------|------------|--------|
| 1935 | 63,146    | 52,465 | 1965                              | 1,933,089  | 11,550 |
| 1940 | 96,989    | 27,711 | 1970                              | 3,226,168  | 10,526 |
| 1945 | 186,247   | 22,328 | 1975                              | 4,925,643  | 10,550 |
| 1950 | 511,203   | 22,723 | 1980                              | 5,726,656  | 9,564  |
| 1955 | 878,303   | 16,815 | 1985                              | 7,792,109  | 9,051  |
| 1960 | 1,519,821 | 13,911 | 1992                              | 11,431,171 | 8,683  |

Before 1932, available figures for Memorial attendance are often incomplete. At times, only groups of 15, 20, 30, or more were being included in totals published. Interestingly, most years for which any figures are available show that at least some of the attenders were not partakers. By 1933 the difference was about 3,000.

To be conservative, from the figures above we can estimate that by the end of the first century there were at least 65,000 Christians and in 1935 there were 52,000 Anointed Watchtower followers. Therefore, we have:

- 144,000
- less 65,000
- less 52,000
- equals 27,000 true Christians called during the 1,835 years between 100 A.D. and 1935 A.D.

That would mean that during this period God could only find an additional 15 true Christians per year, throughout the entire world.

The word conservative is used because there have been many more than 52,000 Watchtower partakers. To the 52,000 actively partaking in 1935 there needs to be added the many Watchtower followers that had died prior to 1935 and the 10,000 now partaking.

The word conservative is also used as history shows that there were likely more than 65,000 Christians in the first century. By the end of the second century there were an estimated 3,000,000 Christians of which over one million Christians had been martyred.

“It has been calculated that by the end of the second century 60,000 copies of the major part of the Christian Greek Scriptures could have been in circulation, even if only one in every fifty of those professing Christianity possessed a copy.”

—*Watchtower* 1963 Apr 15 p.249

“Diocletian assumed the crown A.D. 284. At first he seemed friendly to the Christians, but in the year 303 he gave in to persuasion and opened the tenth persecution, probably the most ferocious of all. Suffocation by smoke, forcible drinking of melted lead, mass drownings and burnings, breaking on the rack of men and women alike ran the empire with blood. In a single month 17,000 were slain. In the province of Egypt alone, 144,000 such professed Christians died by violence in the course of this persecution, in



addition to another 700,000 who died as a result of fatigues encountered in banishment or under enforced public works.”

—*Watchtower* 1951 Sep 1 p.518

These men, women and children offered their lives for God, and it is illogical to claim these early Christian martyrs were not worthy to be counted as true Christians and hence denied the heavenly calling. They are shown great disrespect by being branded as unworthy and apostate simply because it does not fit the Watchtower theory that only 144,000 go to heaven.

## Eisegesis Interpretation

The term “little flock of 144,000” never appears in the Bible

As discussed at the section on paradise (<https://jwfacts.com/watchtower/earth-forever.php>), the Bible consistently shows that the resurrection hope is a heavenly one held out to all Christians. In an effort to make the number that go to heaven appear small, the Watchtower refers to a heavenly class that is described as a “Little Flock of 144,000”.

“One aspect of that secret involved Jehovah’s selecting a “little flock” of 144,000 humans to be associated with his Son as part of the seed, to reign with him in heaven.”

—*Examining the Scriptures Daily* 2007 p.117 Nov 28.

These terms do not appear together in the Bible, and there is no reason to believe they refer to the same group. Yet Watchtower publications group “little flock” and “144,000” together over 300 times over the last 5 decades.

The 144,000 (one hundred and forty-four thousand) are described only twice in the Bible at *Revelation* 7 and 14, and the term “Little Flock” appears only once:

*Luke* 12:32 — “Have no fear, little flock, because YOUR Father has approved of giving YOU the kingdom.”

To group these terms and claim heaven will be limited to a little flock results from an eisegesis doctrinal approach, as the context of *Revelation* and the gospels contain no such arbitrary links. As shown at "Great Crowd" (<https://jwfacts.com/watchtower/great-crowd-other-sheep.php>), the other sheep (gentiles) actually become part of the little flock (Jews) and the great crowd is a heavenly group.

## Memorial Celebration

One of the results of this doctrine is that most Jehovah's Witnesses do not partake of the bread and wine emblems in memorial of the death of Jesus. Only remnants of the 144,000 are permitted to.

"Since sharing in the bread and wine passed during the Memorial involves all of this, **it would obviously be inappropriate for those having an earthly hope to partake.** Those with an earthly hope discern that they themselves are not anointed members of the body of Christ, nor are they in the new covenant that Jehovah made with those who will rule with Jesus Christ. Since "the cup" represents the new covenant, only those in the new covenant partake of the emblems. Those looking forward to everlasting life in human perfection on earth under the Kingdom are neither baptized into Jesus' death nor called to rule with him in heaven. Were they to partake of the emblems, it would signify something that is not true with respect to them. Thus, they do not partake, though they do attend the Memorial as respectful observers."

—*Watchtower* 2006 Feb 15 p. 24

This is in direct violation of Jesus words, where he commands partaking of the emblems as an importance acceptance of him and gaining everlasting life.

*John 6:53-57* — "Accordingly Jesus said to them: "Most truly I say to YOU, Unless YOU eat the flesh of the Son of man and drink his blood, YOU have no life in yourselves. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink. He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him. Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me."

1 Corinthians 11:25b-26 — “Keep doing this, as often as YOU drink it, in remembrance of me. For as often as YOU eat this loaf and drink this cup, YOU keep proclaiming the death of the Lord, until he arrives.”

## When Was the Calling Closed?

Russell had said that all 144,000 had been chosen by 1881 and presented a number of Biblical reasons why this was the case.

“Remember, too, that the Scriptures proved to us in various ways—by the Jubilee Cycles, the 1335 days of Daniel, the Parallel Dispensations, etc.—that the “harvest” or end of this age was due to begin in October, 1874, and that the Great Reaper was then due to be present; that seven years later—in October, 1881—the “high calling” ceased, though some will be admitted to the same favors afterward, without a general call being made, to fill the places of some of the called ones who, on being tested, will be found unworthy.”

—*Studies in the Scriptures*, Series III—*Thy Kingdom Come* (1918 ed.) p.362

“And the three and a half years following the Spring of A.D. 1878, which ended October, A.D. 1881, correspond to the three and a half years of continued favor to individual Jews in the last half of their seventieth week of favor. As in the type that date-three and a half years after the death of Christ-marked the end of all special favor to the Jew and the beginning of favor to the Gentiles, so we recognize A.D. 1881 as marking the close of the special favor to Gentiles—the close of the “high calling,” or invitation to the blessings peculiar to this age—to become joint-heirs with Christ and partakers of the divine nature.”

—*Studies in the Scriptures*, Series II—*The Time is at Hand* (1916 ed.) p.235

Rutherford recycled this concept, and without any Biblical basis moved the sealing of the 144,000 from 1881 to 1931.

“God having a fixed time for every purpose (Ecclesiastes 3:1), his time to give creatures on earth the opportunity to get in line for a heavenly reward has been from A .D. 29 until, chiefly, 1931, called the “day of salvation”.

—*“Let God Be True”* (1946) p.298

“Although Jehovah had come to his temple in 1918 and had begun judgment of this anointed class, still others must be brought in, because some were found unworthy and they must be replaced. The evidences show that this continued until especially 1931, when there began a work of gathering those recognized as “other sheep” of the Lord Jesus Christ.”

—*Jehovah’s Witnesses in the Divine Purpose* (1959) p.139

This was later changed to 1935.

“Hence, especially after 1966 it was believed that the heavenly call ceased in 1935.”

—*Watchtower* 2007 May 1 p.30

“Their being identified in 1935 as the great crowd of other sheep was an indication that the choosing of the 144,000 was then about complete.”

—*Revelation—Its Grand Climax Now at Hand* (1988) p.125

In recent years, those that chose to partake of the emblems have been criticised as having emotional issues.

“Over the years some, even ones newly baptized, have suddenly begun to partake. In a number of cases, after a while they acknowledged that this was an error. Some have recognized that they partook as an emotional response to perhaps physical or mental strain. But they came to see that they really were not called to heavenly life. They asked for God’s merciful understanding.”

—*Watchtower* 1996 Aug 15 p.31

These comments are reminiscent of the words of Jesus at *Matthew* 23:13:

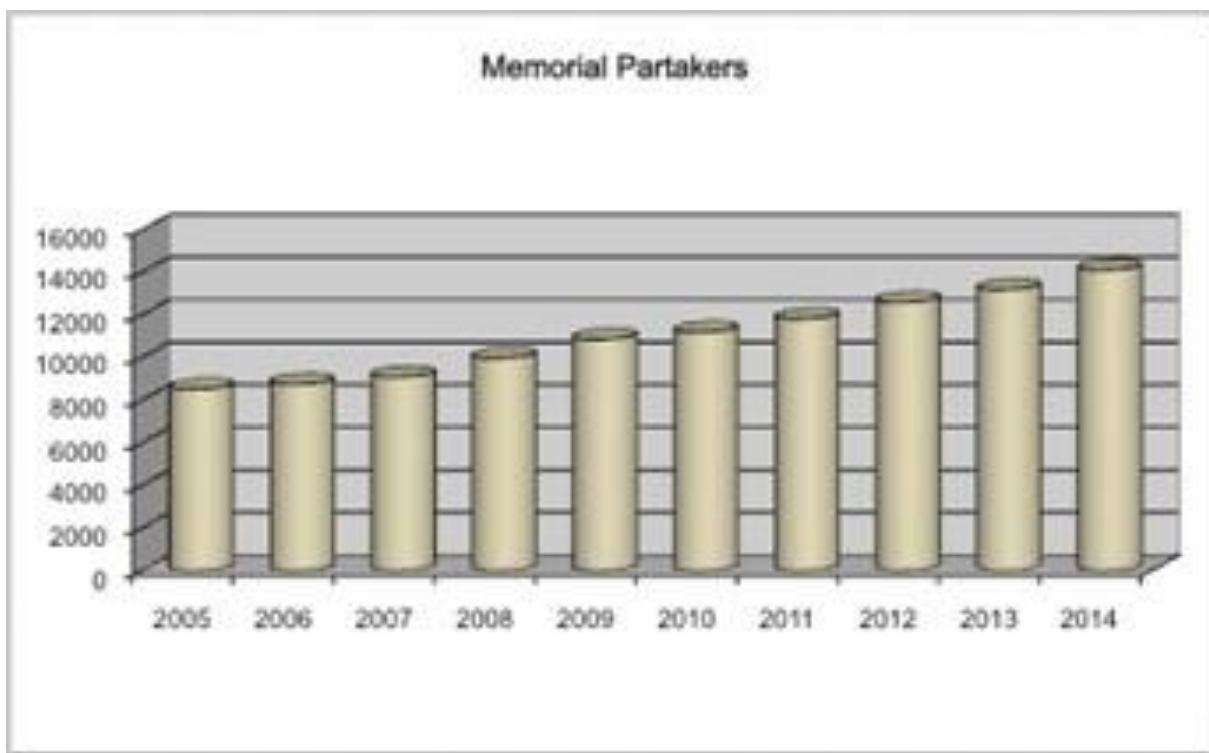
“Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to.”

In 2007 this teaching was once again changed, with the admission that the Bible does not give a date for when the closing would occur.

“As time has gone by, some Christians baptized after 1935 have had witness borne to them that they have the heavenly hope. Thus we cannot set a specific date for when the heavenly hope ends.”

—*Watchtower* 2007 May 1 p.31

With the number of partakers increasing, it is only a matter of time before the Watchtower is forced to re-examine this doctrine yet again, quite possibly deciding to admit the number 144,000 is not literal after all.





### 3.

## 1914: Failed Watchtower Prophecy

One of the most misleading statements in Watchtower publications is that they accurately foretold 1914 to be the “start” of the conclusion of this system of things. Rather, Watchtower falsely predicted 1914 to be the “end” of the system of things, the conclusion of Armageddon and the start of the earthly paradise.

It is important to know what Watchtower preached would happen in the years leading up to and including 1914 and compare this with what it now claims was said.

| What Watchtower said<br>prior to 1914                                                                                                                                                                                                                  | What Watchtower <i>claims</i> it said<br>prior to 1914                                                                                                                                                          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| “The year A.D. <b>1878</b> ... clearly <i>marks the time</i> for the actual <b>assuming of power as King</b> of kings, by our present, spiritual, invisible Lord—...” <i>Studies in the Scriptures, Series II—The Time is at Hand</i> (1911 ed.) p.239 | “The Watchtower has <b>consistently</b> presented evidence to honesthearted students of Bible prophecy that Jesus’ presence in heavenly <b>Kingdom power began in 1914.</b> ” <i>Watchtower</i> 1993 Jan 15 p.5 |
| “But bear in mind that the end of <b>1914</b> is not the date for the <i>beginning</i> , but for <b>the end of the time of trouble.</b> <i>Zion’s Watch Tower</i> 1894 Jul 15 p.226                                                                    | “...Jehovah’s witnesses pointed to the year 1914, decades in advance, as marking <b>the start of “the conclusion</b> of the system of things.”” <i>Awake!</i> 1973 Jan 22 p.8                                   |

house he came as Bridegroom and Reaper in the beginning of their harvest (the beginning of his ministry); and just before his crucifixion he presented himself as their King, exercising kingly authority in pronouncing judgment against them, in leaving their house desolate, and in the typical act of cleansing their temple. (Luke 19:41-46; Mark 11:15-17.) Just so it has been in this harvest: Our Lord's presence as Bridegroom and Reaper was recognized during the first three and a half years, from A. D. 1874 to A. D. 1878. Since that time it has been emphatically manifest that the time had come in A. D. 1878 when kingly judgment should begin at the house of God. It is here that Rev. 14:14-20 applies, and our Lord is brought to view as the Reaper *crowned*. The year A. D. 1878, being the parallel of his assuming power and authority in the type, clearly *marks the time* for the actual assuming of power as King of kings, by our present, spiritual, invisible Lord—the time of his taking to himself his great power to reign, which in the prophecy is closely associated with the resurrection of his faithful, and the beginning of the trouble and wrath upon the nations. (Rev. 11:17, 18.) Here, as in the type, judgment begins with the nominal church, in condemning to destruction the nominal *systems* (not the people), outwardly representing the true Church—"the body." Here also is the cleansing of the true temple, the true Church, the body of Christ—the consecrated class. (1 Cor. 3:16; Rev. 3:12.) This consecrated or *temple* class in the nominal church stands related to the nominal church, as a whole, as the literal temple stood related to the holy city Jerusalem, as a whole. After the city was given up the temple was *cleansed*: so now the temple class must be cleansed: every selfish, carnal thought and all worldliness must be cast out, that the temple may be clean, the dwelling place of God's holy Spirit—the temple of the living God.

## CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in *MILLENNIAL DAWN*, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what velocity is gained daily?

"The old is quickly passing and the new is coming in."

Now, in view of recent labor troubles and threatened an-

archy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the *WATCH TOWER* of January 15, '92. We advise that it be read again.

Zion's Watch Tower 1894 Jul 15 p.226

this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. *Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord.* Consequently keep comforting one another with these words."—1 Thessalonians 4:13-18.

The congregation in Thessalonica was relatively new when Paul addressed his first letter to Christians there in about 50 C.E. Members of the congregation were distressed that some of their number were "sleeping in death." However, what Paul wrote comforted the Thessalonians with the resurrection hope.

### Christ's "Presence"

While confirming that faithful Christians then dead would be resurrected, Paul also said: "The living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death." (Verse 15) Noteworthy, indeed, is the apostle's reference to the Lord's "presence." Here the original-language text uses the Greek word *pa-rou-si'an*, which literally means "being alongside."

When a foreign head of State visits a country, the dates of his presence there are generally announced. This has been true of the presence of the Lord Jesus Christ. *The Watchtower* has consistently presented evidence to honesthearted students of Bible prophecy that Jesus' presence in heavenly Kingdom power began in 1914. Events since that year testify to Jesus' *invisible* presence.

(Matthew 24:3-14) So by saying that certain Christians living during the Lord's presence would be "caught away in clouds to meet the Lord in the air," Paul meant that those survivors would be meeting Christ, not in earth's atmosphere, but in the invisible heavenly realm where Jesus sits at God's right hand. (Hebrews 1:1-3) But who are they?

### "The Israel of God"

The Scriptures say much about fleshly Israelites and also speak of the spiritual "Israel of God." Jewish and Gentile believers were to make up the full number of this group anointed by God's holy spirit, or active force. (Galatians 6:16; Romans 11:25, 26; 1 John 2:20, 27) The book of Revelation shows that the total number of spiritual Israel is 144,000, all of whom are depicted with the Lamb, Jesus Christ, on heavenly Mount Zion. Along with Christ, they would be kings and priests in heaven. (Revelation 7:1-8; 14:1-4; 20:6) Included among them would be individuals who had been associated with the congregations in Thessalonica and elsewhere, whatever their racial or national background.—Acts 10:34, 35.

Before any faithful members of spiritual Israel could receive a heavenly reward, they would have to share a certain experience. Just as Jesus' death on the torture stake preceded his resurrection to life in the heavens, so Christians with the heavenly hope must die before receiving their reward. (1 Corinthians 15:35, 36) That would be true of members of spiritual Israel living in the first century C.E. and of such individuals alive today.

After mentioning "the presence of the Lord," Paul pointed to the time when faithful spiritual Israelites who had died would receive their heavenly reward. He wrote: "The Lord himself will descend from heaven

THE WATCHTOWER—JANUARY 15, 1993 5

Watchtower 1993 Jan 15 p.5



Who Can Accurately Predict Man's Future? - Watchtower Library 2013 - English Edition

Library Edit View Search Favorites Help

All Publications

5

| Awake!—1973                                   | Location |
|-----------------------------------------------|----------|
| 1/8 Are You Learning to Think Clearly?        | 3-5      |
| 1/8 Thinking Aids for a Balky Brain           | 6-8      |
| 1/8 My Life as a Gypsy                        | 9-12     |
| 1/8 Aqueducts—Great Engineering Feats!        | 13-15    |
| 1/8 How Christendom Became Trinitarian        | 16-19    |
| 1/8 Snail Fever—Slow Death for Millions       | 20-22    |
| 1/8 Bamboo—Asia's Towering Grass              | 22-24    |
| 1/8 Let's Shake Hands                         | 25-26    |
| 1/8 Not Everything Called "Christian" Is A... | 27-28    |
| 1/8 Watching the World                        | 29-31    |
| 1/8 Reading That Upbuilds                     | 31       |
| 1/8 On-The-Scenes Reports                     | 32       |
| 1/22 Amused or Embarrassed?                   | 3-4      |
| 1/22 Eating Habits                            | 4        |
| 1/22 Who Can Accurately Predict Man's F...    | 5-9      |
| 1/22 Twilight Years Can Be Useful Years       | 9-12     |
| 1/22 Unusual Fruit of the Tropics             | 13-14    |
| 1/22 When Enemies Are in One's Own Ho...      | 15-16    |
| 1/22 A Closer Look at the Tongue              | 17-19    |
| 1/22 Smoking's Effect on Physical Fitness     | 19       |
| 1/22 How Animals Train Their Young            | 20-22    |
| 1/22 Frankfurt Flughafen—Airport of the ...   | 22-24    |

Nostradamus?

Well, Daniel and other Bible prophets did use symbols, but their meaning was not left to conjecture. Thus Daniel himself goes on to explain the 'ram with two horns' as representing the dual world power of "Media and Persia." Further, Daniel says "the hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king," that is, Alexander the Great, who conquered Medo-Persia some two centuries after Daniel's prophecy was recorded.—[Dan. 8:5-7, 20-22](#).

Additionally, some parts of Daniel's prophecy are explained in other books of the Bible. (Compare, for instance, [Daniel 11:31](#) with [Matthew 24:15](#).) True, effort is obviously required to understand these prophecies, but the key for doing so is found right within the pages of the Bible itself.

*Jesus' Accurate Predictions for Our Day*

Of all men used by God to prophesy, Jesus is outstanding. Based on what he said, along with the words of Daniel and John, Jehovah's witnesses pointed to the year 1914, decades in advance,\* as marking the start of "the conclusion of the system of things." ([Daniel 4](#); [Matthew 24](#); [Mark 13](#); [Luke 21](#); [Rev. 6:1-8](#)) Within the period of one generation, outstanding war, food shortage, pestilence, and other terrible conditions were predicted to strike before God destroyed this system and replaced it with a new order.

But could not such a prediction of war and its accompanying afflictions be made for *all* periods of human history? No, not for all. For instance, were world conditions ripe for global war and the subsequent afflictions these prophecies indicated—precisely in 1914? Consider:

"World War I terminated the longest period of general peace in European history (43 years). . . . There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly."  
—*Encyclopædia Britannica* (1959), Vol. 8, page 869.

73 1/22 Who Can Accurately Predict Man's Future? p. 8

Awake! 1973 Jan 22 p.8

The contradictory statements above help identify two critical facts:

1. Watchtower falsely predicted this system would end in 1914
2. Watchtower is not entirely honest about its history

Governing Body member Samuel Herd makes the statement in Watchtower's 2016 documentary *The Kingdom—100 Years and Counting*:

“At the kingdom’s birth in 1914, the Bible Students were not exactly sure what was going to happen, but they knew it would be a pivotal year.”



This is a fabrication, as Watchtower was *dogmatic* as to exactly what was going to occur in 1914. Expectations for 1914 were forcefully presented as fact, as shown in the following quotes:

- “...the deliverance of the saints **must take place** some time before 1914 is manifest ...” *Studies in the Scriptures, Series III—Thy Kingdom Come* (1911 ed.) p.228
- “...this “Day of Vengeance” ... **will end** in October, 1914.” *Studies in the Scriptures, Volume IV—The Day of Vengeance* (1897) pp.546,547
- “...the great “time of trouble such as never was since there was a nation,” **will** reach its culmination...” *Studies in the Scriptures, Volume II—The Time is at Hand* (1889) page 77—page 78
- “...we present **proofs** that the setting up of the Kingdom of God is already begun...” *Studies in the Scriptures, Volume II—The Time is at Hand* (1889) p.101
- “...we consider it *an established truth* that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A.D.1914.” *Studies in the Scriptures, Series II—The Time is at*

Hand (1911 ed.) p.99

- "...October, 1914, **will witness** the full end of Babylon..." Watch Tower 1911 Jun 15 p.190 (reprints p.4842)
- "...and what men call Christendom, **will have passed away**, as already shown from prophecy." Studies in the Scriptures, Volume III—Thy Kingdom Come (1891) p.153

228

*Thy Kingdom Come.*

deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death: "For we know that the whole creation groaneth and travaileth in pain, . . . waiting for the . . . deliverance of OUR BODY"—the "body of Christ" (Rom. 8:22, 23); because, according to Jehovah's arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master's words, "Watch, that ye may be accounted *worthy to escape* those things that shall come to pass" (Luke 21:36), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept

*Studies in the Scriptures, Series III—Thy Kingdom Come* (1911 ed.) p.228

546

*The Day of Vengeance.*

and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils to life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the "glory" of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more irritated and dissatisfied with their lot, and more and more apprehensive of the future.

All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their power against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed, and led to riots among the common people, the facts concerning it were diligently kept from their friends and brothers in the Russian army, and the soldiers detailed for the suppression of the riots were from remote districts.

Just what conditions and circumstances will be used of the Lord as his "voice" of command to marshal this mighty army we may not now be able to clearly surmise; but we live in a day which makes history rapidly; and on general principles it would not be unreasonable to expect movements in this direction at any time. But in our previous studies (Vols. II. and III.) we have seen that God has a set time for every feature of his plan, and that we are even now in this "Day of Vengeance," which is a period of forty years; that it began in October, 1874, and will

*The Battle of the Great Day.*

547

end in October, 1914. The twenty-three years past of this "day" have certainly laid a broad and deep foundation in church, in state, in finances and in social conditions and sentiments for the great events predicted in the Scriptures. These are already overshadowing the world, and are as sure to come as that they are foretold: and seventeen years would seem to be abundant space for their full accomplishment. Already "men's hearts are failing them for fear and for looking after [forward to] those things coming upon the world."

The prophecies brought to our attention and publicly proclaimed since the beginning of this "Day of Vengeance" are rapidly culminating; and, as shown in the preceding chapters, all men are able to see something of the dark outlines of the trouble coming closer and closer until now, apparently, society is like a tinder-box all ready for the match,—like a powder magazine, ready for explosion any moment,—like an organized army, ready for the assault at the word of command. But Shakespeare truly wrote:—

"There is a divinity that shapes our ends,  
Rough hew them how we will."

Mankind in general is unconscious of the Lord's interest in this battle: and almost all the contestants gird on the armor for personal and selfish interests in which they rightly realize the Lord could not share; and hence, while all on every side are ready to invoke the Lord's blessing, few count on it;—all seem to rely upon themselves—their organization, numbers, etc. None will be more surprised than the "powers of the heavens," the great ones of present ecclesiastical control, who, going about to establish a plan of their own for the Lord, have neglected his plan as revealed in his Word. To these the Lord's work of the next seventeen years will indeed be a "strange work."

*Studies in the Scriptures, Volume IV—The Day of Vengeance* (1897) pp.546,547



1914; and that that date will be the farthest limit of the rule of imperfect men. And be it observed, that if this is shown to be a fact firmly established by the Scriptures, it will prove:—

Firstly, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, “Thy Kingdom come,” will obtain full, universal control, and that it will then be “set up,” or firmly established, in the earth, on the ruins of present institutions.

Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth’s new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date; because the overthrow of these Gentile governments is directly caused by his dashing them to pieces as a potter’s vessel (Psa. 2:9; Rev. 2:27), and establishing in their stead his own righteous government.

Thirdly, It will prove that some time before the end of A. D. 1914 the last member of the divinely recognized Church of Christ, the “royal priesthood,” “the body of Christ,” will be glorified with the Head; because every member is to reign with Christ, being a joint-heir with him of the Kingdom, and it cannot be fully “set up” without every member.

Fourthly, It will prove that from that time forward Jerusalem shall no longer be trodden down of the Gentiles, but shall arise from the dust of divine disfavor, to honor; because the “Times of the Gentiles” will be fulfilled or completed.

Fifthly, It will prove that by that date, or sooner, Israel’s blindness will begin to be turned away; because their “blindness in part” was to continue only “until the fulness of the Gentiles be come in” (Rom. 11:25), or, in other words, until the full number from among the Gentiles, who are to be members of the body or bride of Christ, would be fully selected.

Sixthly, It will prove that the great “time of trouble such

as never was since there was a nation,” will reach its culmination in a world-wide reign of anarchy; and then men will learn to be still, and to know that Jehovah is God and that he will be exalted in the earth. (Psa. 46:10.) The condition of things spoken of in symbolic language as raging waves of the sea, melting earth, falling mountains and burning heavens will then pass away, and the “new heavens and new earth” with their peaceful blessings will begin to be recognized by trouble-tossed humanity. But the Lord’s Anointed and his rightful and righteous authority will first be recognized by a company of God’s children while passing through the great tribulation—the class represented by *m* and *t* on the Chart of the Ages (see also pages 235 to 239, Vol. I.); afterward, just at its close, by fleshly Israel; and ultimately by mankind in general.

Seventhly, It will prove that *before that date* God’s Kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (Dan. 2:34)—and fully consume the power of these kings. Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the “powers that be”—civil and ecclesiastical—iron and clay.

#### THE BEGINNING OF GENTILE TIMES, 606 B. C.

Our Lord’s words, “until the *times*\* of the Gentiles be fulfilled,” imply that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be fulfilled. So, then, Gentile rule had a beginning, will last for a *fixed time*, and will end at the time appointed.

\* The Greek word here rendered “times” is *kairos*, which signifies a *fixed time*. It is the same word translated “times” in the following passages: Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:26. The word “seasons” in Acts 1:7 is from the same Greek word.

and the living saints, as well as many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. But let no one hastily infer a *peaceable conversion* of the nations to be here symbolized; for many scriptures, Such as Rev. 11:17, 18; Dan. 12:1; 2 Thes. 2:8; Psalms 149 and 47, teach the very opposite.

Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the "battle of the great day of God Almighty" (Rev. 16:14.), which will end in A. D. 1914 with the complete overthrow of earth's present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God's Word.

If our vision be unobstructed by prejudice, when we get the telescope of God's Word rightly adjusted we may see with clearness the character of many of the events due to take place in the "Day of the Lord"—that we are in the very midst of those events, and that "the Great Day of His Wrath is come."

The sword of truth, already sharpened, is to smite every evil system and custom—civil, social and ecclesiastical. Nay, more, we can see that the smiting is commenced: freedom of thought, and human rights, civil and religious, long lost sight of under kings and emperors, popes, synods, councils, traditions and creeds, are being appreciated and asserted as never before. The internal conflict is already fomenting: it will ere long break forth as a consuming fire, and human systems, and errors, which for centuries have fettered truth and oppressed the groaning creation, must melt before it. Yes, truth—and widespread and increasing knowledge of it—is the sword which is perplexing and wounding the heads over many countries. (Psa. 110:6.)

will be overthrown and dissolved ; but we are living in a special and peculiar time, the " Day of Jehovah," in which matters culminate quickly ; and it is written, " A short work will the Lord make upon the earth." (See Vol. I., chap. xv.) For the past eleven years these things have been preached and published substantially as set forth above ; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and high ones of earth, whose hearts are failing them for fear, and for looking after those things which are coming on the earth ; for the present powers are being mightily shaken, and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of A. D. 1914. Then the prayer of the Church, ever since her Lord took his departure—" Thy Kingdom come"—will be answered ; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72 : 19 ; Isa. 6 : 3 ; Hab. 2 : 14) ; and the will of God shall be done "*on earth, as it is done in heaven.*"

Daniel's statement, that God's Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God's Kingdom which shall break in pieces and consume all these kingdoms (Dan. 2 : 44), is worthy of our special consideration. So it was with each of these beastly governments : it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and



## THE ROBE OF CHRIST'S RIGHTEOUSNESS

"Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. 4:7.

The "wedding garment" mentioned in the Lord's parable (Matt. 22:1-14), is the Robe of Justification, which becomes ours at the time of consecration. At the very moment of our begetting, when the Lord accepted us, we became probationary members of the body of Christ, the bride class, and were covered with the wedding robe.

This "wedding garment" is given, not to the old creature, but to the new creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice, and of the begetting of the holy Spirit, the new creature is reckoned as coming into existence and as wearing this robe. Thenceforth, the old creature, from the divine viewpoint, is non-existent—"Old things are passed away; all things are become new." (2 Cor. 5:17) But this new creature must have a new body. The new creature has the old body, but a new will—the will of Christ. The Apostle tells us that we should not be satisfied with merely reckoning ourselves dead according to the flesh, but that we should reckon ourselves as having been made alive in the Spirit. If the Spirit of Christ be in us, it will quicken our mortal bodies—vivify them.—Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the new creature is expected to use

the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the new creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the first resurrection as a divine being. Having this imperfect body, he needs the robe of Christ's righteousness to cover his imperfections.

### THE ROBE DOES NOT COVER SINS OF THE NEW MIND

In studying this subject, it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God; otherwise, it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other.

This righteousness of our dear Redeemer is represented as being imputed to us. It is for us, then, to work out the glorious embroidery, the stamp of which is already upon the robe—the directions as to how we may work out the fruits of the Spirit thereon.

## QUESTIONS OF INTEREST

### THE GRADUAL END OF GOSPEL FAVOR

Question.—Do you understand the Scriptures to teach, either directly or indirectly, through the parallels of the Jewish dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

Answer.—No, we do not so understand the matter.

Question.—Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

Answer.—No, we do not so understand the matter.

The chapter in SCRIPTURE STUDIES, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, his crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See SCRIPTURE STUDIES, Vol. 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation—October, 36—after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel ages all belong to the nominal systems then and now, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was formally rejected, Laodicea spewed out—the time from which it is stated, "Babylon is fallen, is fallen"—fallen from divine favor. The parallel in 1881 would seem to indicate that certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a distinct disadvantage, from which only with difficulty could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the special favor of this Gospel age, viz., the invitation to the high calling; accordingly, our understanding is that the open or general "call" of this age to kingdom honors ceased in October, 1881. However, as already shown in SCRIPTURE STUDIES, we make a distinction between the end of the "call" and the closing of the "door"; and believe that the door into the kingdom class is not yet closed; that it

stands ajar for a time, to permit those who had already accepted the "call" and who fail to use its privileges and opportunities in self-sacrifice to be thrust out, and to permit others to enter to take their crowns, in harmony with Rev. 3:11. The present time, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "sifting" as respects all who are already in divine favor, in covenant relationship with God.

And since those who have gone into the "feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were not previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the eleventh hour, be admitted to the vineyard labors and to the rewards of the faithful, after the open call ceased, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place during this harvest time, our Lord mentions amongst others those who have been in the field (in the world), apparently referring to a class who previously had been neither justified nor sanctified through the truth. See SCRIPTURE STUDIES, Vol. III, Chap. 6.

### THE NEW CREATURE GIVEN THE ROBE

Question.—Can the new creature's body sin?

Answer.—The new creature's proper body is the spirit body of the first resurrection. But before getting it he is placed on probation and given his old human body to practice with. The new creature cannot make the old body obey him perfectly. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect law of God—love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a good fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adamic weakness—all, therefore, forgivable by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the new creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The new creature only is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a new creature. It shows him as in divine sight, holy, harmless, undefiled, through the merit of Jesus, his Advocate and Redeemer.

### THE NEW CREATURE AND SIN

Question.—Can the new creature sin?

Answer.—Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9) That is to say, so long as any new creature continues to possess the Spirit of God, the holy Spirit, he cannot consent wilfully

The fall, plagues, destruction, etc., foretold to come upon mystic Babylon, were foreshadowed in the great trouble and national destruction which came upon fleshly Israel, and which ended with the complete overthrow of that nation in A. D. 70. And the period of falling also corresponds; for from the time our Lord said, "Your house is left unto you desolate," A. D. 33, to A. D. 70 was  $36\frac{1}{2}$  years; and so from A. D. 1878 to the end of A. D. 1914 is  $36\frac{1}{2}$  years. And, with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy.

Judaism was a divinely appointed type of the Millennial Kingdom of Christ which will control and regulate all matters; hence Judaism was properly a union of church and state—of religious and civil government. But, as we have already shown, the Gospel Church was in no sense to be associated in, or to have anything to do with, the government of the world, until her Lord, the King of kings, comes, assumes control, and exalts her as his bride to share in that reign of righteousness. Neglecting the Lord's words, and following human wisdom, theories and plans, the great system called Christendom, embracing all governments and creeds *professing* to be Christ's (but a miserable counterfeit of the true Kingdom of Christ), was organized before the time, without the Lord, and of wholly unfit elements. The fall of Babylon as an unfit church-state system, and the gathering out of the worthy wheat, therefore, can be and is well illustrated by the fall of Judaism.

The name Babylon originally signified *God's gate-way*; but afterward, in derision, it came to mean *mixture* or *confusion*. In the book of Revelation this name is applied specifically to the church nominal, which, from being the gate-way to glory, became a gate-way to error and confusion, a miserable mixture composed chiefly of tares, hypo-



The early followers were as convinced they knew what was going to happen in 1914 as current followers are convinced the Great Tribulation and Armageddon will come at any moment, resulting in the destruction of all worldly people. This is because the same manipulative terminology used prior to 1914 is still used in Watchtower publications to this day.

1914 is the pivotal date for the existence of Jehovah's Witnesses, currently explained as the date:

- the Gentile times ended
- Jesus started ruling in heaven
- the Last Days began

1914 is the basis for the interpretation of the majority of other Bible prophecies. Most importantly, this was the time during which Jesus is said to have come to inspect and cleanse the Watchtower Society, resulting in Jesus choosing it in 1919 to be the only organization he works through in our time, and the only means of salvation (<https://jwfacts.com/watchtower/15-minute-guide-to-truth.php>).

The current understanding is significantly different to the original teachings (<https://jwfacts.com/watchtower/1800s.php>). Prior to 1914, the Watchtower believed:

- The Last Days began 1799
- Jesus' Parousia started 1874
- Jesus started ruling in heaven in 1878
- The Gentile Times would end in 1914, resulting in the:
  - end of Armageddon
  - fall of false religion
  - end of all earthly governments
  - heavenly and earthly resurrections
  - paradise on earth

The 1914 doctrine has changed by necessity, and continued to change in the twenty first century, as it has been falsified by the progression of history. It has progressed from:

1. The last days started in 1799, ending in 1914.
2. The last days started in 1914, ending within a single lifetime/generation of those born prior to 1914.
3. The last days started in 1914, with an unspecified ending, after a period of an "overlapping generation."

The ability of the Watchtower to accurately foretell the meaning of 1914 is a great source of faith for Jehovah's Witnesses, unaware of what Watchtower said prior to 1914. Nothing

Russell said about 1914 came to pass. For Russell and early Watchtower followers, the 2nd of October 1914 was expected to be the conclusion of this system of things.

“Quite a few delegates stayed at Bethel, and, of course, members of the headquarters staff were present at the breakfast table on Friday morning, **October 2**. Everyone was seated when Brother Russell entered. As usual, he said cheerily, “Good morning, all.” But this particular morning was different. Instead of proceeding promptly to his seat, he clapped his hands and joyfully announced: “The Gentile times have ended; their kings have had their day.” “How we clapped our hands!” exclaims Cora Merrill. Brother Macmillan admitted: “We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that, really.” Sister Merrill adds: “After a brief pause he [Russell] said: ‘Anyone disappointed? I’m not. Everything is moving right on schedule!’ Again we clapped our hands.”“

—1975 *Yearbook of Jehovah’s Witnesses* p.73

72

Yearbook

The Bible Students certainly found this to be true in their case. Some of their experiences during the years 1914 through 1916, for instance, brought disappointment and sorrow. Yet, Jehovah upheld his people, never forsaking them.—1 Cor. 10:13.

#### GREAT EXPECTATIONS

At that time there also were reasons for rejoicing. For years God’s people had pointed forward to 1914 as the year that would mark the end of the Gentile Times. Their expectations did not lead to disappointment. On July 28, 1914, World War I erupted, and as time marched on toward October 1 more and more nations and empires got involved. As Jehovah’s Christian witnesses know from their Scriptural studies, the period of uninterrupted Gentile world rule ended in 1914, with the birth of God’s heavenly kingdom with Jesus Christ as king. (Rev. 12:1-5) But there also were other expectations regarding 1914. Concerning these, Brother A. H. Macmillan wrote in his book *Faith on the March*: “On August 23, 1914, as I well recall, Pastor Russell started on a trip to the Northwest, down the Pacific coast and over into the Southern states, and then ending at Saratoga Springs, New York, where we held a convention September 27-30. That was a highly interesting time because a few of us seriously thought we were going to heaven during the first week of that October.”

The idea of going to heaven in 1914 was strong among some Bible Students. “Our thought,” remarks Sister Dwight T. Kenyon, “was that the war would go into revolution and into anarchy. Then those of the anointed or the consecrated at that time would die and be glorified. One night I dreamed that the whole ecclesia (congregation) was on a train going somewhere. There was thunder and lightning, and all at once the friends began dying all around me. I thought that was all right, but try as I would, I couldn’t die. This was quite upsetting! Then all at once I died and felt so relieved and satisfied. I tell this just to show how sure we were that all was going to end soon as far as this old world was concerned and that the remnant of the ‘little flock’ was to be glorified.—Luke 12:32.”

Hazelle and Helen Krull recall that during 1914 discussions at the Bethel dining table often centered on the end of the Gentile Times. From time to time, they say, Brother Russell made extended remarks, urging faithfulness and explaining that the time features had been reviewed and still seemed accurate, but also that “if we were expecting more than what

Yearbook

73

the Scriptures warranted, then we must bow to Jehovah’s will and adjust our minds and hearts in faith to His way, still faithfully watching and waiting for the outworking of associated events.”

An incident at the Saratoga Springs convention in 1914 highlights Brother Macmillan’s view of “going home” to heaven in that year. He wrote: “Wednesday (September 30) I was invited to talk on the subject, ‘The End of All Things Is at Hand; Therefore Let Us Be Sober, Watchful and Pray.’ Well, as one would say, that was down my road. I believed it myself sincerely—that the church was ‘going home’ in October. During that discourse I made this unfortunate remark: ‘This is probably the last public address I shall ever deliver because we shall be going home soon.’”

The next morning, October 1, 1914, about five hundred Bible Students enjoyed a lovely ride down the Hudson River on a steamer from Albany to New York. On Sunday the conventioners were to open sessions in Brooklyn, where the assembly would end. Quite a few delegates stayed at Bethel, and, of course, members of the headquarters staff were present at the breakfast table on Friday morning, October 2. Everyone was seated when Brother Russell entered. As usual, he said cheerily, “Good morning, all.” But this particular morning was different. Instead of proceeding promptly to his seat, he clapped his hands and joyfully announced: “The Gentile times have ended; their kings have had their day.” “How we clapped our hands!” exclaims Cora Merrill. Brother Macmillan admitted: “We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that, really.” Sister Merrill adds: “After a brief pause he [Russell] said: ‘Anyone disappointed? I’m not. Everything is moving right on schedule!’ Again we clapped our hands.”

C. T. Russell made some remarks, but it was not long before A. H. Macmillan became the object of attention. Good-naturedly, Russell said: “We are going to make some changes in the program for Sunday. At 10:30 Sunday morning Brother Macmillan will give us an address.” That brought hearty laughter from everyone. After all, just that past Wednesday Brother Macmillan had given what he thought would probably be his “last public address.” “Well,” wrote A. H. Macmillan years later, “then I had to get busy to find something to say. I found Psalm 74:9, ‘We see not our signs: there is no more any prophet: neither is there among us any that knoweth how

The expectation was 1914 would see the final end of worldly kingdoms, replaced by God's Kingdom fully established on earth.

“In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of A.D. 1914.”

—*Studies in the Scriptures—The Time is at Hand* (1911 ed.) p.99

**In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of A. D. 1914.** Then the prayer of the Church, ever since her Lord took his departure—“Thy Kingdom come”—will be answered ; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72 : 19 ; Isa. 6 : 3 ; Hab. 2 : 14) ; and the will of God shall be done “*on earth, as it is done in heaven.*”

From the 1911 edition forward, this quote gave an additional year for these events to be fully accomplished, extending to A.D.1915.

will be overthrown and dissolved ; but we are living in a special and peculiar time, the " Day of Jehovah," in which matters culminate quickly ; and it is written, " A short work will the Lord make upon the earth." (See Vol. I., chap. xv.) For the past eleven years these things have been preached and published substantially as set forth above ; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and high ones of earth, whose hearts are failing them for fear, and for looking after those things which are coming on the earth ; for the present powers are being mightily shaken, and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of A. D. 1914. Then the prayer of the Church, ever since her Lord took his departure—"Thy Kingdom come"—will be answered ; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72 : 19 ; Isa. 6 : 3 ; Hab. 2 : 14) ; and the will of God shall be done "on earth, as it is done in heaven."

Daniel's statement, that God's Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God's Kingdom which shall break in pieces and consume all these kingdoms (Dan. 2 : 44), is worthy of our special consideration. So it was with each of these beastly governments : it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and

The Time is at Hand (1889 ed.) p.99

will be overthrown and dissolved ; but we are living in a special and peculiar time, the " Day of Jehovah," in which matters culminate quickly ; and it is written, " A short work will the Lord make upon the earth." (See Vol. I., chap. xv.) For the past eleven years these things have been preached and published substantially as set forth above ; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and high ones of earth, whose hearts are failing them for fear, and for looking after those things which are coming on the earth ; for the present powers are being mightily shaken, and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A.D. 1915. Then the prayer of the Church, ever since her Lord took his departure—"Thy Kingdom come"—will be answered ; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72 : 19 ; Isa. 6 : 3 ; Hab. 2 : 14) ; and the will of God shall be done "on earth, as it is done in heaven."

Daniel's statement, that God's Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God's Kingdom which shall break in pieces and consume all these kingdoms (Dan. 2 : 44), is worthy of our special consideration. So it was with each of these beastly governments : it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and

The Time is at Hand (1911 ed.) p.99

## Watchtower Quotes Prior to 1914

Russell taught that Jesus invisible presence began in 1874 and rulership in 1878.

"Our Lord, the appointed King, is now present since October 1874, A.D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his kingly office dates from April 1878, A.D. ..."

—*Studies in the Scriptures*, Volume IV—*The Day of Vengeance* (1897) p.621



lated out of the power of darkness into the Kingdom of God's dear Son.—Col. 1:13.

This *submission* for over eighteen centuries to the violence of dominant evil has not been because of lack of power on the part of our risen, ascended and glorified Lord to protect his people; for after his resurrection he declared,—“All power is given unto me in heaven and in earth.” (Matt. 28:18.) The exercise of the power is delayed for a purpose. In the Father's plan there was a “due time” for the great sacrifice for sins to be given, and another due time for the Kingdom to be set up in power and great glory to rule and bless the world: and these were far enough apart to permit the calling and preparing of the “elect” Church to be joint-heirs of the Kingdom with Christ. The evil influences and opposition of sinners have been *permitted* for the purifying, testing and polishing of those “called” to be members of the Kingdom class. As with the Head, so with the body, it is God's design that each member shall as a new creature be “made perfect through suffering.”—Heb. 5:9.

But now we are in the end of this Gospel age, and the Kingdom is being established or set up. Our Lord, the appointed King, is now present, since October 1874, A. D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his kingly office dates from April 1878, A. D.: and the first work of the Kingdom, as shown by our Lord, in his parables and prophecy (the gathering of “his elect”), is now in progress. “The dead in Christ shall rise *first*,” explained the Lord through the Apostle; and the resurrection of the Church shall be in a moment.\* Consequently the Kingdom, as represented in our Lord, and the sleeping saints already fitted and prepared and found worthy to be members of

---

\* VOL. III. Chap. 6.

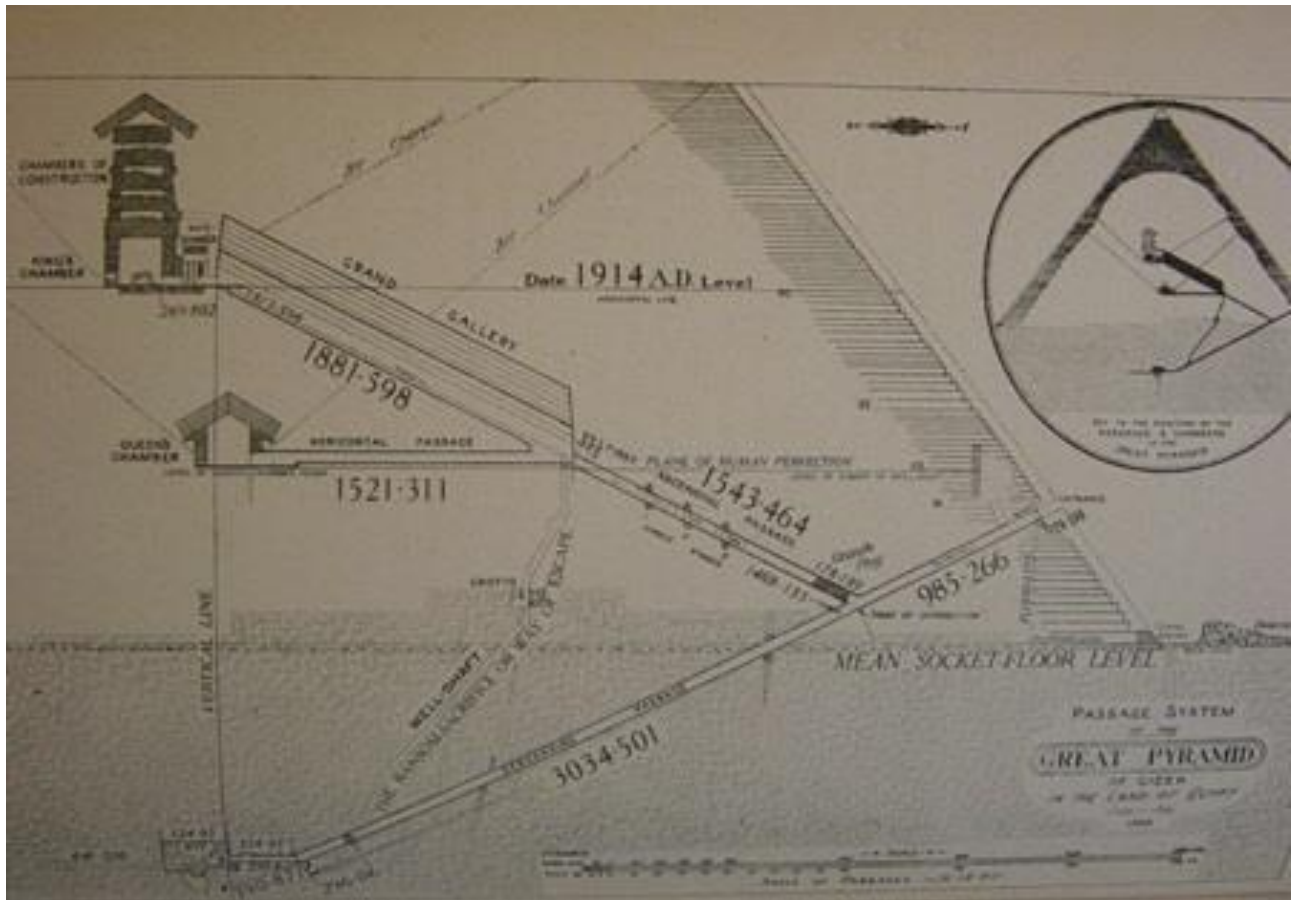


The heavenly kingdom was shown Scripturally to begin *before* the end of the Gentile Times.

“But the kingdom of God is to be set up before the days of the Gentile end, for “*in the days of theses kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms*” (Dan. 2:44).”

—*Three Worlds, and the Harvest of This World* (N.H. Barbour & C.T. Russell, 1877) p.27

As shown at Freemasonry & Adventist Links (<https://jwfacts.com/watchtower/davinci-freemason.php>), Russell used pyramidology to support this belief.



Prior to forming the Watchtower, Russell wrote that 1914 would see the end of all governments.

“... the seven times will end in A.D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and He will save us.” When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him, King of Kings and Lord of Lords.”

—*Bible Examiner* C. T. Russell Oct 1876 (**Appendix 4**)

that the seven times will end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and He will save us.” When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge, him King of Kings and Lord of Lords.

Russell originally was a follower of the teachings of Barbour, and together they co-authored works such as the 1877 book *Three Worlds, and the Harvest of This World* (see **Appendix 5**). After splitting from Barbour in June 1879, Russell began publishing the magazine *Zion's Watch Tower and Herald of Christ's Presence* in July 1879. This became distinctly his own religion with the incorporation of the organization “Zion's Watch Tower Tract Society” shortly thereafter. Russell continued to publish many of the prophetic interpretations he had received from Barbour, as can be seen in what follows when comparing *Three Worlds* and *Watchtower* quotes.

1874 to 1914 were described as the greatest period of trouble in human history, the period of Armageddon itself, with the end of trouble to be in 1914.

“Now, in view of recent labor troubles and threatened anarchy, our readers are writing to know if there may not be a mistake in the 1914 date. They do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the

end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble."

—*Zion's Watch Tower* 1894 Jul 15 p.226 (reprints p.1677)

JULY 15, 1894

ZION'S WATCH TOWER

(226-231)

Trust in the Lord, wait patiently for him, and he will bring to pass in his due time and way (the best time and way) all the gracious promises of his Word—including the blessing of all the families of earth.

We see the various inequalities and wrongs of the present system of society more clearly than others, because we see them from the standpoint of the Lord's Word; but we can see also that, if it were within our power to suddenly revolutionize matters, that would be undesirable: it would produce a condition far worse than the present. Far better the present social system than none; and far better, while the present system continues, that the power remain in the hands of men of judgment and moderation than that the lever of power be suddenly transferred into the hands of the rash and inexperienced masses, unused to weighty responsibilities, and mere novices and experimenters upon all questions, social and financial. A thousand times better is a social system in the hands of education and experience, even though selfish, than no social system, or an experimental one in the hands of novices equally selfish, but not equally moderate. We much prefer them to stay as long as we can where we are than to change to any other arrangement that men can originate, or assist in any way to precipitate the trouble, which sooner or later must inevitably involve all nations and all individuals.

Better, far better, *wait on the Lord*—wait until his time for establishing his kingdom and have it come about in his way. He will eventually restrain the forces of evil and selfishness in both rich and poor and bring in equity and everlasting righteousness.

So, then, although we know that the revolution and anarchy and trouble are surely coming, let us, "brethren" of Christ, do nothing to promote or hasten it. Let our advice

be to the contrary, to any of our friends who seek our counsel. Especially let us improve the opportunity for pointing out to them the true and only remedy for present distress—Christ's kingdom and its new social order under the law of Love. And, to all who have ears to hear, preach Christ the Redeemer, soon, as the Great Physician, to be the Restorer of all who cheerfully obey him. Point him out as *now* our Saviour, *your* Saviour. Tell them of the joy and peace and blessing which he gives and which he promises shall abide with us in every condition. Tell them that it is for this reason that "We will not fear though the earth [society] be removed; though the mountains [governments] be removed and carried into the midst of the sea [the ungovernable masses]; though the waters [the people] thereof roar and be troubled; though the mountains [governments] shake with the swellings [riots, tumults, etc.] thereof."

And if they become interested and willing, lead them to the Lamb of God and the streams of truth that make glad the true people of God,—and if they be converted to God, seal them in the forehead (mind, intellect) with the wonderful present truth with which God has caused us to be sealed.—Rev. 7:3.

Remember that now is the time to be active co-workers with God in doing this sealing work, and that the disturbing winds are being held back until the sealing work is done. Therefore, when the present disturbances pass away and another season of comparative calm follows, continue earnest and zealous in the sealing work, knowing that the time is short and that the night [the darker period—cometh when no man can work.] We must labor while it is called day, and cannot hope for a more favorable opportunity than the present. "Be thou faithful unto death, and I will give thee a crown of life," is the promise.

### CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in *MILLENNIAL DAWN*, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what velocity is gained daily?

"The old is quickly passing and the new is coming in."

Now, in view of recent labor troubles and threatened an-

archy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the *WATCH TOWER* of January 15, '92. We advise that it be read again.

### TRACT No. 21—DO YOU KNOW?

We published one hundred and fifteen thousand copies of this tract, and have sent samples to all our *TOWER* readers. It seems to give general satisfaction, and orders from all quarters are large. We advise the circulation of this tract by all of you—on street cars, steam cars, at hotels and depots, and Sundays on the street corners—until every one within your reach has been supplied. Order all that you will agree to use. Never mind the money. Many have opportunity for distributing sample copies of Old Theology Tracts who have no money

to spare to pay for their printing, etc., but others, again, who have less opportunity for distributing tracts, take delight in meeting the publishing expenses, and thus help to preach the "good tidings of great joy, which shall be unto all people."

The first edition, although large, is already exhausted, but we have another addition of over two hundred thousand under way, which will be ready in about ten days. Send in your order and have a share in this feature of the harvest work. There should be a million of these tracts distributed this year.

### "ANGELS WHICH KEPT NOT THEIR FIRST ESTATE"

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose. . . . And they bear children to them, the same became mighty men, which were of old, men of renown."—Gen. 6:2, 4.

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth;" but the present spiritual rulership [under Satan, "the prince of this world"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6, 7, 13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" ("heavens and earth," or that order of things), passed away at the time of the flood, it follows that it must have been a *different* order from the present, and hence the prince of this present evil world was

not the prince of that which preceded this—of the world or dispensation before the flood.

Several scriptures seem to throw light on God's dealings during that first dispensation, and we think give a further and clearer insight into his plan and purpose as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin, needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.—See Heb. 2:2, 5.

In their original estate all the angels seemed to possess

### CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in MILLENNIAL DAWN, 'They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.'

What changes have since occurred, and what velocity is gained daily?

"The old is quickly passing and the new is coming in."

Now, in view of recent labor troubles and threatened an-

archy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the WATCH TOWER of January 15, '92. We advise that it be read again.

The following quotes during the lead up to 1914 show there could be no doubt as to what Watchtower followers expected. The end of the Last Days in 1914 was to initiate a number of endings and new beginnings.

- 1914 — the end of the preaching work
- 1914 — the end of all religion
- 1914 — the wholesale destruction of all government
- 1914 — the end of the Great Tribulation
- 1914 — the end of Armageddon
- 1914 — Russell and his followers to be raised to heaven
- 1914 — Jesus' Kingdom established as paradise on earth
- 1914 — commencement of the earthly resurrection

The following Watchtower quotes are just a small selection that highlight how they promoted these assertions.

## Harvest Work (Preaching) Complete

"HARVEST" is a term which gives a general idea as to what work should be expected to transpire between the dates 1874 and 1914."

—*Studies in the Scriptures*, Series III—*Thy Kingdom Come* (1911 ed.) p.135

"These, already examined, show that the close of 1874 marked the beginning, as the close of 1914 will mark the end, of this 40 years of harvest ; ..."

—*Studies in the Scriptures*, Series III—*Thy Kingdom Come* (1911 ed.) pp.149-150



## STUDY VI.

### THE WORK OF HARVEST.

CHARACTER OF THE HARVEST WORK.—GATHERING THE WHEAT.—BUNDLING AND BINDING AND BURNING THE TARES.—THEIR ORIGIN AND PROLIFIC GROWTH.—CONSUMED LIKE THE CHAFF OF THE JEWISH HARVEST.—TIME CORRESPONDENCIES NOTED.—THE CASTING OFF, GRADUAL FALL AND FINAL DESTRUCTION OF BABYLON.—THE SEALING OF THE SERVANTS OF GOD BEFORE THE PLAGUES COME UPON BABYLON.—JUDGMENT OR TRIAL, BOTH AS SYSTEMS AND INDIVIDUALLY.—THE TEST OF THE JEWISH SYSTEM TYPICAL.—THE TESTING AND SIFTING OF THE WHEAT.—THE WISE, SEPARATED FROM THE FOOLISH VIRGINS, GO IN TO THE FEAST.—“AND THE DOOR WAS SHUT.”—A FURTHER INSPECTION, AND THE CASTING OUT OF SOME.—WHY? AND HOW?—THE CLOSE OF THE “HIGH CALLING.”—THE TIME IS SHORT.—“LET NO MAN TAKE THY CROWN”—ELEVENTH HOUR SERVANTS AND OVERCOMERS.

“HARVEST” is a term which gives a general idea as to what work should be expected to transpire between the dates 1874 and 1914. It is a time of reaping rather than of sowing, a time of testing, of reckoning, of settlement and of rewarding. The harvest of the Jewish age being a type of the harvest of this age, observation and comparison of the various features of that harvest afford very clear ideas concerning the work to be accomplished in the present harvest. In that harvest, our Lord’s special teachings were such as to gather the wheat, who were such already, and to separate the chaff of the Jewish nation from the wheat. And his doctrines became also the seeds for the new dispensation, which opened (shortly after the nation of Israel was cast off) at Pentecost.

Our Lord’s words to his disciples as he sent them forth.



end.—Zeph. 3:8), they will cease to claim for their worldly systems the name “Christendom.”

After telling of the burning of the tares, the parable further declares, “*Then* shall the righteous [the wheat] shine forth as the sun in the Kingdom of their Father.” [What better testimony than this could we have, that the true Church is not yet set up in power, as God’s Kingdom, and that it will not be thus exalted until this harvest is ended?] Then shall this sun of righteousness (of which Christ Jesus will always be the central glory) arise with healing in his beams, to bless, restore, purify and disinfect from sin and error the whole world of mankind;—the incorrigible being destroyed in the second death.

Let the fact be remembered that, in the typical Jewish harvest, Israelites indeed, as well as imitation Israelites, constituted the Jewish or Fleshly House of Israel; that only the *true* Israelites were selected and gathered into the gospel garner, and honored with the truths belonging to the Gospel age; and that all others of that nation (“chaff”) were not physically destroyed (though of course many lives were lost in their trouble), but were cut off from all Kingdom favors in which previously they trusted and boasted. Then trace the parallel and counterpart of this, in the treatment of the “tares” in the present burning time.

Not only has the Lord shown us what to expect in this “harvest,” and our share in it, both in being separated ourselves and, as “reapers,” in using the sickle of truth to assist others to liberty in Christ and separation from false human systems and bondages, but in order to render us doubly sure that we are right, and that the separating time of the harvest has arrived, he provided us proofs of the very year the harvest work began, its length, and when it will close. These, already examined, show that the close of 1874 marked the beginning, as the close of 1914 will mark

the end, of this 40 years of harvest; while all the minutiae of the order and work of this harvest were portrayed in that of the Jewish age, its type. Some of the marked time-features of that typical harvest we will now examine, and note the lessons which they teach, which are applicable now, and which our Lord evidently designed for this purpose, so that we might not be in either doubt or uncertainty, but might know of his plan, and be able to act accordingly, with strength, as co-operators with him in carrying out his revealed will.

All the time-features connected with the Jewish harvest (though they sometimes indirectly related to the faithful), had their direct bearing upon the great nominal mass, and marked periods of its trial, rejection, overthrow and destruction as a system or church-nation. Thus the Lord, as the Bridegroom and reaper, came (A. D. 29) not to the *true* Israelites only, but to the entire mass. (John 1:11.) The progress of the harvest work there disclosed the fact that the grains of ripe wheat fit for the garner (the Gospel dispensation) were few, and that the great mass was wheat merely in appearance—in reality only “chaff,” devoid of the real wheat principle within. When, three and a half years later (A. D. 33), our Lord assumed the office of King, and permitted (what before he had refused—John 6:15) that the people should mount him upon an ass and hail him King, it marked a point in this antitypical, Gospel harvest more important far than that of the type. The parallel to this, as we have seen, points to 1874 as the time of our Lord’s second presence as Bridegroom and Reaper, and to April 1878 as the time when he began to exercise his office of King of kings and Lord of lords in very deed,—this time a spiritual King, present with all power, though invisible to men.

The doings of our Lord, while there for a few hours typically acting as King of Israel, are deeply significant to us,

*Studies in the Scriptures, Series III—Thy Kingdom Come* (1911 ed.) pp.149-150

## Babylon the Great (Christendom) Utterly Destroyed

“The seventh trumpet sounds from Aug. 1840, until “the time of trouble,” or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, **Babylon the great, will have fallen**, and the “dragon” be bound: that is, the *nations* will be subdued, and “the prince of this world cast out.””

—*Three Worlds, and the Harvest of This World* (N.H. Barbour & C.T. Russell, 1877) p.143

"A. D. 33, to A. D. 70 was 36½ years; and so from A. D. 1878 to the end of A. D. 1914 is 36½ years. And, with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown in prophecy."

—*Studies in the Scriptures*, Series III—*Thy Kingdom Come* (1911 ed.) p.153

"October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system."

—*Watch Tower* 1911 Jun 15 p.190 (reprints p.4842)

the earth," (Ps. 46: 8-10). The seventh trumpet sounds from Aug. 1840, until "the time of trouble," or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, Babylon the great, will have fallen, and the "dragon" be bound: that is, the *nations* will be subdued, and "the prince of this world cast out."

in A. D. 70. And the period of falling also corresponds; for from the time our Lord said, "Your house is left unto you desolate," A. D. 33, to A. D. 70 was 36½ years; and so from A. D. 1878 to the end of A. D. 1914 is 36½ years. And, with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven: 1878 as the time when Babylon was formally rejected, Laodicea spewed out—the time from which it is stated, "Babylon is fallen, is fallen"—fallen from divine favor. The parallel in 1881 would seem to indicate that certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a distinct disadvantage, from which only with difficulty could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," **utterly** destroyed as a system.



ment of the 10th day of the 7th month of 1844. And the last verse of Rev. 10; is now being fulfilled in this mingling cry and harvest message. The two movements, or messages, are also given in Matt. 25; the first one, in which the virgins are represented as going forth to meet the Bridegroom *prior* to the appointment, is from verse 1 to 5; and the last, from verse 6 to 12. The one was to end in the bitterness of disappointment, the other in success.

The sixth trumpet ended in August, 1840, and the seventh began to sound. But the "woe," or time of trouble under the seventh trump, is preceded by the proclamation with which that trumpet opens. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The word here rendered "are become," is "*gynonta*," and in Mark 1:17, is rendered "to become." "I will make you to become fishers of men." And in 1 Cor. 9:27, "should be,"—"Lest I myself should be cast away." Hence, the true rendering is, "the kingdoms of this world *shall be*, or are to become, the kingdoms of our Lord."

The seventh trump is divided into two parts; in the first of which this closing message of the gospel was to be given, while the *woe*, the time of trouble and angry nations, the resurrection and rewards, belong under the latter part. "In the *days* [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." (Rev. 10: 7).

*Mello* is the word here rendered "shall begin," and this is the only instance where it is translated *begin*, or "shall begin." In other cases it is rendered "will," "should," or "shall." "Herald *will* seek the young child's life." Hence, the true rendering here is, "In the *days* of the voice of the seventh angel, when he *will* or *shall* sound, the mystery of God shall be finished." The mystery of God is evidently the gospel; the taking out of a people to become sons by the mysterious process of being begotten and born of the Spirit, so that the natural sonship of the Jew was of no advantage, and the Gentile can share equally with the Jew. And the apostles claim to be stewards of the mysteries of God, (1 Cor. 4:1; see also Eph. 3:10).

That the advent proclamation answers to the opening message of this trumpet, is clear. The whole burden of that message has been that Christ was coming; that the kingdoms of this world were to pass into his hands. "Behold, one like the Son of man came with the clouds of heaven . . . and there was

given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him," (Dan. 7:13). What is that but the kingdoms of this world becoming the kingdoms of our Lord and his Christ? And is it not at his coming "*in the clouds of heaven*," and not as the "*man of sorrows*," that these kingdoms become his? Theology must bend to Scripture or it will prove to be poor stuff "in the day that shall try every man's work so as by fire."

With this message the "the mystery of God will be finished, as he hath declared to his servants the prophets." And from August, 1840, to the spring of 1878, or 37 and a-half years, will consummate this part of the work. Then look out for "angry nations," and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst reward thy servants the prophets, and the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth," (verse 18).

The kingdoms of this world become our Lord's, only by conquest. If it was by the *conversion* of the nations to Christianity, how is it they are *angry*? "These [ten kings] shall make war with the Lamb," (Rev. 17:14), is not conversion by gospel preaching. "I saw the kings of the earth, and their armies gathered together, to make war upon him that sat upon the horse, and against his army," is not a revival of religion, but the battle of the "great day of God Almighty." Why will a drowsy church sleep on the edge of a volcano, and dream of smoothly gliding into a millennium, that is only to be brought about by the judgment of the great day? Whatever the character of this war and conquest, one thing is certain, the nations will be angry, and God's wrath will have come. "God came from Teman, the Holy One from Mount Paran; He stood and measured the earth; He beheld, and drove asunder the nations." "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth," (Ps. 46: 8-10). The seventh trumpet sounds from Aug. 1840, until "the time of trouble," or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, Babylon the great, will have fallen, and the "dragon" be bound: that is, the *nations* will be subdued, and "the prince of this world cast out."



The fall, plagues, destruction, etc., foretold to come upon mystic Babylon, were foreshadowed in the great trouble and national destruction which came upon fleshly Israel, and which ended with the complete overthrow of that nation in A. D. 70. And the period of falling also corresponds; for from the time our Lord said, "Your house is left unto you desolate," A. D. 33, to A. D. 70 was  $36\frac{1}{2}$  years; and so from A. D. 1878 to the end of A. D. 1914 is  $36\frac{1}{2}$  years. And, with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy.

Judaism was a divinely appointed type of the Millennial Kingdom of Christ which will control and regulate all matters; hence Judaism was properly a union of church and state—of religious and civil government. But, as we have already shown, the Gospel Church was in no sense to be associated in, or to have anything to do with, the government of the world, until her Lord, the King of kings, comes, assumes control, and exalts her as his bride to share in that reign of righteousness. Neglecting the Lord's words, and following human wisdom, theories and plans, the great system called Christendom, embracing all governments and creeds *professing* to be Christ's (but a miserable counterfeit of the true Kingdom of Christ), was organized before the time, without the Lord, and of wholly unfit elements. The fall of Babylon as an unfit church-state system, and the gathering out of the worthy wheat, therefore, can be and is well illustrated by the fall of Judaism.

The name Babylon originally signified *God's gate-way*; but afterward, in derision, it came to mean *mixture* or *confusion*. In the book of Revelation this name is applied specifically to the church nominal, which, from being the gate-way to glory, became a gate-way to error and confusion, a miserable mixture composed chiefly of tares, hypo-

## THE ROBE OF CHRIST'S RIGHTEOUSNESS

"Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. 4:7.

The "wedding garment" mentioned in the Lord's parable (Matt. 22:1-14), is the Robe of Justification, which becomes ours at the time of consecration. At the very moment of our begetting, when the Lord accepted us, we became probationary members of the body of Christ, the bride class, and were covered with the wedding robe.

This "wedding garment" is given, not to the old creature, but to the new creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice, and of the begetting of the holy Spirit, the new creature is reckoned as coming into existence and as wearing this robe. Therefore, the old creature, from the divine viewpoint, is non-existent—"Old things are passed away; all things are become new." (2 Cor. 5:17) But this new creature must have a new body. The new creature has the old body, but a new will—the will of Christ. The Apostle tells us that we should not be satisfied with merely reckoning ourselves dead according to the flesh, but that we should reckon ourselves as having been made alive in the Spirit. If the Spirit of Christ be in us, it will quicken our mortal bodies—vivify them.—Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the new creature is expected to use

the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the new creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the first resurrection as a divine being. Having this imperfect body, he needs the robe of Christ's righteousness to cover his imperfections.

### THE ROBE DOES NOT COVER SINS OF THE NEW MIND

In studying this subject, it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God; otherwise, it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other.

This righteousness of our dear Redeemer is represented as being imputed to us. It is for us, then, to work out the glorious embroidery, the stamp of which is already upon the robe—the directions as to how we may work out the fruits of the Spirit thereon.

## QUESTIONS OF INTEREST

### THE GRADUAL END OF GOSPEL FAVOR

Question.—Do you understand the Scriptures to teach, either directly or indirectly, through the parallels of the Jewish dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

Answer.—No, we do not so understand the matter.

Question.—Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

Answer.—No, we do not so understand the matter.

The chapter in SCRIPTURE STUDIES, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, his crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See SCRIPTURE STUDIES, Vol. 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation—October, 36—after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel ages all belong to the nominal systems then and now, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was formally rejected, Laodicea spewed out—the time from which it is stated, "Babylon is fallen, is fallen"—fallen from divine favor. The parallel in 1881 would seem to indicate that certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a distinct disadvantage, from which only with difficulty could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the special favor of this Gospel age, viz., the invitation to the high calling; accordingly, our understanding is that the open or general "call" of this age to kingdom honors ceased in October, 1881. However, as already shown in SCRIPTURE STUDIES, we make a distinction between the end of the "call" and the closing of the "door"; and believe that the door into the kingdom class is not yet closed; that it

stands ajar for a time, to permit those who had already accepted the "call" and who fail to use its privileges and opportunities in self-sacrifice to be thrust out, and to permit others to enter to take their crowns, in harmony with Rev. 3:11. The present time, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "sifting" as respects all who are already in divine favor, in covenant relationship with God.

And since those who have gone into the "feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were not previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the eleventh hour, be admitted to the vineyard labors and to the rewards of the faithful, after the open call ceased, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place during this harvest time, our Lord mentions amongst others those who have been in the field (in the world), apparently referring to a class who previously had been neither justified nor sanctified through the truth. See SCRIPTURE STUDIES, Vol. III, Chap. 6.

### THE NEW CREATURE GIVEN THE ROBE

Question.—Can the new creature's body sin?

Answer.—The new creature's proper body is the spirit body of the first resurrection. But before getting it he is placed on probation and given his old human body to practice with. The new creature cannot make the old body obey him perfectly. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect law of God—love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a good fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adamic weakness—all, therefore, forgivable by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the new creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The new creature only is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a new creature. It shows him as in divine sight, holy, harmless, undefiled, through the merit of Jesus, his Advocate and Redeemer.

### THE NEW CREATURE AND SIN

Question.—Can the new creature sin?

Answer.—Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9) That is to say, so long as any new creature continues to possess the Spirit of God, the holy Spirit, he cannot consent wilfully



## Governments Overthrown

“True, it is expecting great things to claim, as we do, that within the coming twenty-six years all present governments will be overthrown and dissolved; but we are living in a special and peculiar time, the “Day of Jehovah,” ...

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished at the end of A. D. 1914.

—*Studies in the Scriptures*, Volume II—*The Time is at Hand* (1889) pp.98-99

### *Times of the Gentiles.*

99

will be overthrown and dissolved ; but we are living in a special and peculiar time, the “ Day of Jehovah,” in which matters culminate quickly ; and it is written, “ A short work will the Lord make upon the earth.” (See Vol. I., chap. xv.) For the past eleven years these things have been preached and published substantially as set forth above ; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and high ones of earth, whose hearts are failing them for fear, and for looking after those things which are coming on the earth ; for the present powers are being mightily shaken, and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of A. D. 1914. Then the prayer of the Church, ever since her Lord took his departure—“ Thy Kingdom come ”—will be answered ; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace (Psa. 72 : 19 ; Isa. 6 : 3 ; Hab. 2 : 14) ; and the will of God shall be done “ *on earth, as it is done in heaven.* ”

Daniel’s statement, that God’s Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God’s Kingdom which shall break in pieces and consume all these kingdoms (Dan. 2 : 44), is worthy of our special consideration. So it was with each of these beastly governments : it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and

“Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the “battle of the great day of God Almighty” (Rev. 16:14), which will end in A. D. 1914 with the complete overthrow of earth’s present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God’s Word.”

—*Studies in the Scriptures*, Volume II—*The Time is at Hand* (1889) p.101

Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the “battle of the great day of God Almighty” (Rev. 16:14.), which will end in A. D. 1914 with the complete overthrow of earth’s present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God’s Word.

## End of the “Time of Trouble” (Great Tribulation)

Barbour and Russell published that the time of trouble would end in 1914, a teaching Russell continued to promote in *Zion’s Watch Tower*.

“The seventh trumpet sounds from Aug. 1840, until “the time of trouble,” or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, Babylon the great, will have fallen, and the “dragon” be bound: that is, the *nations* will be subdued, and “the prince of this world cast out.”“

—*Three Worlds, and the Harvest of This World* (N.H. Barbour & C.T. Russell, 1877) p.143

“But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble.”

—*Zion's Watch Tower* 1894 Jul 15 p.226

the earth,” (Ps. 46: 8–10). The seventh trumpet sounds from Aug. 1840, until “the time of trouble,” or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, Babylon the great, will have fallen, and the “dragon” be bound: that is, the *nations* will be subdued, and “the prince of this world cast out.”

#### CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in *MILLENNIAL DAWN*, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what velocity is gained daily?

“The old is quickly passing and the new is coming in.”

Now, in view of recent labor troubles and threatened an-

archy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures—nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the *beginning*, but for the *end* of the time of trouble. We see no reason for changing from our opinion expressed in the view presented in the *WATCH TOWER* of January 15, '92. We advise that it be read again.

## The End of the “Day of Vengeance” (Armageddon)

Armageddon, also referred to as the “Day of Vengeance”, and the “Battle of the Great Day”, was to end in October 1914.

“...we have seen that God has a set time for every feature of his plan, and that we are even now in this “Day of Vengeance,” which is a period of forty years; that it began in October, 1874, and will end in October, 1914.”

—*Studies in the Scriptures*, Volume IV—*The Day of Vengeance* (1897)  
pp.546,547

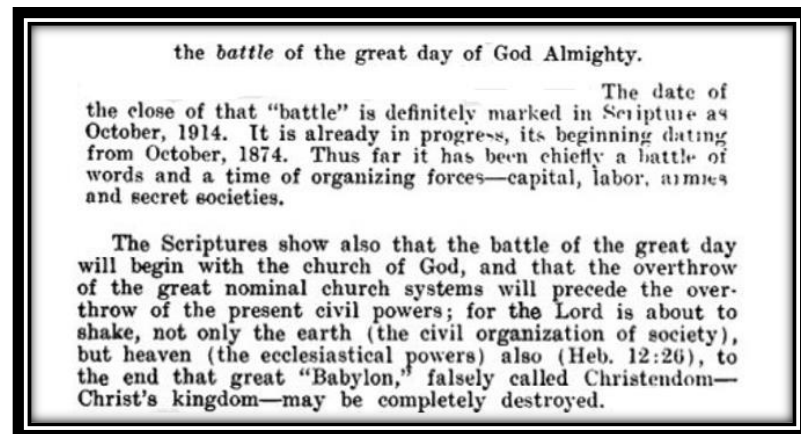
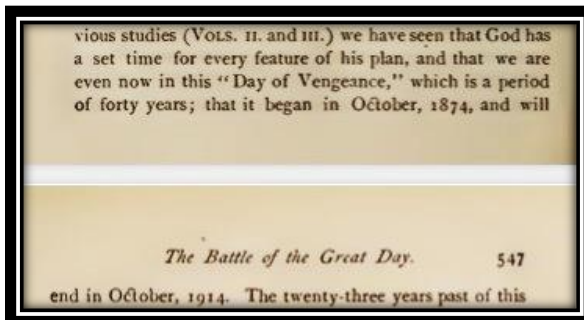
“... the *battle* of the great day of God Almighty ...

The date of the close of that “battle” is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. ... The Scriptures show also that the battle of the great day will begin with the church of God, and that the overthrow of the great nominal church systems will precede the overthrow of the present civil powers; for the Lord is about to shake, not only the earth (the civil organisation for society), but heaven (the ecclesiastical powers) also (Heb. 12:26), to the end that great “Babylon,” falsely called Christendom—Christ’s kingdom—may be completely destroyed.”

—*Zion’s Watch Tower* 1892 Jan 15 pp.21-23

“... the “battle of the great day of God Almighty” (Rev. 16:14), which will end in A. D. 1914 with the complete overthrow of earth’s present rulership, is already commenced.”

—*Studies in the Scriptures*, Volume II—*The Time is at Hand* (1889) p.101





Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A. D. 1878, and that the "battle of the great day of God Almighty" (Rev. 16:14), which will end in A. D. 1914 with the complete overthrow of earth's present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God's Word.

and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils to life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the "glory" of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more irritated and dissatisfied with their lot, and more and more apprehensive of the future.

All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their power against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed, and led to riots among the common people, the facts concerning it were diligently kept from their friends and brothers in the Russian army, and the soldiers detailed for the suppression of the riots were from remote districts.

Just what conditions and circumstances will be used of the Lord as his "voice" of command to marshal this mighty army we may not now be able to clearly surmise; but we live in a day which makes history rapidly; and on general principles it would not be unreasonable to expect movements in this direction at any time. But in our previous studies (Vols. II. and III.) we have seen that God has a set time for every feature of his plan, and that we are even now in this "Day of Vengeance," which is a period of forty years; that it began in October, 1874, and will

end in October, 1914. The twenty-three years past of this "day" have certainly laid a broad and deep foundation in church, in state, in finances and in social conditions and sentiments for the great events predicted in the Scriptures. These are already overshadowing the world, and are as sure to come as that they are foretold: and seventeen years would seem to be abundant space for their full accomplishment. Already "men's hearts are failing them for fear and for looking after [forward to] those things coming upon the world."

The prophecies brought to our attention and publicly proclaimed since the beginning of this "Day of Vengeance" are rapidly culminating; and, as shown in the preceding chapters, all men are able to see something of the dark outlines of the trouble coming closer and closer until now, apparently, society is like a tinder-box all ready for the match,—like a powder magazine, ready for explosion any moment,—like an organized army, ready for the assault at the word of command. But Shakespeare truly wrote:—

"There is a divinity that shapes our ends,  
Rough hew them how we will."

Mankind in general is unconscious of the Lord's interest in this battle: and almost all the contestants gird on the armor for personal and selfish interests in which they rightly realize the Lord could not share; and hence, while all on every side are ready to invoke the Lord's blessing, few count on it;—all seem to rely upon themselves—their organization, numbers, etc. None will be more surprised than the "powers of the heavens," the great ones of present ecclesiastical control, who, going about to establish a plan of their own for the Lord, have neglected his plan as revealed in his Word. To these the Lord's work of the next seventeen years will indeed be a "strange work." Hear the Lord's Word on this subject:—

"The Lord shall rise up as in mount Perazim, he shall



Thirdly, the present government and emperor are very popular. The last ten years have witnessed for the masses a great social and financial elevation; laws have been enacted for the protection, and gradually for the betterment, of the poorer classes; and the present emperor has very wisely addressed himself to various liberal reforms for their amelioration.

Our judgment therefore is that, so long as these conditions prevail, Germany can control the anarchistic or lawless elements within her borders, and is not likely to experience a social revolution for some years to come.

Germany's military preparation is so well known to the leading statesmen of Europe that no nation is likely to seek a quarrel with her; and her strain to keep up her present standard is so great that she wants no increase of it such as war would bring. Hence, with Austria and Italy in league and largely in the same plight and under her influence, Germany is today, humanly speaking, the arbiter of the world's peace.

Furthermore, we found that throughout Europe the social conditions are much better than we had expected to find them. Indeed, the houses occupied by the poorest class, except in southern Russia, compare favorably with the dwellings of a similar class in this country; and we know of localities here in Pittsburgh which are as dilapidated in appearance as any tenements observed on our journey—not even excepting the slums of London, Liverpool, Edinburgh and Glasgow, which are the worst we saw in Europe, Russia alone excepted.

The people are generally intelligent, industrious, busy and comfortably clothed and fed—far beyond our previous suppositions. We could not help wondering whence come some of the worst specimens of all races to this country as emigrants. Evidently the people of the United States are performing a service of incalculable value to the whole world in receiving their scum of ignorance and their dregs of degradation—both due more to evils of the past than to those of the present, and chiefly chargeable to priestcraft, superstition and ignorance fostered for centuries by that old "Mother of Harlots," which falsely claims to be the church-system founded by our Lord and his apostles. The wonder often is that, with almost no assistance except the necessity and opportunity for industry, so many of these degraded members of the human family turn out as favorably as they do. What a field here at our door for mission workers, evangelists and philanthropists—better, if they but realized it, than any foreign mission field we saw. And these emigrants, let us remember, although generally poor, are not always either ignorant or vicious. Some of them are God's consecrated saints whom he is sending here to be blessed and sealed with present truth, which he gives us the privilege of ministering to them.

True, the food of the lower classes of Europe would not be satisfactory to the average mechanic and laborer in the United States, who, accustomed to larger pay and unaccustomed to frugality, spends probably six times as much on his stomach, eating not only finer and more nutritious foods, but also much more of them, and wasting often through improvidence as much as or more than he eats. However, the European laborer seems to enjoy himself as much as or more than his artisan brother here, and on the whole there is more of an appearance of contentment on the faces of all the people there—the poor, the middle class and the rich—than on faces met in the streets here.

Intelligence without the grace of God to back it up brings discontent: only when it is backed by godliness, does it bring contentment, peace and joy. For this reason it is that the greater general intelligence and greater liberty of the people of the United States bring them, not more contentment, but less than their less favorably circumstanced European brothers. And this leads us to expect as stirring times in the United States as elsewhere when the "time of trouble" shall reach its height.

While the growing intelligence of Europeans is fast preparing them for the trouble and anarchy which God's Word predicts, it cannot reasonably be expected for some years yet. This is further in harmony with prophecy, though out of harmony with the expectations of many who look every day for a declaration of war in Europe, which they suppose will be the battle of the great day of God Almighty. Even should a war or revolution break out in Europe sooner than 1905, we could not consider it any portion of the severe trouble predicted. At most it could only be a forerunner to it, a mere "skirmish" as compared with what is to come. Indeed, in our judgment, based upon our observations, nothing could precipitate the great anarchistic trouble upon Europe, which the Scriptures predict, sooner than the date named, except a famine or some such unusual occurrence which would bring

the people to feel that they have nothing to lose, but all to gain, by a general uprising.

While it was an agreeable surprise to us (in view of the contrary sensational accounts so often published) to find the situation in Europe as we here describe it—in harmony with what the Scriptures had led us to expect—yet so great is our confidence in the Word of God and in the light of present truth shining upon it, that we could not have doubted its testimony whatever had been the appearances. The date of the close of that "battle" is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. Thus far it has been chiefly a battle of words and a time of organizing forces—capital, labor, armies and secret societies.

Never was there such a general time of banding together as at present. Not only are nations allying with each other for protection against other nations, but the various factions in every nation are organizing to protect their several interests. But as yet the various factions are merely studying the situation, testing the strength of their opponents, and seeking to perfect their plans and power for the future struggle, which many, without the Bible's testimony, seem to realize is the inevitable. Others still delude themselves, saying, Peace! Peace! when there is no possibility of peace until God's kingdom comes into control, compelling the doing of his will on earth as it is now done in heaven.

This feature of the battle must continue with varying success to all concerned; the organization must be very thorough; and the final struggle will be comparatively short, terrible and decisive—resulting in general anarchy. In many respects the convictions of the world's great generals coincide with the predictions of God's Word. Then "Woe to the man or nation who starts the next war in Europe; for it will be a war of extermination." It will be abetted not only by national animosities, but also by social grievances, ambitions and animosities, and if not brought to an end by the establishment of God's kingdom in the hands of his elect and then glorified Church, it would exterminate the race.—Matt. 24:22.

#### THE CHURCH'S SHARE IN THE BATTLE

The Scriptures show also that the battle of the great day will begin with the church of God, and that the overthrow of the great nominal church systems will precede the overthrow of the present civil powers; for the Lord is about to shake, not only the earth (the civil organization of society), but heaven (the ecclesiastical powers) also (Heb. 12:26), to the end that great "Babylon," falsely called Christendom—Christ's kingdom—may be completely destroyed. The great counterfeit kingdom of Christ, with all its allied civil and ecclesiastical powers, must go down as a great millstone into the sea, preparatory to the final establishment of the true kingdom of Christ. Here, as in the world at large, the work of preparation is going on. The creeds, which for years have been revered and received without questioning, are now called up for inspection; and their inconsistencies and lack of Bible foundation is being discovered. As a consequence, the clergy, whose living and honors and worldly prospects in general are all bound up with the systems held together by these creeds, are in great trouble, and are looking about to see what can be done to strengthen the stakes and lengthen the cords of so-called Christianity. A general union of the various sects is suggested, with a simple creed formulated from the various points of agreement among them all and the ignoring of all other points of doctrine to which objection might be made by some.

This scheme meets with very general approval from all the sects, and the trend of their efforts is in this direction. This, too, is in harmony with prophecy, which shows, not only that the various sects of "Protestantism" will band together as one, but that there will also be a close affiliation with Roman Catholicism. These two ends of the ecclesiastical heaven will roll together as a scroll (Isa. 34:4), the two rolls, Protestantism and Romanism, coming closer and closer together as their power over the masses of the people decreases.

This work is already progressing very rapidly: church congresses for the consideration of various schemes of union are the order of the day. All the various branches of Presbyterianism are considering the feasibility of union: so also of Methodism, Congregationalism, and others. When each of these is consolidated, their respective denominations will have a greater prestige in the world; and when all Protestant sects are more firmly united under some one name, such as "The Evangelical Alliance," the prestige of Protestantism as a whole will be greatly augmented, though we think the term Protestantism will probably be dropped entirely as a concession to the church of Rome, to secure its favor. Such an organiza-

[1355]

## 144,000 Resurrected to Heaven

The 144,000, also known as the “body of Christ” or “the saints”, were to all be in heaven by 1914, prior to the completion of Armageddon.

“That the deliverance of the saints must take place some time **before 1914** is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time ... Just how long **before 1914** the last living members of the body of Christ will be glorified, we are not directly informed ; ...”

—*Studies in the Scriptures, Series III—Thy Kingdom Come* (1908 ed.) p.228

228

### *Thy Kingdom Come.*

deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death : “ For we know that the whole creation groaneth and travaileth in pain, . . . waiting for the . . . deliverance of our body ”—the “ body of Christ ” (Rom. 8:22, 23) ; because, according to Jehovah’s arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah’s Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed ; but it certainly will not be until their work in the flesh is done ; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master’s words, “ Watch, that ye may be accounted *worthy to escape* those things that shall come to pass ” (Luke 21:36), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept

“There were also other expectations concerning 1914. Alexander H. Macmillan, who had been baptized in September 1900, later recalled: “A few of us seriously thought we were going to heaven during the first week of that October. In fact, recalling the morning that Russell announced the end of the Gentile Times, Macmillan admitted: “We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that.”“

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* pp.61-62

*“As October 1914 approached, some of the Bible Students expected that at the end of the Gentile Times they, as spirit-anointed Christians, would receive their heavenly reward. Illustrating this is an incident that took place at a convention of the Bible Students in Saratoga Spring, New York, September 27-30, 1914. A. H. Macmillan, who had been baptized 14 years earlier, gave a discourse on Wednesday, September 30. In it he stated: “This is probably the last public address I shall ever deliver, because we shall be going home [to heaven] soon.”“*

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* p.62



## A TIME OF TESTING (1914-1918)

*"Let us remember that we are in a testing season. . . . If there is any reason that would lead any to let go of the Lord and His Truth and to cease sacrificing for the Lord's Cause, then it is not worthy the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short, the consecration was only for a certain time. If so, now is a good time to let go."*

THOSE words, appearing in *The Watch Tower* of November 1, 1914, could not have been more appropriate. The years from 1914 to 1918 did, indeed, prove to be "a testing season" for the Bible Students. Some of the tests came from within; others came from outside. All of them, though, tested the Bible Students in ways that revealed whether they really had "the love of God in their hearts." Would they hold on to "the Lord and His Truth" or let go?

### Great Expectations

On June 28, 1914, Archduke Francis Ferdinand of Austria-Hungary was struck down by an assassin's bullet. That assassination triggered the outbreak of the Great War, as World War I was originally called. The fighting began in August 1914 when Germany swept into Belgium and France. By the autumn of that year, the bloodbath was well under way.

"The Gentle Times have ended; their kings have had their day!" So exclaimed Brother Russell as he entered the dining room at the Brooklyn headquarters of the Watch Tower Society the morning of Friday, October 2, 1914. Excitement was high. Most of those present had for years been looking forward to 1914. But what would the end of the Gentle Times bring?

World War I was raging, and at that time it was believed that the war was leading into a time of global anarchy that would result in the end of the existing system of things. There were also other expectations concerning 1914. Alexander H. Macmillan, who had been baptized in September 1900, later recalled: "A few of us seriously thought we were going to heaven during the first week of that October."<sup>61</sup> In fact, recalling the morning that Russell

<sup>61</sup> Quotation from A. H. Macmillan in this chapter are taken from his book *Forty on the March*, published in 1957 by Prentice-Hall, Inc.

### "Some of Us Had Been a Bit Too Hasty"

As October 1914 approached, some of the Bible Students expected that at the end of the Gentle Times they, as spirit-anointed Christians, would receive their heavenly reward. Illustrating this is an incident that took place at a convention of the Bible Students in Saratoga Springs, New York, September 27-30, 1914. A. H. Macmillan, who had been baptized 14 years earlier, gave a discourse on Wednesday, September 30. In it he stated: "This is probably the last public address I shall ever deliver because we shall be going home [to heaven] soon."

However, two days later (on Friday, October 2), Macmillan came in for some good-natured teasing back in Brooklyn, where the conventioners were to reconvene. From his seat at the head of the table, C. T. Russell announced: "We are going to make some changes in the program for Sunday [October 4]. At 10:30 Sunday morning Brother Macmillan will give us an address." The response? Macmillan later wrote: "Every body laughed heartily, recalling what I had said on Wednesday at Saratoga Springs—my 'last public address'!"

"Well," Macmillan continued, "then I had to get busy to find something to say. I found Psalm 74:9, 'We see not our signs: there is no more any prophet; neither is there among us any that knoweth how long.' Now that was different. In that talk I tried to show the friends that perhaps some of us had been a bit too hasty in thinking that we were going to heaven right away, and the thing for us to do would be to keep busy in the Lord's service until he determined when any of his appointed servants would be taken home to heaven."

announced the end of the Gentle Times, Macmillan admitted: "We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that."

Disappointed expectations as to the return of the Lord Jesus had in the 19th century caused many followers of William Miller and various Adventist groups to lose faith. But what about the Bible Students associated with Russell? Had some been **attracted** by the thought of their own early salvation rather than love for God and a strong desire to do his will?

### "Brother Russell, Were You Not Disappointed?"

Brother Russell had been encouraging the Bible Students to keep on the watch and to be determined to continue in the Lord's work even if matters did not culminate as soon as they might have expected.

October 1914 passed, and C. T. Russell and his associates were still on earth. Then October 1915 passed. Was Russell disappointed? In *The Watch Tower* of February 1, 1916, he wrote: "But, Brother Russell, what is your thought as to the time of our change? Were you not disappointed that it did not come when we hoped that it would?" you will ask. No, we reply, we were not disappointed. . . . Brethren, those of us who are in the right attitude toward God are not disappointed at any of His arrangements. We did not wish our own will to be done; so when we found out that we were expecting the wrong thing in October, 1914, then we were glad that the Lord did not change His Plan to suit us. We did not wish Him to do so. We merely wish to be able to apprehend His plans and purposes."

No, the Bible Students were not "taken home" to heaven in October 1914. Nevertheless, the Gentle Times did end in that year. Clearly, the Bible



## Jesus to Start Ruling the Earth

### SETTING UP THE EARTHLY GOVERNMENT.

---

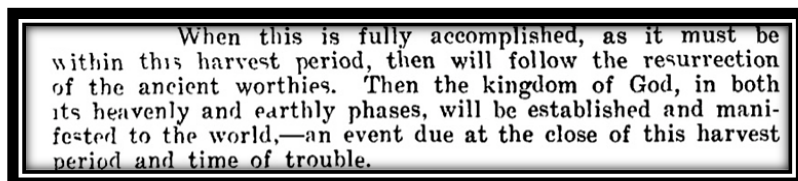
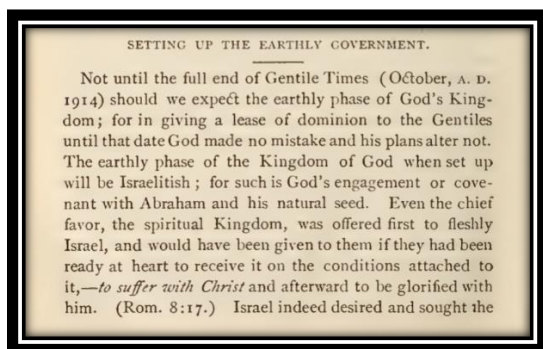
Not until the full end of Gentile Times (October, A. D. 1914) should we expect the earthly phase of God's Kingdom; for in giving a lease of dominion to the Gentiles until that date God made no mistake and his plans alter not. The earthly phase of the Kingdom of God when set up will be Israelitish ; for such is God's engagement or covenant with Abraham and his natural seed. Even the chief favor, the spiritual Kingdom, was offered first to fleshly Israel, and would have been given to them if they had been ready at heart to receive it on the conditions attached to it,—*to suffer with Christ* and afterward to be glorified with him."

—*Studies in the Scriptures*, Volume IV—*The Day of Vengeance* (1897) p.624

The end of the harvest was to be followed by both the heavenly and earthly paradise.

"When this is fully accomplished, as it must be within this harvest period, then will follow the resurrection of the ancient worthies, then the kingdom of God, in both its heavenly and earthly phases, will be established and manifested to the world,—an event due at the close of this harvest period and time of trouble."

—*Zion's Watch Tower* 1895 May 15 p.123-124 (reprints p.1816)



*break in pieces and consume* all these Kingdoms, and it shall stand forever."—Dan. 2:44, 45.

Our Lord assured his faithful, that at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him, and *have a share* in that work. His own words are:—

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27. Compare Psa. 149:8, 9.

We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and his glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned the members of the same Kingdom class, whose course and service are not yet ended on this side the veil—the harvest work (1) of gathering the living "elect;" (2) of saying unto Zion "Thy God *reigneth*,"—the Kingdom is being set up; and (3) declaring the Day of Vengeance of our God.

#### SETTING UP THE EARTHLY GOVERNMENT.

Not until the full end of Gentile Times (October, A. D. 1914) should we expect the earthly phase of God's Kingdom; for in giving a lease of dominion to the Gentiles until that date God made no mistake and his plans alter not. The earthly phase of the Kingdom of God when set up will be Israelitish; for such is God's engagement or covenant with Abraham and his natural seed. Even the chief favor, the spiritual Kingdom, was offered first to fleshly Israel, and would have been given to them if they had been ready at heart to receive it on the conditions attached to it,—*to suffer with Christ* and afterward to be glorified with him. (Rom. 8:17.) Israel indeed desired and sought the

best God had to give; but "Israel hath not obtained that which he seeketh for: but the election [the "little flock" selected from both Jews and Gentiles] hath obtained it, and *the rest were blinded*;—not forever, but until the election of the spiritual seed, the Kingdom proper, is completed.—Rom. 9:31-33; 11:7, 23, 25-32.

While Israelites in various stages of unbelief will be gathered back to Palestine under divine favor, according to promise, yet none shall be in any degree reckoned as a part, or even as supporters of, or associated with the earthly phase of the Kingdom, except as they shall first recognize Christ Jesus as the Son of God, the only Redeemer and Deliverer for Israel and the world.

The beginning of the earthly phase of the Kingdom in the end of A. D. 1914 will, we understand, consist wholly of the resurrected holy ones of olden time,—from John the Baptizer back to Abel;—"Abraham, Isaac, Jacob and all the holy prophets." (Compare Matt. 11:11; Luke 13:28; Heb. 11:39, 40.) While these ancient worthies will have neither part nor lot in the spiritual Kingdom, because not "called" thereto, that high or "heavenly calling" not being possible until after the ransom had been paid by our Lord Jesus, yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual Kingdom. In harmony with this it is written in the Psalms, as addressed to the Christ,—"*Instead of [being longer considered] thy fathers [they] shall be thy children, whom thou mayest make princes [chief ones, captains] in all the earth.*"—Psa. 45:16.

These ancient worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while the trial of the world in general will just be beginning; but



iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "He poured out his soul unto death, . . . and bore the sin of many, and made intercession for the transgressors." Oh, what love, what fortitude was here displayed! Yet men "esteemed him smitten of God and afflicted." And this was probably one of the severest of our Lord's trials—to be esteemed as an offender against God and as under the divine wrath.

In the same way the afflictions of the Lord's people are often misinterpreted by the world, as well as by the unthoughtful among professed Christians. But let such consider that "the disciple is not above his master, nor the servant above his lord;" that all who will live godly shall suffer persecution; that during this age evil is in the ascendancy, and therefore the righteous suffer; that Satan is the prince of this world; and that until he is bound righteousness shall not be exalted. This is the time for the righteous—the embryo kingdom of heaven—to suffer violence, and when the violent may take it by force. And if Christ our Lord and Head thus suffered, let all who suffer with him for righteousness' and truth's sake be comforted with the same divine assurance that comforted him. "Rest in the Lord, and wait patiently for him; . . . and he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Psa. 37:6, 7.

Some of the friends of the Lord were also present on this occasion with their love and sympathy—Mary, the mother of Jesus, Mary Magdalene, and Mary, the wife of Cleopas, and other women who followed the mob, some of whom probably offered the wine and myrrh, to whose weeping and bewailing Jesus replied, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; . . . for if they do these things in a green tree, what shall be done in the dry?" (Luke 23:27-31) This he said in reference to the atrocities which should mark the overthrow of their nation and the destruction of Jerusalem,

which would display the same wicked spirit which was then being manifested toward him. And it was even so; for the troubles upon that people were not alone from enemies without, but also from civil strife; for every man's hand was against his neighbor. It is said that at the time of the siege of Jerusalem hundreds of Jews were crucified at once, and left hanging in sight of the city walls.

Verses 33, 34. The darkness that brooded over the land from the sixth to the ninth hour seems to have been a supernatural darkness; for an eclipse of the sun was impossible during the full moon of the passover time. It was doubtless sent as an expression of the divine wrath, and as typical of the darkness of alienation from God into which that long favored nation had plunged by this act.

The expression of verse 34 manifests the dread realization of imminent death. Jehovah's sustaining power must necessarily be withdrawn and the bitter dregs of the cup of suffering be drained to make the sacrifice complete. But when the heart and flesh failed, it was difficult to realize the significance of this: hence the startled inquiry, "My God, my God, why hast thou forsaken me?" Through all his sufferings the divine grace had thus far sustained him, but now he must sink beneath the rod and be cut off from the favor of God, that so, by his stripes, we might be healed.

Verse 37. This last cry, which summoned and exhausted all the remaining vitality was the last triumph of victorious faith. Though he realized that the divine favor, which had always hitherto sustained his being, must now be withdrawn because he stood in the sinner's place as the vicarious sin-offering, faith, still anchored to the promises of God to be realized beyond the veil of the flesh, sweetly and confidently commended his being to the Father. This the Apostle Peter tells all them to do who suffer for righteousness' sake, saying, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Pet. 4:19.

## THE RESURRECTION OF OUR LORD

JUNE 2, MARK 16:1-8;—MATT. 28:1-15; LUKE 24:1-12; JOHN 20:1-18.

*Golden Text*—"The Lord is risen indeed."—Luke 24:34.

The resurrection of our Lord is shown by the Apostle to be the assurance of the resurrection of mankind.—"For as all in Adam die, even so, all in Christ shall be made alive;" "for he is the propitiation for our [the church's] sins, and not for ours only, but also for the sins of the whole world," all of which, therefore, both the just and the unjust shall come forth from the grave: and, by accepting Christ and yielding implicitly to his guidance, they may be made fully alive—be fully restored to the original human perfection lost in Adam.

This, the Lord also taught, saying, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth." And Paul said, "There shall be a resurrection of the dead, both of the just and unjust." So important is this doctrine of the resurrection, that the Apostle declares that without it the hope and faith of the church is vain.—"If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . If the dead rise not, let us eat and drink, for tomorrow we die."—1 Cor. 15:16-18, 32.

This doctrine of the resurrection is, however, very little heard or thought of today among professed Christians, and likewise the promise of the Lord's second coming, at whose presence the work of resurrection is due to be accomplished. It is written that "to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." (Rom. 14:9) It is his voice that shall awaken the dead, and his wisdom and grace that shall lead all the willing and obedient to the realization of full resurrection, or restitution, to all that was lost. This is the logical consequence of his great sacrifice, to be realized at his appearing and kingdom.

The first work of his presence is the unobserved, thief-like gathering of his elect—the awakening of those that have slept in Jesus, and the perfecting and the change of those who are alive and remain to his own glorious nature and likeness. When this is fully accomplished, as it must be within this harvest period, then will follow the resurrection of the ancient worthies. Then the kingdom of God, in both its heavenly and earthly phases, will be established and manifested to the world,—an event due at the close of this harvest period and time of trouble.

Then the resurrection morning will have come, and the

Sun of righteousness will have risen with healing in his wings. Yes, "the Lord is risen indeed;" and his resurrection is the sure pledge of the resurrection of all for whom he died—of the church first, and afterward of the world."—1 Cor. 15:12-23.

The manner of the testimony as to the fact of the resurrection, as related in the gospels, is worthy of the special attention of Christians, as proving three things, (1) the fact of the resurrection, (2) the Lord's change of nature in the resurrection, and (3) his personal identity, notwithstanding the change of nature.

The fact of his resurrection was attested in three ways; viz., (1) by an earthquake and the sudden appearance of an angel whose countenance was like lightning and his raiment white as snow, who rolled away the stone from the door of the sepulcher and sat upon it, and for fear of whom the keepers did shake and become as dead men. (Matt. 28:1-6) It was attested (2) by the facts to which the angel called attention—the vacant tomb and the folded grave-clothes, together with the statement that he was risen—"And the angel said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:5, 6; see also Luke 24:12) And (3) it was finally attested by the risen Lord himself, who appeared to the women, and others subsequently, and talked with them.—Matt. 28:9; John 20:1-18.

How great was the reward of these devoted women—last at the cross and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. They sympathetically lingered near the cross, beholding his dying agonies; they were the mourners that accompanied him to the tomb at night; and they were there again before break of day with their precious ointments. In their eagerness to do this loving service, they forgot the great obstacle of the stone at the door. But the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle, and their zeal was rewarded with the richest tokens of his grace. There was the honor of personally receiving the heavenly benedictions—of the angel and of the risen Lord,—and of first bearing the glad tidings of the resurrection to the other disciples.

The fact of the resurrection was further attested to the

\* See our issue of April 1, '93.

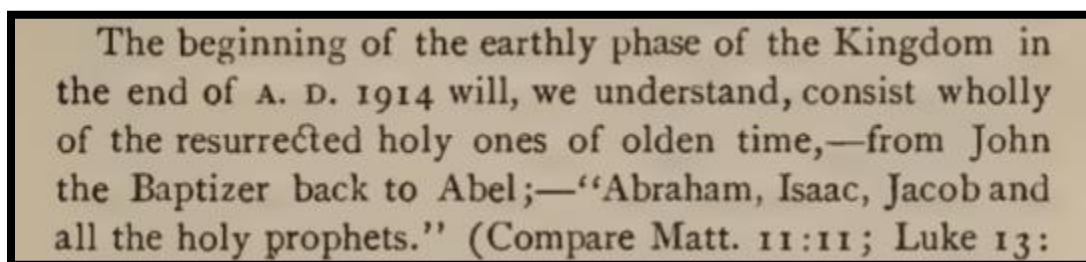
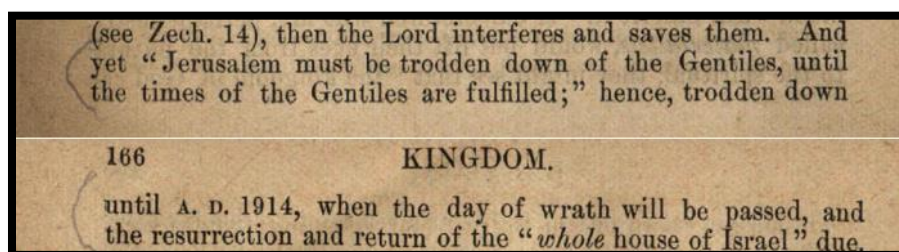
## Earthly Resurrection to Occur

“And yet “Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled;” hence, trodden down until A. D. 1914, when the day of wrath will be passed, and the resurrection and return of the “*whole* house of Israel” due.”

—*Three Worlds, and the Harvest of This World* (N.H. Barbour & C.T. Russell, 1877) pp.165-166

“The beginning of the earthly phase of the Kingdom in the end of A. D. 1914 will, we understand, consist wholly of the resurrected holy ones of olden time—from John the Baptizer back to Abel—“Abraham, Isaac, Jacob and all the holy prophets.”“

—*Studies in the Scriptures, Volume IV—The Day of Vengeance* (1897) p.625





"division of that great city" is one and the same. And just so fast as this trine division between the monarchial, the religious and the republican elements of that great empire progresses, just so fast does the fall of Babylon progress. But it is only under the seventh and last plague this consummation is to be reached. (See Rev. 16: 17, 19.)

The idea that a church becoming corrupt can represent the *fall of Babylon*, has neither Scripture nor common-sense in its favor. Nowhere is "Babylon the great, the mother of harlots and the abominations of the earth," represented as being anything but a harlot, and it is the fall of *Babylon*, and not the church of God that fled into the wilderness *becoming* Babylon, which must fill this prophecy.

As the fall of Babylon is not due until the "great city is divided," and that division is consummated under the seventh plague, it follows that the third angel's message of "Come out of her, my people" is not due till then. Hence, the question as to who "my people" are, becomes pertinent. The twelve tribes of Israel are always referred to as "my people." And the twelve tribes are to be delivered during this time of trouble. "At that time, there shall be a time of trouble such as never was since there was a nation, and at that time thy [Daniel's] people shall be delivered." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30: 7). Neither of the above can refer to the bride of Christ, for it is not the time of her trouble; she is to be "accounted worthy to escape all these things, and to stand before the Son of man."

The Jews are Christ's *people*, but not his bride; "He came to his own and his own received him not; and he told them that they should see him no more *until that day when they shall say* Blessed is he that cometh in the name of the Lord" (Matt. 23: 39). They were cut off, and the kingdom of God taken from them; and taken from them forever, except the few, who like Paul, have been grafted in again during the gospel. But there are many and glorious promises to the fleshly house of Israel. Their blindness has been the riches of the Gentiles, "but as touching the election, they are beloved for the father's sake; for the gifts and calling of God are without repentance." And they are to represent the earthly house, located at old Jerusalem, even as the "church of the first-born" are to represent the heavenly house in the new, or spiritual Jerusalem.

The people called out of Babylon must refer to the Jews, we think, because they *are* to be gathered out of all nations, and restored to their own land, while the *saints* are to be taken in the twinkling of an eye, from the mill, the field, and any and every place where they may happen to be. And the call out of Babylon does not appear to mean merely a *purifying* of themselves, since they are to come out, *lest they should partake of her sins*. The real bride of Christ never has, in any *moral* sense, been *in* Babylon. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in the harvest, it is the work of the angels, to gather *first* the tares and bind them in bundles. Hence, "Come out of her, my people," cannot in any spiritual, or literal sense, apply to the christian church, but does most certainly appear reasonable as applied to the Jews, when the Lord shall set his hand again the second time to gather them from all nations. Compare our text with Isa. 48: 20, and Jer. 51: 6; "Ple out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity." "Come out of her, my people, that ye receive not of her plagues." This would appear to make the return of the Jews due only when the seven last plagues are fulfilled. "And at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake." This also synchronizes with Job. 14: 19, "Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy *corrupt* be passed, that thou wouldst appoint me a set time and remember me. . . . Thou shalt call and I will answer thee."

The resurrection of the restitution class, those who "shall stand upon the earth" in the latter day, in their *flesh*, and see God, is therefore not due until the day of wrath is passed, while the dead in Christ who are to be raised *spiritual* bodies, is due before the day of wrath.

The writer does not forget that unfulfilled prophecy cannot be applied in detail. Hence, the return of the Jews, and the resurrection of this *second class*, may not be as yet fully understood; but there are Scriptures which appear to make the return of the Jews to begin with the living Jews of this generation who are called "*a remnant*," and after their return Jerusalem is surrounded, the city is taken, and one-half go into captivity, (see Zech. 14), then the Lord interferes and saves them. And yet "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled," hence, trodden down



## KINGDOM.

until A. D. 1914, when the day of wrath will be passed, and the resurrection and return of the "*whole* house of Israel" due.

This would also synchronize with the type in Egypt. For it will be remembered, it was in the midst of the alarm caused by the seventh and last plague brought on the Egyptians, that they were called out of Egypt. "According to the days of the coming out of the land of Egypt, will I show unto him marvelous things; the nations shall see and be confounded at all their might" (Micah 7: 15).

Truly we are on the eve of great events. The harvest of the earth is ripe; the time of trouble is beginning, and the fulfillment of prophecies are crowding one upon another, and scenes are to be enacted during the coming thirty-seven years, terrible beyond all that history has ever yet recorded. But let the little flock who are the "children of the day," and are walking in the light, lift up their heads, and "watch and pray, that they may be accounted worthy to escape all these things, and to stand before the Son of Man."

## THE KINGDOM OF GOD.

The Adventists, or as they are sometimes called, "the world burners," have run into many errors because they fail to discern the true character of the kingdom of God. Everywhere, both in the Old and New Testaments, the church, or people of God, represent his kingdom;—"Ye shall be unto me a kingdom of priests; and a holy nation." And Christ invariably makes the gospel church, the good and bad, represent the kingdom. The kingdom of heaven is like to a net which men cast into the sea, and brought forth fish, both good and bad. The kingdom was likened to a sower, that sowed good seed, and *another* sower, that sowed bad seed. It was likened to "ten virgins," five of whom were wise and five foolish.

The fact that the kingdoms of this world are to become the kingdoms of our Lord, and that he is to "rule them with a rod of iron," until every knee shall bow; and that the saints share that power with him, and take the kingdom, and possess the kingdom under the whole heaven, does not prove that the kingdom of God will be an earthly kingdom, or that "flesh and blood" can inherit it. If our brethren who are, perhaps justly, called *materialists*, would but lift their eyes from the natural to the spiritual, they might see that "the kingdom of God can

## KINGDOM.

be a spiritual kingdom; and that all who inherit it can be *spiritual* beings, "born of the Spirit," and yet mingle under a veil of flesh as the angels have done, with the nations over whom they are to be kings and priests, while they themselves are an entirely distinct order of being, visible to humanity only when under the veil of flesh. This is God's order for the whole human family, with certain exceptions, of such as die the "second or eternal death." First, the natural, Adamite, or earthly man; second, the spiritual, or heavenly man. "And as is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly." "That which is born of the spirit is spirit; and that which is born of the flesh is flesh." And as the saint is to be "raised, a spiritual body," that body is "born of the spirit." Unbelief will not interrupt God's order, but it *will* cause those who indulge in it, to come short of attaining to that life. On the nature of the kingdom of God, our age-to-come brethren are as far from the truth as are those who are called "world burners;" they see nothing but what is of the earth, earthy; the cultivation of *land*, the building of *houses*, &c., &c.; just what is promised to the restored Jew, who they themselves admit is to be in the flesh. Hence, whatever confused ideas they may have in regard to the saints being made like unto "Christ's glorious body"—for descriptions of which, see Rev. 1: 12, and also Paul's experience; their theory makes mortals and immortals, the restored Jew, and the glorified saint, both together, to be in, and share in the kingdom of God, thus making corruption to inherit incorruption. And there is not one particle of light in their writings which can clear their theory of this *confusion* of the spiritual and the natural. Hence, all spiritually minded men have been compelled to reject the age-to-come doctrine. And yet they have so much Scripture to maintain the *fact* of an age-to-come, that they feel strong, in all their weakness.

Although the church in its mortal state represents the kingdom of God, that kingdom is not "set up" or organized. "The natural first, and afterwards the spiritual." Under the old covenant, while all was on the plane of the flesh, the fleshly church was an *organized* kingdom. But under the gospel, the kingdom of heaven is likened to a nobleman who committed certain trusts to his servants, and went into a far country to receive a kingdom, and to return. Hence, "thy kingdom come" means, thy kingdom be set up, or organized as a ruling power. But it is not to be on the plane of the flesh, which would be going



*break in pieces and consume* all these Kingdoms, and it shall stand forever."—Dan. 2:44, 45.

Our Lord assured his faithful, that at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him, and *have a share* in that work. His own words are:—

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27. Compare Ps. 149:8, 9.

We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and his glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned the members of the same Kingdom class, whose course and service are not yet ended on this side the veil—the harvest work (1) of gathering the living "elect;" (2) of saying unto Zion "Thy God reigneth,"—the Kingdom is being set up; and (3) declaring the Day of Vengeance of our God.

#### SETTING UP THE EARTHLY GOVERNMENT.

Not until the full end of Gentile Times (October, A. D. 1914) should we expect the earthly phase of God's Kingdom; for in giving a lease of dominion to the Gentiles until that date God made no mistake and his plans alter not. The earthly phase of the Kingdom of God when set up will be Israelitish; for such is God's engagement or covenant with Abraham and his natural seed. Even the chief favor, the spiritual Kingdom, was offered first to fleshly Israel, and would have been given to them if they had been ready at heart to receive it on the conditions attached to it,—*to suffer with Christ* and afterward to be glorified with him. (Rom. 8:17.) Israel indeed desired and sought the

best God had to give; but "Israel hath not obtained that which he seeketh for: but the election [the "little flock" selected from both Jews and Gentiles] hath obtained it, and *the rest were blinded*;—not forever, but until the election of the spiritual seed, the Kingdom proper, is completed.—Rom. 9:31-33; 11:7, 23, 25-32.

While Israelites in various stages of unbelief will be gathered back to Palestine under divine favor, according to promise, yet none shall be in any degree reckoned as a part, or even as supporters of, or associated with the earthly phase of the Kingdom, except as they shall first recognize Christ Jesus as the Son of God, the only Redeemer and Deliverer for Israel and the world.

The beginning of the earthly phase of the Kingdom in the end of A. D. 1914 will, we understand, consist wholly of the resurrected holy ones of olden time,—from John the Baptizer back to Abel;—"Abraham, Isaac, Jacob and all the holy prophets." (Compare Matt. 11:11; Luke 13:28; Heb. 11:39, 40.) While these ancient worthies will have neither part nor lot in the spiritual Kingdom, because not "called" thereto, that high or "heavenly calling" not being possible until after the ransom had been paid by our Lord Jesus, yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual Kingdom. In harmony with this it is written in the Psalms, as addressed to the Christ,—"*Instead of [being longer considered] thy fathers [they] shall be thy children, whom thou mayest make princes [chief ones, captains] in all the earth.*"—Psa. 45:16.

These ancient worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while the trial of the world in general will just be beginning; but

40 D

*Studies in the Scriptures*, Volume IV—*The Day of Vengeance* (1897) pp.624,625

## The Time is at Hand — 7 (Unfulfilled) Expectations

*The Time is at Hand* (1889) pages 76 to 78 claimed seven things would happen in 1914. Not one of these eventuated. The following statements are extracted from that list:

"In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, *i. e.*, the full end of their lease of dominion, will be reached in A. D. 1914; and that that date will be the farthest limit of the rule of imperfect men...

**Firstly**, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, “Thy Kingdom come,” will begin to assume control, and that it will then shortly be “set up,” or firmly established, in the earth, on the ruins of present institutions.”

**Secondly**, It will prove that he whose right it is thus to take the dominion will then be present as earth’s new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date; ...

**Thirdly**, It will prove that some time before the end of A. D. 1914 the last member of the divinely recognized Church of Christ, the “royal priesthood,” “the body of Christ,” will be glorified with the Head; ...

**Fourthly**, It will prove that from that time forward Jerusalem shall no longer be trodden down ...

**Fifthly**, It will prove that by that date, or sooner, Israel’s blindness will begin to be turned away; ...

**Sixthly**, It will prove that the great “time of trouble such as never was since there was a nation,” will reach its culmination in a world-wide reign of anarchy; ...

**Seventhly**, It will prove that *before that date* God’s Kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (Dan. 2:34) - and fully consume the power of these kings.”

—*Studies in the Scriptures*, Series II—*The Time is at Hand* (1889) pp.76-78



76

*The Time is at Hand.*

become corrupt, vain and idolatrous, in proportion as they had attained national distinction. This was in the days of King Zedekiah; and the divine decree was expressed in the words of the prophet: "Thus saith the Lord God, remove the diadem and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him."—Ezek. 21: 24-27.

This overturning of the crown, or dominion, has been accomplished. It was first turned over to Babylon, then to Medo-Persia, then to Grecia, and then to Rome. The character of these empires, as recorded on the pages of history, we have found to agree perfectly with the prophetic descriptions, as portrayed in Nebuchadnezzar's vision of the great image and in Daniel's vision of the four beasts. This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the Kingdom of God under the whole heavens. But unlike the preceding four dominions which were permitted for an appointed time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion.

In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, *i. e.*, the full end of their lease of dominion, will be reached in A. D.

*Times of the Gentiles.*

77

1914; and that that date will be the farthest limit of the rule of imperfect men. And be it observed, that if this is shown to be a fact firmly established by the Scriptures, it will prove:—

Firstly, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, "Thy Kingdom come," will obtain full, universal control, and that it will then be "set up," or firmly established, in the earth, on the ruins of present institutions.

Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler, and not only so, but it will also prove that he will be present for a considerable period before that date; because the overthrow of these Gentile governments is directly caused by his dashing them to pieces as a potter's vessel (Psa. 2: 9; Rev. 21: 27), and establishing in their stead his own righteous government.

Thirdly, It will prove that some time before the end of A. D. 1914 the last member of the divinely recognized Church of Christ, the "royal priesthood," "the body of Christ," will be glorified with the Head; because every member is to reign with Christ, being a joint-heir with him of the Kingdom, and it cannot be fully "set up" without every member.

Fourthly, It will prove that from that time forward Jerusalem shall no longer be trodden down of the Gentiles, but shall arise from the dust of divine disfavor, to honor; because the "Times of the Gentiles" will be fulfilled or completed.

Fifthly, It will prove that by that date, or sooner, Israel's blindness will begin to be turned away; because the "blindness in part" was to continue only "until the fulness of the Gentiles be come in" (Rom. 11: 25), or, in other words, until the full number from among the Gentiles, who are to be members of the body or bride of Christ, would be fully selected.

Sixthly, It will prove that the great "time of trouble such

78

*The Time is at Hand.*

as never was since there was a nation," will reach its culmination in a world-wide reign of anarchy; and then men will learn to be still, and to know that Jehovah is God and that he will be exalted in the earth. (Psa. 46: 10.) The condition of things spoken of in symbolic language as raging waves of the sea, melting earth, falling mountains and burning heavens will then pass away, and the "new heavens and new earth" with their peaceful blessings will begin to be recognized by trouble-tossed humanity. But the Lord's Anointed and his rightful and righteous authority will first be recognized by a company of God's children while passing through the great tribulation—the class represented by *m* and *r* on the Chart of the Ages (see also pages 235 to 239, Vol. I.); afterward, just at its close, by fleshly Israel; and ultimately by mankind in general.

Seventhly, It will prove that *before that date* God's Kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (Dan. 2: 34)—and fully consume the power of these kings. Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the "powers that be"—civil and ecclesiastical—iron and clay.

## THE BEGINNING OF GENTILE TIMES, 606 B. C.

Our Lord's words, "until the *times*\* of the Gentiles be fulfilled," imply that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be fulfilled. So, then, Gentile rule had a beginning, will last for a *fixed time*, and will end at the time appointed.

\* The Greek word here rendered "times" is *aiōnes*, which signifies a *fixed time*. It is the same word translated "eternity" in the following passages: Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:36. The word "seasons" in Acts 1:7 is from the same Greek word.

## Proof or Not?

Watchtower presented its conclusions as undeniable. Closer to the date, there was some back pedalling, saying the conclusions are not positive, but based on evidence and proof.

“We do not know positively that the month of October, 1914, will see the church all glorified, and the time of trouble ushered in. We merely say, Here are the evidences. Here are the proofs. Look at them for yourself and see what you then think. It is for each to accept or reject the facts.”

—*Watch Tower* 1913 Oct 15 pp.308-309 (reprints p.5329)

p. 308-309 [R5329]

OCTOBER 15, 1913

THE WATCHTOWER

out or not. We think he will have to be put out of the house. The Lord said that, if the strong man had known, he would have watched and not have allowed his house to be broken up.

### CHURCH GLORIFIED BEFORE LEASE EXPIRES

As we understand this matter, the church will be glorified before that time. When the lease expires, it would seem that the new tenants will be ready to take possession. And we cannot see how the new tenants could be ready to take possession unless they were glorified beforehand. If they were still in the flesh, they would not be ready to take possession. So if the church is here in 1915, we shall think that we have made some mistake. We do not understand how they will all die between now and the close of 1914—how so many people, all over the world—people of one mind—will all pass beyond the veil in so short a time.

But we can see how the Lord might purposely leave us in a measure of ignorance in this matter. We do not know positively that the month of October, 1914, will see the church all glorified, and the time of trouble ushered in. We merely say, Here are the evidences. Here are the proofs. Look at them for yourself and see what you then think. It is for each to accept or reject the facts. (See *STUDIES IN THE SCRIPTURES*, Vol. II.)

So far as we can reason, this chronology is reasonably correct—a good basis for faith. “We walk by faith, and not by sight.” God did not tell us that we should know the exact hour. But we have certain valuable information, and events seem to be fulfilling our expectations more and more as the days go by.

### THE PRESENT OUTLOOK

When we began to publish information respecting these dates and began to describe what was to be expected in the

Was Watchtower, or was it not, presenting it was positive about its predictions for 1914?

What were followers supposed to think when words like proof, facts and evidence were used? Russell was messing with minds — “We do not know positively”, but are you brave enough to “reject the facts?”

## ***Studies in the Scriptures — Editions after 1914***

Editions of *Studies in the Scriptures* written prior to 1914 were very specific about what would happen prior to and during 1914. These journals continued to be used after 1914. To overcome the obviously erroneous predictions, in 1915 they were reissued with amendments.

For example, prior to 1914, editions of *Studies in the Scriptures* III—*Thy Kingdom Come* stated on p.228 that the resurrection would occur before 1914. From the 1915 edition onwards, this was changed to state that the resurrection was to occur soon after 1914.

| <i>Studies in the Scriptures</i> III— <i>Thy Kingdom Come</i> pre-1914                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <i>Studies in the Scriptures</i> III— <i>Thy Kingdom Come</i> post-1914 editions                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>“That the deliverance of the saints <b>must take place some time before 1914</b> is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah’s Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thought in mind, we can approximate the time of the deliverance.”</p> <p><u>Click here for scan of 1911 edition:</u><br/> <a href="https://tinyurl.com/yc58ak2j">https://tinyurl.com/yc58ak2j</a></p> | <p>“That the deliverance of the saints must take place <b>very soon after 1914</b> is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah’s Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished.”</p> <p><u>Click here for scan of 1923 edition:</u><br/> <a href="https://tinyurl.com/3ucvtkyn">https://tinyurl.com/3ucvtkyn</a></p> |



deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death: "For we know that the whole creation groaneth and travaileth in pain, . . . waiting for the . . . *deliverance* of OUR BODY"—the "body of Christ" (Rom. 8:22, 23); because, according to Jehovah's arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place some time before 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long before 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master's words, "Watch, that ye may be accounted *worthy to escape* those things that shall come to pass" (Luke 21:36), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept

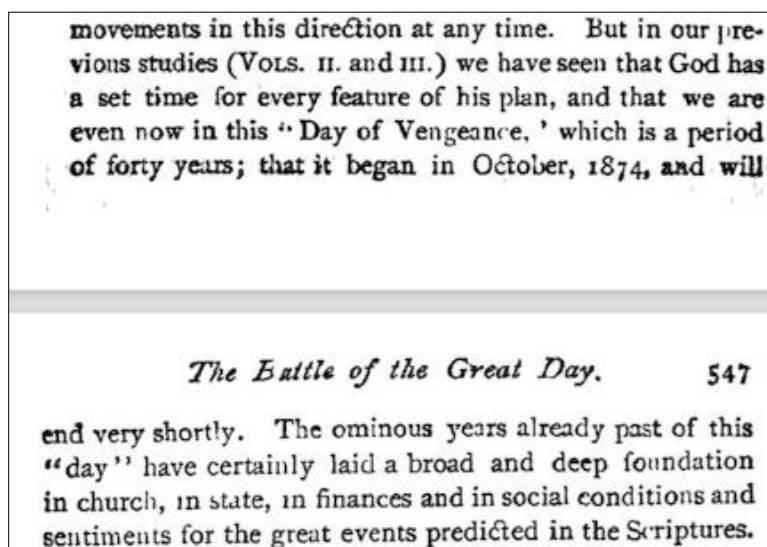
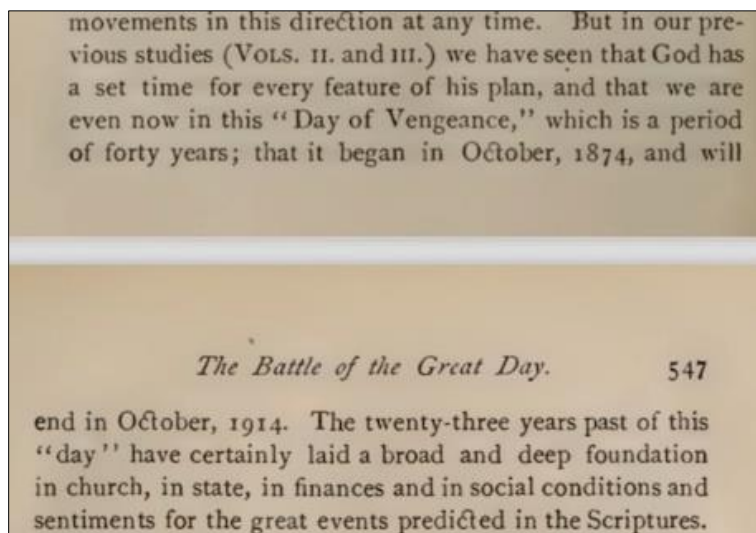


deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death: "For we know that the whole creation groaneth and travaileth in pain, . . . waiting for the . . . *deliverance* of OUR BODY"—the "body of Christ" (Rom. 8:22, 23); because, according to Jehovah's arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master's words, "Watch, that ye may be accounted *worthy to escape* those things that shall come to pass" (Luke 21:36), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept

Instead of being slated to “end in October 1914”, rewrites claimed (still erroneously) that Armageddon was to “end very shortly” and “very soon after”.



*Studies in the Scriptures*, Volume IV—*The Day of Vengeance* pp.546,547  
1911 edition compared to 1927 edition

The 1915 Mar 1 issue of the *Watch Tower* admitted to these changes in the following article.

#### “CHANGES IN “SCRIPTURE STUDIES”

We call attention to a few slight changes which have been made in four pages of Vol. II. and six pages of Vol. III., “STUDIES IN THE SCRIPTURES.” These are all trivial and do not alter the real sense and lesson, but conform to the facts as we have them today. The pages containing these corrections are as follows:

Vol. II., page 77, line 1, “will be the farthest limit,” reads “will see the disintegration.”

Vol. II., page 77, line 6, “will obtain full universal control,” reads “will begin to assume control.”

Vol. II., page 77, lines 16,17, “end of A. D. 1914,” reads “end of the overthrow.”

Vol. II., page 81, line 9, “can date only from A. D. 1914,” reads “could not precede A. D. 1915.”

Vol. II., page 170, line 16, “at that time they will all be overturned.” \*

\* **How long it will require to accomplish this overturning we are not informed, but have reason to believe the period will be short.**

Vol. II., page 221, line 25, “full favor until A. D. 1914,” reads “full favor until after 1915.”

Vol. III., page 94, line 29, “in this end or harvest,” reads “at the end of this harvest.”

Vol. III., page 126, line 12, “at A. D. 1914,” reads “after 1914.”

Vol. III., page 133, line 21, “ere the harvest is fully ended.”+  
+The end of the harvest will probably include the burning of the tares.

Vol. III., page 228, line 11, “**some time before 1914,**” reads “**very soon after 1914.**”

Vol. III., page 228, line 15, “just how long before,” reads “just how long after.”

Vol. III., page 362, line 11, “some time before,” reads “some time near.”

Vol. III., page 364, line 14, “must not only witness,” reads “may not only witness.””





MARCH 1, 1915

## THE WATCH TOWER

(79-66)

time we are mindful of the great blessings which have come to us through you, His honored servant, and the great incentive we have received from time to time by the noble example of our dear brethren laboring by your side. It will probably never be our privilege to witness to eight millions, as in America; in fact, so far as London is concerned, the witness seems to be drawing to a close for lack of funds, although we have not as yet reached a half million of its population—only some 403,000. We are truly thankful for the opportunities which have been granted us, however, and realize that these are of the Lord's provision.

The Royal Albert Hall was somewhat of a surprise to us. On inquiry regarding it we found the manager quite willing to do everything in his power to meet us. He evidently had a good impression of our former visits to the Hall, when you gave the lectures which were so greatly used of the Lord for the opening up of the work in Great Britain. The actual net out-of-pockets was suggested by him as a fee, but exceeded our limit as to cost. Ultimately he agreed upon a figure of £200 for thirteen days, and accepted the risk of selling £10 in reserved seats per night to make up the necessary difference. A sum of £20 will easily cover the balance for "extras," and this we hope to provide from the sale of Scenarios.

It would seem to be the Lord's purpose for the DRAMA to be held back for awhile, possibly over the holiday season. We have no funds and no serviceable applications at present. In the meantime the Eureka DRAMA is claiming our attention.

At a prayer, praise and testimony meeting held at the Royal Albert Hall last evening, after the big public meeting was over, the brothers and sisters expressed their gratitude to the Lord for all the privileges bestowed. All felt uplifted and full of fervor for the truth.

Since the above was written Brother Hemery has received a letter from Sister Seibert enclosing a draft for £100. This generous gift is intended for the PHOTO-DRAMA, we understand; but Sister Seibert does not make it clear whether it is to be divided between the provinces and London, or whether it is intended for London only. The money is most welcome, and every care will be exercised to use same wisely as the Lord may direct. With much fond love,

Your brother in the Lord.

H. J. SHEARN.

"THE LAND OF THE MIDNIGHT SUN"

DEARLY BELOVED BROTHER RUSSELL:—

Some time has passed since we left you all at dear "Bethel," and nothing have you heard from us, but now as we are in Sweden's northernmost city, we want to send a message of love to you and all the Bethel family from one of Sweden's

Drama groups, in which we have the privilege of laboring for our Master.

What a wonderful privilege we have to be able to help spread the "Tidings of Great Joy" amidst the world's tumult, and also what a privilege to be able to present the Drama up here, where it is so dark and cold just now! The sun is invisible fifty-two days during the winter months! Truly we have seen God's power and the manifestations of his love so wonderful that we have, oh! so much to rejoice over.

Wherever the Drama has been presented so far, much interest has been shown, and not once has the theater or hall been large enough for all to gain entrance, and many times have more been turned away than have been able to get in.

One evidence of God's power was manifested in Lidköping. It had been snowing for two days, and during one of the afternoon performances it began to snow still harder, and half an hour after the performance was over the electric power was cut off and the whole city was in darkness, with the exception of a few gas lights here and there. The two hours before the 8 o'clock performance were trying ones for us. Shortly before 7 o'clock people began to gather. All the light we had was a candle held by a sister at the book table. People kept gathering more and more, and in spite of the storm and no power, waited patiently to get in. The brothers helped to line up, and in our hearts we were sorely troubled. We prayed silently, "O God, if it be thy will and the Drama is of thee, give us power, for Jesus' sake."

Seven volumes of STUDIES IN THE SCRIPTURES and twenty-five SCENARIOS were sold, with the light of the candle. It was fifteen minutes of 8; the candle was still giving its faint light; the people were invited in, and in but a few minutes the house was filled to its uttermost capacity. We intended to play a few records on the graphophone and then tell them something about the Drama work. We had played two pieces, and it was 8 o'clock. I came to the platform and was ready to speak to the people when the power came with a wonderful flash! The people rejoiced with us, and loud applause rang through the whole theater. We learned so much through this experience. We had no need of power before 8 o'clock, but it came just when we needed it. God wants us to be patient and to trust him.

This is only one incident, and we have experienced so many. God is love. His truth proclaims it; day by day his truth we prove.

With greetings of Christian love to you and all the dear friends, we are

Your humble servants for the Master's use,  
BROTHER AND SISTER UDEN.—Sweden.

## CHANGES IN "SCRIPTURE STUDIES"

We call attention to a few slight changes which have been made in four pages of Vol. II. and six pages of Vol. III. "STUDIES IN THE SCRIPTURES." These are all trivial and do not alter the real sense and lesson, but conform to the facts as we have them today. The pages containing these corrections are as follows:

- Vol. II., page 77, line 1, "will be the farthest limit," reads "will see the disintegration."
- Vol. II., page 77, line 6, "will obtain full universal control," reads "will begin to assume control."
- Vol. II., page 77, lines 16, 17, "end of A. D. 1914," reads "end of the overthrow."
- Vol. II., page 81, line 9, "can date only from A. D. 1914," reads "could not precede A. D. 1915."
- Vol. II., page 170, line 16, "at that time they will all be overturned."
- Vol. II., page 221, line 25, "full favor until A. D. 1914," reads "full favor until after 1915."
- Vol. III., page 94, line 29, "in this end or harvest," reads "at the end of this harvest."
- Vol. III., page 126, line 12, "at A. D. 1914," reads "after 1914."
- Vol. III., page 138, line 21, "ere the harvest is fully ended," reads "at the end of the harvest."
- Vol. III., page 228, line 11, "some time before 1914," reads "very soon after 1914."
- Vol. III., page 228, line 15, "just how long before," reads "just how long after."
- Vol. III., page 362, line 11, "some time before," reads "some time near."
- Vol. III., page 364, line 14, "must not only witness," reads "may not only witness."

Unless we find the chronology in Vols. II. and III. to be wrong, we must believe that it will be practically the same chronology as will be used throughout the Millennial age.

## COTTON SEED FREE

Again we have some cotton seed for free distribution. It is of the Caravonica cotton type, which has been so success-

ful in South Africa. It is quite prolific. Our subscribers are welcome to sample lots, free.

Let us see to it that we testify to the Lord by our faithfulness in letting our light shine more and more, demonstrating our loyalty to him even unto death. "Faithful is he that called you," who also will do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Never before has the world been so ready to hear the kingdom message. Never before, therefore, have the privileges and opportunities of the colporteurs been so great. If there are some parts where colporteurs find it difficult to make sales because of scarcity of money, there are other parts of the country where money is not so scarce and where high prices for food make the community prosperous.

Let us see to it that we testify to the Lord by our faithfulness in letting our light shine more and more, demonstrating our loyalty to him even unto death. "Faithful is he that called you," who also will do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

\*How long it will require to accomplish this overturning we are not informed, but have reason to believe the period will be short.  
†The end of the harvest will probably include the burning of the tares.

## Watchtower's Dishonest Presentation of its' History

Watchtower claims its foresight of 1914 as proof of Jehovah's direction. Is this justified, knowing the Watchtower was incorrect in virtually every aspect?

The following quotes show the positive spin the Watchtower puts on Russell's inaccurate teachings, in an attempt to make people believe holy spirit directs Watchtower interpretation of Bible prophecy. These quotes range from misleading but technically true, through to blatantly false. Phrases stating Watchtower foretold 1914 to be the end of the Gentile Times are strictly accurate, but lead the reader to the incorrect conclusion that the expectations for what would occur were accurate. Statements abound that Watchtower pointed forward to 1914 as "the start of "the conclusion of the system of things," the start of "Jesus' Presence," or the start of his "rulership."

When reading these quotes, it is important to remember that in 1914 the Watchtower was teaching Jesus' presence began in 1874 and his heavenly rulership began in 1878.

"Our belief that the Kingdom began to be *set up*, or brought into power, in April, 1878, be it observed, rests on exactly the same foundation as our belief that the Lord became present in October, 1874, and that the harvest began at that time."

—*Studies in the Scriptures*, Series III—*Thy Kingdom Come* (1911 ed.) p.235

As late as 1930, the Watchtower was still referring to 1874 as the start of Jesus presence.

"... from the beginning of the Lord's presence in 1874 the Devil used the Papal system as the chief opposing instrument of God's kingdom ..."

—*Watch Tower* 1930 Sep 15 p.275

Those in Watchtower's writing department are well aware of the organisation's history. For instance, the 1993 *Proclaimers* book states:

"Based on the premise that events of the first century might find parallels in related events later, they also concluded that if Jesus' baptism and anointing in the autumn of 29 C.E. paralleled the beginning of an invisible presence in **1874**, then his riding into Jerusalem as King in the spring of 33 C.E. would point to the spring of **1878** as the time when he would assume his power as heavenly King."

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.632

Yet in that very same year, Watchtower articles falsely claim:

*“The Watchtower*<sup>1</sup> *has* **consistently** *presented evidence to honest hearted students of Bible prophecy that Jesus’ presence in heavenly Kingdom power began in 1914. Events since that year testify to Jesus’* *invisible* *presence.”*

—*Watchtower* 1993 Jan 15 p.5

*“Jehovah’s Witnesses have consistently shown from the Scriptures that the year 1914 marked the beginning of this world’s time of the end and that “the day of judgment and of destruction of the ungodly men” has drawn near.”*

—*Watchtower* 1993 Aug 15 p.9

The following examples of untruthful Watchtower statements regarding its teachings prior to 1914 span decades, and the leadership of numerous Presidents and Governing Body members, showing that manipulation through deception is systemic to how Watchtower leaders control Jehovah’s Witness members.

*“Decades before 1914, Jehovah’s worshippers declared to the nations that the end of “the appointed times of the nations” would come in that year and that the world would* **enter into** *an unequalled period of trouble.”*

—*Watchtower* 2013 Feb 15 p.18

*“As that “time”* **approached***, Jehovah took steps to reveal the answer to a group of humble Bible students. With the help of God’s spirit, they discerned that “the appointed times of the nations” began with the destruction of Jerusalem in 607 B.C.E. and that those “times” were 2,520 years in length. From this, they deduced that 1914 marked the end of “the appointed times of the nations.” They* **also came to realize that 1914 was the beginning of the end** *for this system of things.”*

—*Watchtower* 2004 Feb 1 p.19

*“... a prophecy providentially caused sincere 19th-century Bible students to be in expectation. By linking the “seven times” of Daniel 4:25 with “the times of the Gentiles”, they anticipated that* **Christ would receive Kingdom power in 1914.***”*

—*Watchtower* 1998 Sep 15 p.15

“Back in 1904, the book *The New Creation* called attention to this new organization that came into existence in the first century C.E. (*Studies in the Scriptures*, Series VI, Study V, entitled “The Organization of the New Creation”) Owing to its view of what the end of the Gentile Times would mean, that book did not envision the remarkable organizational work that was due to take place after the crippling effects of the first world war of human history.”

—*Watchtower* 1989 Sep 1 pp.12-13

“From the mid-1870’s, Jehovah’s people had been anticipating that **catastrophic events would start** in 1914 and would mark the end of the Gentile Times.”

—*Revelation—Its Grand Climax at Hand!* (1988) p.105

“As far back as 1876, Jehovah’s Witnesses realized that Bible prophecy marked the year 1914 C.E. as a time when major events would take place that would have far-reaching effects on human affairs. They gave the reason for this fact wide publicity.”

—*True Peace and Security—How Can You Find It?* (1986) p.70

“How did Jehovah’s Witnesses know more than 30 years in advance that 1914 would be an important date for divine rulership? Though the Witnesses at the time did not understand the full implication of events about to take place, the *Watch Tower* magazine as far back as December of 1879 pointed to 1914 as a marked date in regard to Bible prophecy. And the Mar 1880 issue of the *Watch Tower* linked God’s Kingdom rule with the ending of what Jesus Christ referred to as “the appointed times of the nations,” or “the times of the Gentiles.” (Luke 21:24; *Authorized Version*) That *Watch Tower* said: “ ‘The Times of the Gentiles’ extend to 1914, and the heavenly kingdom will not have full sway till then.’ ”

—*Watchtower* 1984 Apr 1 p.6 “1914 a Marked Year” — Why?

“Even earlier, however, C. T. Russell wrote an article entitled “Gentile Times: When Do They End?” It was published in the *Bible Examiner* of October



1876, and therein Russell said: "The seven times will end in A.D. 1914." He had correctly linked the Gentile Times with the "seven times" mentioned in the book of Daniel. (Dan. 4:16, 23, 25, 32) **True to such calculations**, 1914 did mark the end of those times and **the birth of God's kingdom in heaven** with Christ Jesus as king. Just think of it! Jehovah granted his people that knowledge nearly four decades before those times expired."

—*1975 Yearbook of Jehovah's Witnesses* p.37

"This remnant of anointed ones have identified themselves on the pages of history since 1914 C.E. Before this year members of this anointed remnant had been earnestly studying God's Word apart from Christendom. They put the Holy Bible ahead of man-made religious traditions. As early as 1876 they were publishing that the Gentile Times of 2,520 years would terminate in the year 1914. Events that have taken place from that year onward prove **they were not wrong**."

—*God's Eternal Purpose Now Triumphant for Man's Good* (1974) pp.178-179

"Of all men used by God to prophesy, Jesus is outstanding. Based on what he said, along with the words of Daniel and John, Jehovah's witnesses pointed to the year 1914, decades in advance, as **marking the start of "the conclusion** of the system of things."

—*Awake!* 1973 Jan 22 p.8

"When in 1914 C.E. the 2,520 years of the Gentile Times ended for the Gentile nations to trample on Jerusalem's right to a Messianic kingship in the royal line of David, the Most High God Jehovah installed the Messiah Jesus on the heavenly throne in order to reign and go subduing among his enemies. (Psalm 110:1-6; Acts 2:34-36; Hebrews 10:12, 13) During World War I (1914-1918 C.E.) the dedicated, baptized remnant of spiritual Israelites publicly proclaimed that the Gentile Times had ended and that the Most High God had made his Son Jesus Christ reigning King in the heavens."

—*Paradise Restored to Mankind—By Theocracy!* (1972) p.273

"For over thirty years before that date and for half a century since, Jehovah's witnesses have pointed to the year 1914 as the time for the end of "the

appointed times of the nations” and the time in which **Christ would begin his Kingdom rule.** (Luke 21:24)”

—*Watchtower* 1966 Feb 15 p.103

“His rule would be from the heavens. This was a new revelation of great importance to God’s people who had been anxiously awaiting his second presence toward the end of the nineteenth century. The truth that 1914 marked the end of the “times of the nations” that started in 607 B.C. and the beginning of the “time of the end” for the nations and hence the beginning of his presence, was new knowledge over which God’s people could rejoice.”

—*Watchtower* 1965 Jul 15 p.428

“Why, then, do the nations not realize and accept the approach of this climax of judgment? It is because they have not heeded the world wide advertising of Christ’s return and his second Presence. Since long before World War I Jehovah’s witnesses pointed to 1914 as the time for this great event to occur.”

—*Watchtower* 1954 Jun 15 p.370

“As for the time of Christ’s second presence, Daniel’s prophecy is again the one that gives the chronology for it. (Dan. 4:16) It was figured out as pointing to A.D. 1914, and The Watchtower called notice to the significance of 1914 in the year 1879.”

—*Watchtower* 1952 Nov 1 p.658

“Under the guidance of God’s spirit of freedom the magazine today known as *The Watchtower* but known back there as *Zion’s Watch Tower*, began to be published in Jul, 1879. In the first year of its publication it pointed to the date 1914 as marked in the Bible.”

—*What Has Religion Done For Mankind?* (1951) p.308

It is disappointing to learn that your religion incorrectly predicted the end would occur in 1914, as it shows it is directed by humans and not God. To find that the leaders continue to lie about what was said is more disturbing, as it shows the leaders actively colluded to deceive and manipulate their followers.

*Deliverance of the Church.*

235

they saw was his glorious, spirit body. Such as remember that only Saul of Tarsus saw Christ's spirit body, and that by a miracle, while others around saw it not, and then at the expense of his sight, will readily see that their not having seen the risen saints with their natural eyes is no more of an objection to the fact of their resurrection than that they have not seen the Lord during this harvest, and have never seen angels, who, all through the Gospel age, have been "ministering spirits, sent forth to minister for those who shall be heirs of salvation."\*

Our belief that the Kingdom began to be *set up*, or brought into power, in April, 1878, be it observed, rests on exactly the same foundation as our belief that the Lord became present in October, 1874, and that the harvest began at that time. There "the mountain [kingdom] of the Lord's house," the Church, began to be "exalted above the mountains" [kingdoms] of earth, and there the work of judging "Babylon," Christendom, and all the nations of the whole world, began, preparatory to their final overthrow.

Nor is it out of harmony with this thought, that the majority of the Church are exalted, while a few of the last members of that royal priesthood are yet "alive and remain;" for, as we have seen, the Apostle foretold this very order. To be among those who remain is no dishonor; and to be the very last one of those to be "changed" will be no discredit. Several Scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who

---

\*See VOL. II., Chap. v.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

Vol. LI

SEPTEMBER 15, 1930

No. 18

### THE MAN OF SIN

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thess. 2:3.*

**J**EHOVAH has made it clear to his people that the "great sin" is disloyalty, rebellion and opposition to the Most High. Under the direction of the Lord the apostle wrote concerning the arising of another like unto Satan, the wicked one, and which one he designates 'the man of sin, the son of perdition'. The language shows that the one so likened unto Satan exalts himself and opposes God. It also shows that the "man of sin" and "the son of perdition" are one and the same.

#### IDENTIFICATION

\* To understand the meaning of the apostle's words it is necessary to definitely and properly identify the "man of sin". For this reason the article appearing in the previous issue of *The Watch Tower*, under the title of "Holy Spirit", is first published, that it may be an aid in identifying the "man of sin".

\* For a long while this scripture relating to the "man of sin" has been interpreted as applying to the Papal church system. Bible Students, having no better interpretation, have accepted the identification of the "man of sin" as the Papal system and have understood that power which had withheld, let or hindered its complete development to be the Pagan Rome empire and that when Pagan Rome was taken over by being overthrown by Papal Rome, then the Papal system or hierarchy was recognized as the "man of sin". In support of this interpretation it has been said that the Papacy was organized as a hierarchy about A.D. 300 and advanced to the zenith of its power about A.D. 800; that its decline began in A.D. 1400; that it was bereft of its temporal power in A.D. 1870; and that from the beginning of the Lord's presence in 1874 the Devil used the Papal system as the chief opposing instrument of God's kingdom and that the Papal system will meet its final destruction at the beginning of the reign of Christ. —SS Vol. B, pp. 267-361.

\* Without a question of doubt the Papal system is, and for a long time has been, an instrument of fraud and deception used by the Devil. It has been and now is a part of Satan's organization. It is still the

strongest part of organized religion, which forms a part of Satan's organization. It is also certain that as a part of Satan's organization it will be completely destroyed. These facts, however, do not identify the Papal system as 'the man of sin, the son of perdition'. There are several reasons why 'the man of sin, the son of perdition' does not mean the Papal system, and some of these reasons are here given, to wit:

\* (1) The apostle was instructing his brethren concerning "the coming of the Lord Jesus Christ, and by our gathering together unto him". On another occasion he plainly stated that he, Paul, must wait for his reward until the coming of the Lord, when he and others of like faith and faithfulness would be resurrected and receive the crown of life. The resurrection of the sleeping saints and the gathering to the Lord Jesus of his own could not take place until after the Lord came to his temple. Elsewhere in this journal the Scriptural evidence is submitted showing that the resurrection of Paul and the other faithful ones could not take place prior to A.D. 1918, and that time is too far moved from the Papal power, its beginning, and decline, to fit the description of the "man of sin".

\* (2) The apostle referred specifically to "the day of Christ", which according to the Scriptures is not exactly synonymous to the "day of Jehovah". It was in 1914 that Jehovah placed his Son upon his throne and sent him forth as his representative to rule and to oust Satan the enemy, and therefore that date marks the beginning of the "day of Jehovah". (Ps. 2:6; 110:1,2) The term "day of Christ" evidently means the time in which all the members of Christ are separated from others and the approved ones brought into the temple and anointed. Since the resurrection of the saints took place in 1918, we believe, and preceded the examination and judgment of those on earth, it follows that the "day of Christ" could not begin until 1918 and, it may well be said, will be completed only when all the body members are selected and completely separated from all others of the spirit-begotten ones and brought into the temple. (1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6,10; 2:12)



invisibly present, and that "the times of restitution of all things" had arrived.—Acts 3:19-21, *KJ*.

Based on the premise that events of the first century might find parallels in related events later, they also concluded that if Jesus' baptism and anointing in the autumn of 29 C.E. paralleled the beginning of an invisible presence in 1874, then his riding into Jerusalem as King in the spring of 33 C.E. would point to the spring of 1878 as the time when he would assume his power as heavenly King.\* They also thought they would be given their heavenly reward at that time. When that did not occur, they concluded that since Jesus' anointed followers were to share with him in the Kingdom, the resurrection to spirit life of those already sleeping in death began then. It was also reasoned that the end of God's special favor to natural Israel down to 36 C.E. might point to 1881 as the time when the special opportunity to become part of spiritual Israel would close.†

In the lecture "Millions Now Living Will Never Die," delivered by J. F. Rutherford on March 21, 1920, at the Hippodrome in New York City, attention was directed to the year 1925. On what basis was it thought to be significant? In a booklet published in that same year, 1920, it was pointed out that if 70 full Jubilees were calculated from *what was understood to be the date when Israel entered the Promised Land* (instead of starting after the last typical Jubilee before the Babylonian exile and then counting to the beginning of the Jubilee year at the end of the 50th cycle), this could point to the year 1925. On the basis of what was said there, many hoped that perhaps the remaining ones of the little flock would receive their heavenly reward by 1925. This year also was associated with expectations for resurrection of faithful pre-Christian servants of God with a view to their serving on earth as princely representatives of the heavenly Kingdom. If that really occurred, it would mean that mankind had entered an era in which death would cease to be master, and millions then living could have the hope of never dying off the earth. What a happy prospect! Though mistaken, they eagerly shared it with others.

Later on, during the years from 1935 through 1944, a review of the overall framework of Bible chronology revealed that a poor translation of

\* That 1878 was a year of significance seemed to be fortified by reference to Jeremiah 16:18 ("Jacob's double," *KJ*) along with calculations indicating that 1,845 years had apparently elapsed from Jacob's death down till 33 C.E., when natural Israel was cast off, and that the double, or duplicate, of this would extend from 33 C.E. down to 1878.

† Extending the parallels further, it was stated that the desolation of Jerusalem in 70 C.E. (37 years after Jesus was hailed as king by his disciples when he rode into Jerusalem) might point to 1915 (37 years after 1878) for a culmination of anarchistic upheaval that they thought God would permit as a means for bringing existing institutions of the world to their end. This date appeared in reprints of *Studies in the Scriptures*. (See Volume II, pages 99-101, 171, 221, 232, 246-7; compare reprint of 1914 with earlier printings, such as the 1902 printing of *Millennial Dawn*.) It seemed to them that this fitted well with what had been published regarding the year 1914 as marking the end of the Gentile Times.

this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. *Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord.* Consequently keep comforting one another with these words."—1 Thessalonians 4:13-18.

The congregation in Thessalonica was relatively new when Paul addressed his first letter to Christians there in about 50 C.E. Members of the congregation were distressed that some of their number were "sleeping in death." However, what Paul wrote comforted the Thessalonians with the resurrection hope.

#### Christ's "Presence"

While confirming that faithful Christians then dead would be resurrected, Paul also said: "The living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death." (Verse 15) Noteworthy, indeed, is the apostle's reference to the Lord's "presence." Here the original-language text uses the Greek word *pa-rou-si'an*, which literally means "being alongside."

When a foreign head of State visits a country, the dates of his presence there are generally announced. This has been true of the presence of the Lord Jesus Christ. *The Watchtower* has consistently presented evidence to honesthearted students of Bible prophecy that Jesus' presence in heavenly Kingdom power began in 1914. Events since that year testify to Jesus' *invisible* presence.

(Matthew 24:3-14) So by saying that certain Christians living during the Lord's presence would be "caught away in clouds to meet the Lord in the air," Paul meant that those survivors would be meeting Christ, not in earth's atmosphere, but in the invisible heavenly realm where Jesus sits at God's right hand. (Hebrews 1:1-3) But who are they?

#### "The Israel of God"

The Scriptures say much about fleshly Israelites and also speak of the spiritual "Israel of God." Jewish and Gentile believers were to make up the full number of this group anointed by God's holy spirit, or active force. (Galatians 6:16; Romans 11:25, 26; 1 John 2:20, 27) The book of Revelation shows that the total number of spiritual Israel is 144,000, all of whom are depicted with the Lamb, Jesus Christ, on heavenly Mount Zion. Along with Christ, they would be kings and priests in heaven. (Revelation 7:1-8; 14:1-4; 20:6) Included among them would be individuals who had been associated with the congregations in Thessalonica and elsewhere, whatever their racial or national background.—Acts 10:34, 35.

Before any faithful members of spiritual Israel could receive a heavenly reward, they would have to share a certain experience. Just as Jesus' death on the torture stake preceded his resurrection to life in the heavens, so Christians with the heavenly hope must die before receiving their reward. (1 Corinthians 15:35, 36) That would be true of members of spiritual Israel living in the first century C.E. and of such individuals alive today.

After mentioning "the presence of the Lord," Paul pointed to the time when faithful spiritual Israelites who had died would receive their heavenly reward. He wrote: "The Lord himself will descend from heaven



instruments that need regular sharpening. Since expressing love for Jehovah and making decisions based on our faith means being different from the world, we constantly have to cut a different path, as it were, from the majority.

The constant effort to be different can blunt our zeal for fine works. But when we are with others who love Jehovah, we sharpen one another—we incite one another to love and fine works. On the other hand, when we are alone, we tend to consider ourselves more. Immoral, selfish, or foolish ideas may enter our minds. “One isolating himself will seek his own selfish longing; against all practical wisdom he will break forth.” (Proverbs 18:1) That is why Paul wrote to the congregation in the city of Thessalonica: “Keep comforting one another and building one another up, just as you are in fact doing.”—1 Thessalonians 5:11.

When Rosario finished her study of basic Bible teachings, she still held back from associating with the congregation. So, unable to provide more help, Elizabeth stopped visiting her. Some months later a traveling overseer called on Rosario and asked: “Even if each member of a family could find good food by eating out, what would all members miss by not eating together at home?” Rosario replied: “They would miss the companionship of the family.” She got the point and started coming regularly to the meetings. She found it so beneficial that she has been at almost every meeting since.

Hearing other people express faith in the same things that you believe in is encouraging and so is seeing how such faith has changed their lives. Paul knew this from personal experience, and he wrote to the congregation in Rome: “I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of

encouragement among you, by each one through the other’s faith, both yours and mine.” (Romans 1:11, 12) In fact, it was years before Paul could visit Rome, and when he did, it was as a prisoner in the hands of the Romans. But when he saw brothers from Rome who had walked over 40 miles from the city to meet him, “Paul thanked God and took courage.”—Acts 28:15.

### **Finding Spiritual Food in Critical Times**

While under house arrest in Rome, Paul wrote the Hebrews about not forsaking the gathering of themselves together. It is significant for us that he added the words: “And all the more so as you behold the day drawing near.” (Hebrews 10:25) Jehovah’s Witnesses have consistently shown from the Scriptures that the year 1914 marked the beginning of this world’s time of the end and that “the day of judgment and of destruction of the ungodly men” has drawn near. (2 Peter 3:7) According to the Bible book of Revelation, when the Devil was cast out of heaven at the beginning of the time of the end, he had great anger and “went off to wage war with the remaining ones . . . who observe the commandments of God and have the work of bearing witness to Jesus.” (Revelation 12:7-17) Therefore, observing the commandments of God is especially difficult now; we need to meet with fellow believers all the more so. Meetings will help us to strengthen our faith and our love for God in order to resist the Devil’s attacks.

Love of God and faith are not like buildings that are permanent once they are built. Rather, they are like living things that grow slowly with constant feeding but that wither and die if starved. That is why Jehovah provides regular spiritual food to strengthen his people. All of us need such food, but

exciting events that will unfold in the very near future. The salient features of the prophecy include the formation of “a very great valley” and the going forth of “living waters.” (Zech. 14:4, 8) This valley plays a vital role in providing protection for Jehovah’s worshippers. And when we understand what the living waters can mean for us, not only will we see the need to partake of them but we will also *want* to drink them. It is to our benefit, then, to pay close attention to this prophecy.—2 Pet. 1:19, 20.

#### **‘A DAY BELONGING TO JEHOVAH’ BEGINS**

<sup>4</sup> The 14th chapter of Zechariah opens with a reference to ‘a day belonging to Jehovah.’ (*Read Zechariah 14: 1, 2.*) What is this day? It is “the Lord’s day,” which began when “the kingdom of the world” became “the kingdom of our Lord and of his Christ.” (Rev. 1: 10; 11:15) That day started in 1914 with the birth of the Messianic Kingdom in the heavens. Decades before 1914, Jehovah’s worshippers declared to the nations that the end of “the appointed times of the nations” would come in that year and that the world would enter into an unequaled period of trouble. (Luke 21:24) How did the nations respond? Instead of paying heed to that timely warning, political and religious leaders scorned and persecuted those zealous anointed evangelizers. In doing so, these world leaders mocked Almighty God himself, for anointed Kingdom ambassadors represent “heavenly Jerusalem”—the Messianic King-

4. (a) When did the ‘day belonging to Jehovah’ begin? (b) Decades before 1914, what were Jehovah’s worshippers declaring, and how did world leaders respond?

dom—of which they are a part.—Heb. 12: 22, 28.

<sup>5</sup> Zechariah foretold what action the nations would take, saying: “The city [Jerusalem] will actually be captured.” “The city” is symbolic of God’s Messianic Kingdom. It is represented on earth by its ‘citizens,’ the remnant of anointed Christians. (Phil. 3:20) During World War I, prominent members within the earthly part of Jehovah’s organization were “captured,” or arrested, and sent off to a prison in Atlanta, Georgia, U.S.A. ‘The houses were pilaged’ in that injustices and brutality were heaped upon these and other innocent integrity keepers. The attackers plundered the wealth of influence that the remnant exercised by banning their literature and restricting their activities as Kingdom proclaimers.

<sup>6</sup> Although God’s people were outnumbered, misrepresented, opposed, and persecuted at the hands of the attackers, true worship could not be crushed out of existence. There were “the remaining ones of the people,” that is, the anointed remnant who loyally refused to be “cut off from the city.”

<sup>7</sup> Was this prophecy completely fulfilled by the end of World War I? No. More attacks by the nations were to come against the anointed remnant and their loyal companions with an earthly hope. (Rev. 12:17) World War II is a proof of that. The integrity-keeping course of God’s faithful anointed Wit-

5, 6. (a) What foretold action did the nations take against “the city” and its ‘citizens’? (b) Who were “the remaining ones of the people”?

7. The course of Jehovah’s anointed Witnesses sets what example for all true worshippers today?



ry can shift in the time it takes for an assassin's bullet to find its mark! Yes, in these turbulent times, we do not know what tomorrow will bring.

<sup>4</sup> If the world is a stage and its leaders are the performers, then Christians are the spectators.\* Being "no part of the world," however, they do not overly concern themselves with the performance or even the identity of the players. (John 17:16) Rather, they are eagerly looking for indications that the drama is reaching its climax—a catastrophic finish—for they know that this system must end before Jehovah ushers in the long-awaited new world of righteousness.<sup>#</sup> Let us therefore examine two lines of evidence that demonstrate that we are living in the time of the end and that the new world is at hand. These are (1) Bible chronology and (2) deteriorating world conditions.—Matthew 24:21; 2 Peter 3:13.

#### A Mystery Solved at Last!

<sup>5</sup> Chronology is a study of the relationship between time and events. Jesus spoke of a time during which the leaders of the world would occupy center stage without interference from God's Kingdom. Jesus called that period "the appointed times of the nations." (Luke 21:24) At the end of those "appointed times," God's heavenly Kingdom would come to power, with Jesus as its rightful Ruler. At first, Jesus would rule "in the midst of [his] enemies." (Psalm 110:2) Then, according to Daniel 2:44, the Kingdom would

\* In a different context, Paul spoke of anointed Christians as being "a theatrical spectacle to the world, and to angels, and to men."—1 Corinthians 4:9.

<sup>#</sup> For example, regarding the identity of "the king of the north," mentioned at Daniel 11:40, 44, 45, see the book *Pay Attention to Daniel's Prophecy*, pages 280-1.

4. (a) What balanced view do Christians need to have regarding world events? (b) What two convincing lines of evidence will we now consider?

5. What are "the appointed times of the nations," and why are they of interest to us?

"crush and put an end" to all human governments, and it would stand forever.

<sup>6</sup> When would "the appointed times of the nations" end and God's Kingdom rule begin? The answer, which was "sealed up until the time of the end," involves Bible chronology. (Daniel 12:9) As that "time" approached, Jehovah took steps to reveal the answer to a group of humble Bible students. With the help of God's spirit, they discerned that "the appointed times of the nations" began with the destruction of Jerusalem in 607 B.C.E. and that those "times" were 2,520 years in length. From this, they deduced that 1914 marked the end of "the appointed times of the nations." They also came to realize that 1914 was the beginning of the end for this system of things. As a Bible student, can you explain from the Scriptures how the date 1914 is calculated?\*

<sup>7</sup> One clue is concealed in the book of Daniel. Since Jehovah used King Nebuchadnezzar of Babylon to destroy Jerusalem at the beginning of "the appointed times," in 607 B.C.E., He revealed through that ruler that the nations would continue without divine interference for a total of seven symbolic times. (Ezekiel 21:26, 27; Daniel 4:16, 23-25) How long are those seven times? According to Revelation 11:2, 3, and 12:6, 14, three and a half times are 1,260 days long. Thus, seven times must be twice that long, or 2,520 days. Is that the end of it? No, for Jehovah gave a contemporary of Daniel, the

\* The Bible itself indicates that Jerusalem fell 70 years before the return of the exiled Jews in 537 B.C.E. (Jeremiah 25:11, 12; Daniel 9:1-3) For a detailed discussion of "the appointed times of the nations," see pages 95-7 of *Reasoning From the Scriptures*, published by Jehovah's Witnesses.

6. When did "the appointed times of the nations" begin, how long did they last, and when did they end?

7. What scriptures help us to figure out the beginning, the length, and the end of the seven times mentioned in the book of Daniel?



came Jesus' followers in 36 C.E., Christians were beyond the chronological milestones of Daniel chapter 9. For them, *events*, not chronology, would indicate that the Jewish system must shortly end. Those events, foretold by Jesus, began to come to a climax from 66 C.E., when Roman legions attacked Jerusalem and then withdrew. This gave faithful, attentive Christians in Jerusalem and Judea the opportunity to 'flee to the mountains.' (Luke 21:20-22) Having no chronological signposts, those early Christians did not know when the destruction of Jerusalem would come about. What faith it took for them to leave their homes, farms, and workshops and to stay out of Jerusalem for some four years until the Roman army returned in 70 C.E. and exterminated the Jewish system!—Luke 19:41-44.

<sup>20</sup> Like Noah, Moses, and first-century Christians in Judea, we today can confidently leave the times and seasons in Jehovah's hands. Our conviction that we are living in the time of the end and that our deliverance is drawing near depends, not merely on chronological computation, but on real-life events in fulfillment of Bible prophecies. Furthermore, although we are living during Christ's presence, we are not relieved of the need to exercise faith and to keep on the watch. We must continue to live in eager expectation of the exciting events foretold in the Scriptures. This will be the subject of the following article.

20. (a) How can we benefit from the examples of Noah, Moses, and first-century Christians in Judea? (b) What will we discuss in the following article?

## WAITING IN "EAGER EXPECTATION"

*"The eager expectation of the creation is waiting for the revealing of the sons of God."*—ROMANS 8:19.

THE situation of true Christians today resembles that of the first-century Christians. A prophecy helped Jehovah's servants of those days to identify when the Messiah was due to appear. (Daniel 9:24-26) The same prophecy foretold Jerusalem's destruction but contained no elements enabling Christians to know in

advance when that city would be destroyed. (Daniel 9:26b, 27) Similarly, a prophecy providentially caused sincere 19th-century Bible students to be in expectation. By linking the "seven times" of Daniel 4:25 with "the times of the Gentiles," they anticipated that Christ would receive Kingdom power in 1914. (Luke 21:24, *King James Version*; Ezekiel 21:25-27) While the book of Daniel contains many prophecies, none of these enable present-day Bible

1. What similarity exists between the situation of Christians today and that of first-century Christians?

THE WATCHTOWER—SEPTEMBER 15, 1998 15

little while."—Revelation 20:1-3.

<sup>6</sup> Some Roman Catholics have claimed that Jesus Christ's Thousand Year Reign ended in 1799 when French armies captured Rome and deposed the pope as its ruler, so that he was deported as a prisoner to France, where he died. The Catholic clergy have said that Satan and his demons were then released from "the bottomless pit," or "the abyss," to renew their deceptive work for "a little time." (Revela-

5. What will be the state of Satan and the demons during the Thousand Year Reign of Christ?

6. (a) What date have some Roman Catholics given for the end of Christ's Thousand Year Reign? (b) If Catholic claims were true, how long has the little time of Satan's release from the bottomless pit already been?

### A Christian Organization

<sup>8</sup> In the outworking of the divine purpose, a new organization has preceded those blessings by centuries. Regarding that organization, we read: "If anyone is in union with Christ, he is a new creation." "Neither is circumcision anything nor is uncircumcision, but a new creation [a new creature, *King James Version*] is something." (2 Corinthians 5:17; Galatians 6:15) Back in 1904, the book *The New Creation* called attention to this new organization that came into existence in

7. What does the Bible indicate about the time and nature of Jesus Christ's Millennial Reign?

8. What organization did the book *The New Creation* describe, but what organizational work did it not envision?

12 THE WATCHTOWER—SEPTEMBER 1, 1989

the first century C.E. (*Studies in the Scriptures*, Series VI, Study V, entitled "The Organization of the New Creation") Owing to its view of what the end of the Gentile Times in 1914 would mean, that book did not envision the remarkable organizational work that was due to take place after the crippling effects of the first world war of human history.—Luke 21:24, *KJ*.

<sup>9</sup> The preservation of the remnant of the spiritual new creation to the end of World War I in 1918 and their being kept alive in the flesh into the postwar year of 1919 came as a wondrous surprise. But millennial conditions had not set in. Evidently, then, there was more work for the remnant of the new creation to do on earth before realizing its heavenly hope of sharing with Jesus Christ in the millennial work. Therefore, the great need was for

<sup>11</sup> The following words of the Fine Shepherd, Jesus Christ, duly came to the fore: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) If the anointed remnant needed to be organized for the postwar work from 1919 onward and if later the other sheep were to become one flock with the remnant in this fold, then what? Why, those other sheep would also have to get organized in conjunction with that remnant! The fact that the other sheep had a different hope—that of life in an earthly paradise of pleasure—was no cause for division between them and the remnant. All were following just the one Shepherd, and there would be no separation between the two groups until the glorification of the anointed remnant in the Kingdom.



## 1914 Foreseen

"It was in B.C. 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2520 years from B.C. 606, will end in A.D. 1914."—*The Three Worlds*, published in 1877, page 83.

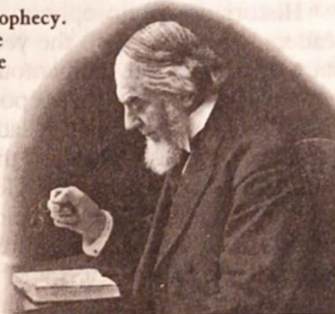
"The Bible evidence is clear and strong that the 'Times of the Gentiles' is a period of 2520 years, from the year B.C. 606 to and including A.D. 1914."—*Studies in the Scriptures*, Volume 2, written by C. T. Russell and published in 1889, page 79.

Charles Taze Russell and his fellow Bible students realized decades earlier that 1914 would mark the end of the Gentile Times, or the appointed times of the nations. (Luke 21:24) While they did not in those early days fully understand what this would mean, they were convinced that 1914 was going to be a pivotal date in world history, and they were right. Notice the following newspaper quotation:

"The terrific war outbreak in Europe has fulfilled an extraordinary prophecy.

For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millennial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914!' has been the cry of the hundreds of traveling evangelists."—*The World*, a New York newspaper, August 30, 1914.

\* Provisionally, those Bible Students had not realized that there is no zero year between "B.C." and "A.D." Later, when research made it necessary to adjust B.C. 606 to 607 B.C.E., the zero year was also eliminated, so that the prediction held good at "A.D. 1914."—See *"The Truth Shall Make You Free,"* published by the Watch Tower Society in 1943, page 239.



tributed significantly to the distresses of our times. (Matthew 24:3, 7, 8) Nevertheless, even though they fulfill prophecy, those earthquakes have been natural, physical disasters. They are preliminary to the great symbolic earthquake of Revelation 6:12. This, indeed, comes as the devastating *finale* to a series of advance tremors that shake Satan's human earthly system of things to its foundations.\*

### Tremors in Human Society

<sup>4</sup> From the mid-1870's, Jehovah's people had been anticipating that catastrophic events would start in 1914 and would mark the end of the Gentile Times. This is the period of "seven times" (2,520 years) run-

\* Literal earthquakes are often preceded by seismic disturbances that cause dogs to bark or act skittishly and excite other animals and fish, though humans may be unsuspecting until the actual quake strikes.—See *Awake!*, July 8, 1982, page 14.

4. (a) Since when had Jehovah's people been anticipating that catastrophic events would begin in 1914? (b) Of what period of time would 1914 mark the end?

ning from the overthrow of the Davidic kingdom in Jerusalem in 607 B.C.E. to Jesus' enthronement in heavenly Jerusalem in 1914 C.E.—Daniel 4:24, 25; Luke 21:24, *King James Version*.\*

<sup>5</sup> Thus, when C. T. Russell, first president of the Watch Tower Society, appeared for morning worship with the Brooklyn, New York, Bethel family on the morning of October 2, 1914, he made the dramatic announcement: "The Gentile Times have ended; their kings have had their day." Indeed, the worldwide upheaval that began in 1914 was so far-reaching that many long-standing monarchies disappeared. The overthrow of czarism in the Bolshevik revolution of 1917 led to the current confrontation between Marxism and capitalism. Tremors of political change continue to disturb human society

\* For a detailed explanation, see pages 22, 24.

5. (a) What announcement did the Society's first president make on October 2, 1914? (b) What political upheavals have taken place since 1914?

EARTHQUAKES IN THE LORD'S DAY

105

*NBC*



# TRUE PEACE AND SECURITY—HOW CAN YOU FIND IT?

common knowledge, only the Bible points out their full significance.

<sup>4</sup> Prophetic information in the Bible about our day details the following: (1) The *specific year* when God would give “the kingdom of mankind” to “the one whom he wants to.” (2) *Significant events* that would take place during the period known as “the conclusion of the system of things.” (3) Noteworthy *religious developments* at that time. (4) The *survival of at least some* of the generation that saw the beginning of “the conclusion of the system of things.” (5) A striking development in world affairs as *a final signal* that world destruction is imminent. Let us examine these points.

## (1) The Marked Year—1914 C.E.

<sup>5</sup> As far back as 1876, Jehovah’s Witnesses realized that Bible prophecy marked the year 1914 C.E. as a time when major events would take place that would have far-reaching effects on human affairs. They gave the reason for this fact wide publicity.

<sup>6</sup> If you open your Bible to Daniel chapter 4, you will find a prophecy that reveals God’s purpose with regard to sovereignty over the earth. The purpose behind that prophecy’s fulfillment is stated to be “that people living may know that the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it.” (Verses 2, 3, 17) This “one” to whom the Most High gives “the kingdom” is Christ

---

5. At how early a date did Jehovah’s Witnesses realize that the Bible pointed to 1914 C.E. as a significant year?

6. (a) What is discussed at Daniel 4:2, 3, 17? (b) Who is “the one” to whom Jehovah gives “the kingdom”?

hundreds of traveling evangelists who, representing this strange creed, have gone up and down the country enunciating the doctrine that 'the Kingdom of God is at hand.'"

Whether you were alive in that year or not, 1914 should mean more to you

**The Watchtower magazine, as far back as December of 1879, pointed to 1914 as a marked date**

than a mere calendar sheet curled and yellowed with age or a headline on a crumpled magazine page. It is a momentous year that touches your life today.

#### **Why Is 1914 a Marked Year?**

How did Jehovah's Witnesses know more than 30 years in advance that 1914 would be an important date for divine rulership? Though the Witnesses at the time did not understand the full implication of events about to take place, the *Watch Tower* magazine as far back as December of 1879 pointed to 1914 as a marked date in regard to

**God's rule was under restraint until the Gentile Times ended**

Bible prophecy. And the March 1880 issue of the *Watch Tower* linked God's Kingdom rule with the ending of what Jesus Christ referred to as "the appointed times of the nations," or "the times of the Gentiles." (Luke 21:24; *Authorized Version*) That *Watch Tower* said: "'The Times of the Gentiles' extend to 1914, and the heavenly kingdom will not have full sway till then."

6 THE WATCHTOWER—APRIL 1, 1984

What is meant by the expression 'Gentile Times,' or "appointed times of the nations"? And how is it connected with God's Kingdom? To answer these questions, let us take a more detailed look at Jesus' words. He said: "*Jerusalem will be trampled on by the nations [Gentiles], until the appointed times of the nations [Gentiles] are fulfilled.*" —Luke 21:24.

What is meant by "*Jerusalem*"? It points to God's Kingdom. How do we know? Ancient Israel was God's chosen people from 1513 B.C.E. down to the first century of our Common Era. (Exodus 19:6; Matthew 23:37, 38) Jehovah organized them under a typical theocratic government, or God-rule. Jerusalem became the capital city. It was there that the God-anointed line of kings from David sat "upon Jehovah's throne." They ruled as kings for Jehovah. (1 Chronicles 29:23; 2 Chronicles 9:8) The *Cyclopaedia* by M'Clinck and Strong states: "Jerusalem had been made the imperial residence of the king of all Israel; and the Temple, often called 'the house of Jehovah,' constituted at the same time the residence of the King of kings, the supreme head of the theocratical state."

When and how was Jerusalem *trampled* on by the Gentiles? The *trampling* began in 607 B.C.E. How? By the abrupt ending of the Davidic dynasty. King Zedekiah was dethroned and the city of Jerusalem destroyed by waves of invading Babylonians under Nebuchadnezzar. The Bible at Ezekiel 21:26, 27 foretold this breach in the Davidic line of kings by saying: "Lift off the crown . . . it will certainly become no one's until he comes who has the legal right, and I must give it to him." God's rule was under restraint until "the appointed times of the nations"





## 178 GOD'S "ETERNAL PURPOSE" NOW TRIUMPHING

you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time.

"Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the male child. . . . And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."—Revelation 12:7-17.

<sup>22</sup> Yes, the archangel Michael makes his appearance again in heaven, and, as the "seed" of God's "woman" who is destined to bruise the Serpent in the head, he wins the battle and hurls the original Serpent and his demon angels down to the earth. In his anger the Great Serpent persecutes the "woman" by persecuting the "remaining ones of her seed" who found themselves on earth during and since World War I. In his prophecy Jesus foretold such persecution of his anointed followers as due to occur during the "conclusion of the system of things." He said to his disciples:

"Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name. . . . But he that has endured to the end is the one that will be saved."—Matthew 24:9-13.

<sup>23</sup> So the proof is at hand, from the Bible and from world history, that the "time of the end" began in early autumn of 1914. In full harmony with this fact, the persecution goes on of the anointed remnant, who "observe the commandments of God and have the work of bearing witness to Jesus." These are the ones who observe God's commandment given in Jesus' prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matthew 24:14) This remnant of anointed ones have identified themselves on the pages of history since 1914 C.E. Before this year members of this anointed remnant had been earnestly studying God's Word apart from Christendom. They put the Holy Bible ahead of man-made religious traditions. As early as 1876 they were publishing that the Gentile Times of 2,520 years would terminate in the year 1914. Events that have

22. (a) Michael's hurling of Satan and his demons out of heaven indicates what as to his identity? (b) How did Jesus foretell the persecutions that come upon the "remaining ones of [the woman's] seed"?

23. (a) The anointed remnant have identified themselves by obeying what command given through Jesus? (b) As early as when were they publishing the year for the Gentile Times to end?

## TRIUMPH FOR THE "ETERNAL PURPOSE"

179

taken place from that year onward prove they were not wrong.

<sup>24</sup> During World War I they became an object of hatred by all the nations and suffered severe persecution because they favored God's Messianic kingdom and tried to keep free from bloodguilt with which Christendom was staining herself. In 1919, the first postwar year, they discerned their Christian obligation to proclaim as never before God's Messianic kingdom, that had been set up in the heavens at the close of the Gentile Times in 1914. (Matthew 24:14) In the year 1925 their eyes of spiritual understanding were opened to see that the time had come for God to make a name for himself. (2 Samuel 7:23; Jeremiah 32:20; Isaiah 63:14; see *The Watch Tower* under date of August 1, 1925, page 226, column 2, paragraph 4; also September 15, 1925, page 280, paragraphs 41-43.) So now they bent themselves to the work of making known world wide the Bible name of the one living and true God and also His "eternal purpose that he formed in connection with the Christ, Jesus our Lord."—Ephesians 3:11.

<sup>25</sup> So in the year 1931, without presumptuousness but with full justification for the step now taken, they embraced a name that would distinguish them from Babylon the Great, the world empire of false religion, out of which they had come in obedience to God's command in Revelation 18:4. Yes, a name that would distinguish them even from Christendom with her hundreds of disunited sects and her worldliness and enormous bloodguilt. Indeed, a name that was based on Scripture (Isaiah 43:10, 12) and that would set their Christian work clearly before them. It was the name that has since become known world wide, a name both respected and hated, that is, Jehovah's witnesses. To this name they live up!

## A "GREAT CROWD" TO SURVIVE HAR-MAGEDON

<sup>26</sup> Was all of this a mere short-lived burst of religious

24. (a) During World War I, why did the remnant become an object of international hatred? (b) What postwar work did they undertake, and what name did they seek to publicize?

25. From what did the anointed remnant need to distinguish themselves, and so what did they embrace in 1931 C.E.?

26. From how long ago has God been taking out a "people for his name," and is He lacking such a people today?



Who Can Accurately Predict Man's Future? - English Edition

Library Edit View Search Favorites Help

All Publications

Awake!—1973 Location

|                                               |       |
|-----------------------------------------------|-------|
| 1/8 Are You Learning to Think Clearly?        | 3-5   |
| 1/8 Thinking Aids for a Bally Brain           | 6-8   |
| 1/8 My Life as a Gypsy                        | 9-12  |
| 1/8 Aqueducts—Great Engineering Feats!        | 13-15 |
| 1/8 How Christendom Became Trinitarian        | 16-19 |
| 1/8 Snail Fever—Slow Death for Millions       | 20-22 |
| 1/8 Bamboo—Asia's Towering Grass              | 22-24 |
| 1/8 Let's Shake Hands                         | 25-26 |
| 1/8 Not Everything Called "Christian" Is A... | 27-28 |
| 1/8 Watching the World                        | 29-31 |
| 1/8 Reading That Upbuilds                     | 31    |
| 1/8 On-The-Scenes Reports                     | 32    |
| 1/22 Amused or Embarrassed?                   | 3-4   |
| 1/22 Eating Habits                            | 4     |
| 1/22 Who Can Accurately Predict Man's F...    | 5-9   |
| 1/22 Twilight Years Can Be Useful Years       | 9-12  |
| 1/22 Unusual Fruit of the Tropics             | 13-14 |
| 1/22 When Enemies Are in One's Own Ho...      | 15-16 |
| 1/22 A Closer Look at the Tongue              | 17-19 |
| 1/22 Smoking's Effect on Physical Fitness     | 19    |
| 1/22 How Animals Train Their Young            | 20-22 |
| 1/22 Frankfurt Flughafen—Airport of the ...   | 22-24 |

Who Can Accurately Predict Man's Future?

Nostradamus?

Well, Daniel and other Bible prophets did use symbols, but their meaning was not left to conjecture. Thus Daniel himself goes on to explain the 'ram with two horns' as representing the dual world power of "Media and Persia." Further, Daniel says "the hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king," that is, Alexander the Great, who conquered Medo-Persia some two centuries after Daniel's prophecy was recorded.—Dan. 8:5-7, 20-22.

Additionally, some parts of Daniel's prophecy are explained in other books of the Bible. (Compare, for instance, Daniel 11:31 with Matthew 24:15.) True, effort is obviously required to understand these prophecies, but the key for doing so is found right within the pages of the Bible itself.

*Jesus' Accurate Predictions for Our Day*

Of all men used by God to prophesy, Jesus is outstanding. Based on what he said, along with the words of Daniel and John, Jehovah's witnesses pointed to the year 1914, decades in advance,\* as marking the start of "the conclusion of the system of things." (Daniel 4; Matthew 24; Mark 13; Luke 21; Rev. 6:1-8) Within the period of one generation, outstanding war, food shortage, pestilence, and other terrible conditions were predicted to strike before God destroyed this system and replaced it with a new order.

But could not such a prediction of war and its accompanying afflictions be made for *all* periods of human history? No, not for all. For instance, were world conditions ripe for global war and the subsequent afflictions these prophecies indicated—precisely in 1914? Consider:

"World War I terminated the longest period of general peace in European history (43 years). . . . There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly."  
—*Encyclopædia Britannica* (1959), Vol. 8, page 869.

1/22 Who Can Accurately Predict Man's Future?

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European history ended abruptly.

There was, before 1914, a free flow of ideas and a universal belief in continual progress. . . . The golden age of European history ended abruptly.

—Encyclopædia Britannica (1959) 'Vol. 8' page 869

continued . . . The golden age of European

11-21) He will destroy all promoters of violent warfare among mankind, in all nations. But to the "great crowd" of peace-loving worshipers at Jehovah's spiritual temple, who have come out of all nations, the victorious King Jesus Christ will speak peace and in peace, and they will be preserved.—Revelation 7:14.

<sup>30</sup> When in 1914 C.E. the 2,520 years of the Gentile Times ended for the Gentile nations to trample on Jerusalem's right to a Messianic kingship in the royal line of David, the Most High God Jehovah installed the Messiah Jesus on the heavenly throne in order to reign and go subduing among his enemies. (Psalm 110: 1-6; Acts 2:34-36; Hebrews 10:12, 13) During World War I (1914-1918 C.E.) the dedicated, baptized remnant of spiritual Israelites publicly proclaimed that the Gentile Times had ended and that the Most High God had made his Son Jesus Christ reigning King in the heavens. Thus Jehovah's Messianic King was being presented especially to Christendom, which was prefigured by Jerusalem of the first century C.E. But did Christendom, who professed to be made up of disciples of Christ, receive him as King, whose "rulership" was to be "from sea to sea and from the River to the ends of the earth"?

<sup>31</sup> Not according to what Christendom did to the anointed remnant of his spiritual "brothers," which was the same as doing it to Jesus the Messiah himself. (Matthew 25:40, 45; Mark 9:37) Three and a half years after the end of the Gentile Times, war-embattled Christendom brought her persecution and suppression of the remnant of Christ's spiritual brothers to a grand climax, in the spring of 1918 C.E. (Revelation 11:2-10) First after doing that did Christendom bring her first world war to an end, on November 11, 1918. In imitation of Jerusalem of the first century C.E. Christendom refused to receive Jehovah's Messianic King. In the following month (December, 1918), Christendom went

30. How, after the end of the Gentile Times in 1914 C.E., was Jesus Christ formally presented to antitypical Jerusalem as King, but what question arises as to his reception?

31. Down to December of 1918, what proves whether Christendom received Jehovah's Messiah as her King?



cated that the time of his return would be a time of international peace and brotherhood, but, rather, a time of international war and violence. (Matt. 24:7, 8) It would not be a time of immediate deliverance from all problems and suffering but a time of famines, plagues, earthquakes, a time of anxiety and distress of nations. (Luke 21:11, 25, 26) Not a time of morality and goodness, but a time of "lawlessness" and of "critical times hard to deal with" due to money-loving, pleasure-loving, uncontrolled, unthankful, delinquent and hypocritically religious men. (Matt. 24:12; 2 Tim. 3:1-5) Jesus did not say that the glad announcement regarding his return and the establishment of his kingdom would be made by prominent, honored, socially popular religious leaders and clergymen. He said it would be announced by persons who would be persecuted and hated by "all the nations" and who would be haled into courts and imprisoned.—Matt. 24:9, 14; Luke 21:12-19.

Compare this with what has taken place since the year 1914. For over thirty years before that date and for half a century since, Jehovah's witnesses have pointed to the year 1914 as the time for the end of "the appointed times of the nations" and the time in which Christ would begin his Kingdom rule. (Luke 21:24) The world-shaking events that began with that year led a group of eight prominent clergymen in Britain to publish a manifesto in the latter part of 1917 stating that "the present crisis points toward the close of the times of the Gentiles" and that the "revelation of the Lord may be expected at any moment." However, after World War I ended, these ministers, like the rest of their clergy associates, became engrossed in national and international matters and discarded their previous declaration relative to Christ's return and the significance of the times. They have since influenced

their religious flocks to reject the preaching of the announcement that Christ's second presence has begun.

Thus, like the clergy of Jesus' day, the clergy of our day have committed a tragic error and for the same reason: They have looked for the wrong things. They have forgotten what Jesus told the Pharisees when they questioned him as to the coming of God's kingdom, namely: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst." (Luke 17:20, 21) The Pharisees failed to recognize Jesus as the Kingdom's principal representative, though he was right among them. So, today, the religious clergy and rulers refuse to acknowledge, and even persecute, the humble men and women whom Jesus sends as his ambassadors to proclaim his Kingdom rule.—Matt. 24:9, 14.

In the past three issues of this magazine we have shown that Christ's second presence is a spiritual return and therefore invisible to human eyes. Now, note what Jesus said, as recorded at Luke 17:26: "Moreover, just as it occurred in the *days* of Noah, so it will be also in the *days* of the Son of man." He also referred to the "*days* of Lot." (Vs. 28) Why "*days*" instead of "*day*"? Because Christ's second presence is not a matter of just twenty-four hours during which he judges people at the rate of over 35,000 a second (as he would have to do in view of earth's vast population). It is, rather, a period of years, just as the "*days* of Noah" and the "*days* of Lot" covered a period of years. During this time the reigning King and Judge is invisibly present and accomplishes a number of purposes. What are these?

#### THE KING'S PROGRAM

First, he disposed of a major problem: the opposition in heaven of his prime ad-



the world. Thereby it has been able to produce good fruit to the honor of Jehovah's name. It is doing this in a number of ways. It is turning the trust of multitudes to God's kingdom. It is transforming their lives for good by bringing them into harmony with the righteous principles of God's Word. It is instructing them in the Christian ministry, encouraging all to follow Jesus' example of proclaiming the good news of God's kingdom. It is happy to bear the name of Jehovah God, just as his organization did in the days of Moses.

<sup>18</sup> With the passing of the years in this twentieth century, Jehovah's organization has advanced in knowledge and understanding of the Scriptures and of its responsibilities before God. As with God's organization in the past, so today, it fulfills the words written at Proverbs 4:18: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." It keeps advancing to greater enlightenment. Those who were with it at the turn of the century and who are still with it today have seen this advancement.

<sup>19</sup> As we look back over the years, we can clearly see how God's organization in modern times has progressed in understanding. For example, it learned that Christ's second presence was to be in the spirit, and not in the flesh as many professed Christians believe. His rule would be from the heavens. This was a new revelation of great importance to God's people who had been anxiously awaiting his second presence toward the end of the nineteenth century. The truth that 1914 marked the end of the "times of the nations" that started in 607 B.C., and the beginning of the "time of the end" for the nations and hence the beginning of his presence, was new knowledge over which

God's people could rejoice. But they had to adjust their thinking from the view they previously held. Continued advancement brought them the understanding that both Jehovah and his enemy, Satan, have an invisible organization. Jehovah's heavenly organization is likened to a woman called "Jerusalem above." (Gal. 4:26) Satan too has a heavenly as well as an earthly organization, but they are opposed to righteousness. Today these things are fundamental to the knowledge of God's people, but a number of years ago they were new concepts that required changes in view to which some persons had difficulty in making the adjustment.

<sup>20</sup> It was in 1938 that *The Watchtower* published an article on organization that showed how God's organization should be theocratic. It should be governed by God through the "faithful and discreet slave," the united remnant of his anointed kingdom heirs. (Matt. 24:45-47) Up until then the congregations of his people were organized democratically, with the congregations electing those in authority over them. The "elective elders" resulting from this arrangement were a cause of discontent and disunity because of the self-importance and high-mindedness of many such. They ignored what Jesus said: "Whoever exalts himself will be humbled." (Matt. 23:12) With the restoration in 1938 of the theocratic arrangement that existed in the Christian organization of the first century, the elective officers of congregations were brought down from their exalted positions. With the discontinuance of the election system in the congregations, the organization began to have greater peace, harmony, unity and productivity.

<sup>21</sup> The discontinuance of the "elective elder" system was a major change in the operation of God's organization in the

18. Explain how Proverbs 4:18 fits God's organization.  
19, 20. Cite examples showing how God's organization has been advancing in modern times.

21. How did some persons react to the discontinuing of the "elective elder" system?



revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:7, 8, NW) Responsibility at the revelation of Jesus Christ, therefore, depends on whether one accepts or rejects the good news of the presence of the Kingdom that Jesus said would be preached world-wide.

<sup>4</sup> Why, then, do the nations not realize and accept the approach of this climax of judgment? It is because they have not heeded the world-wide advertising of Christ's return and his second presence. Since long before World War I Jehovah's witnesses pointed to 1914 as the time for this great event to occur. And since 1914 physical evidences establishing this truth have been pointed to repeatedly in the columns of *The Watchtower*. The nations continue to ignore this sign and refuse to recognize that a time of judgment is even now in progress. They cannot see that Christ appeared in the temple in 1918 and judgment has already been entered against two classes of lawless ones whom he found there. (Matt. 24:48-51; 2 Thess. 2:8) They have not observed since then a division going on among the people—a separation that is being made before their very eyes. (Matt. 25:31-33) They willfully close their ears to the warning message that a climax of judgment is fast approaching when Jesus Christ will be so completely revealed to the world that his presence will be indisputable. It is this indisputable evidence of his presence that brings destruction, because he reveals himself in the execution of adverse judgment through the war of Armageddon. That is why Peter admonishes: "Hence brace up your minds for activity, keep completely balanced and set

your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ." (1 Pet. 1:13, NW) With our eternal destinies in the balance the course of wisdom would dictate gaining all the knowledge possible about this promised return visit of Jehovah's righteous representative before he is revealed in execution of judgment. Acting upon that right kind of knowledge is the only sure way of defense.—Eccl. 7:12.

#### DEMONSTRATING THE PATTERN

<sup>5</sup> Jehovah never judges anyone guilty without a fair trial. He clearly points out his will to man and gives man full opportunity to show a good and right heart by adhering to it. He even makes repeated warnings to those who are prone to ignore him. But his judgments are sure and swift when guilt has been established. Throughout the history of his dealings with mankind in judgment this same pattern presents itself. Two examples which are given as types of Christ's second presence should serve to demonstrate this pattern.—2 Pet. 2:5, 6.

<sup>6</sup> It should be noted in this connection that there are three distinct phases or aspects to any visitation or advent of a righteous representative of Jehovah in time of judgment. The entire period of the advent is referred to as the presence. Then there is a time when the purpose of the presence becomes clearly manifest. It is a time for judgment to begin on all Christians. Finally there is a climax of the purpose of the presence, which is the execution of judgment. This is a time of revelation because the purpose of the visit is now clearly seen in the deliverance of those favorably judged and in the destruction of those found unworthy of salvation.

5. What pattern has Jehovah set in judgment?

6. What three aspects are there to any advent of Jehovah's representative in judgment?

4. What have the nations failed to recognize today?



this, five world powers had come and gone, the sixth, the Roman empire, then existed, and the seventh, the Anglo-American world power, was yet to come. It is here now, but so is an eighth, the international combine known as the United Nations, which owes its existence to the nations and receives its authority from them. It first existed as the League of Nations, then went into the abyss of inactivity and death, but now has ascended out as the present United Nations. It and all the nations will go into destruction when they war with the Lamb of God, Christ Jesus, at Armageddon. Then Christ's kingdom will hold undisputed sway over a new earth arrangement.

<sup>15</sup> There are many other equally remarkable prophecies that have been fulfilled in vindication of the Bible as Jehovah's inspired Word. Space limits us to a brief consideration of only a few concerning the first presence of Jesus as Messiah and his second presence as enthroned King. More than five centuries in advance Daniel foretold the exact year of Messiah's appearance, and when that year came the Jews were expecting some development concerning Messiah. (Dan. 9:24-27; Luke 3:15) Daniel's prophecy also foretold that Jesus would be put to death three and one-half years later.\* Other Hebrew Scripture prophecies predicted that he would be born in Bethlehem, of a virgin, be hated, rejected, betrayed by a follower for thirty pieces of silver, convicted by false witnesses, impaled with sinners, lots being cast for garments, be resurrected, and many other points. (Ps. 16:10; 22:16, 18; 35:11; 41:9; 69:4; Isa. 7:14; 53:3, 8, 12; Mic. 5:2; Zech. 11:12) In fact, one Bible scholar computed that "there are three hundred and thirty-two distinct prophecies in

the Old Testament which have been literally fulfilled in Christ". A mathematician figured out that the chance of one man's fulfilling all those things was one in eighty-four followed by ninety-seven zeros!† The possibility of its happening is so overwhelmingly remote that we must acknowledge Jehovah as the author of these prophecies.

<sup>16</sup> As for the time of Christ's second presence, Daniel's prophecy is again the one that gives the chronology for it. (Dan. 4:16) It was figured out as pointing to A.D. 1914, and *The Watchtower* called notice to the significance of 1914 in the year 1879. The Christian Greek Scriptures foretell many physical evidences that would be observable at the time of Christ's second presence, so that persons on earth would know of his presence, Christ himself being a spirit creature and invisible to human eyes. (John 14:19) Predicted were world war, famine, pestilence, earthquakes, sectarian divisions, persecution of his followers, world-wide preaching of the good news of the established Kingdom, widespread delinquency and general breakdown of morals, and many other developments that we have seen since 1914. The generation experiencing the beginning of these things will survive to see their end at Armageddon.‡ (Matt. 24:1-34; 2 Tim. 3:1-5, 13) Thereafter eternal life in endless blessings will begin for obedient persons in a new world.—2 Pet. 3:13.

<sup>17</sup> But can we rely upon these predictions concerning Armageddon and the new world of righteousness that will follow? Well, if someone has told you the truth a hundred times, are you suddenly going to

\* *Archaeology and Bible History*, page 284.

† *The Watchtower* of May 1, 1952, contains a detailed consideration of the chronology of 1914 and the physical evidences in support of it.

\* For a detailed consideration of this chronology see *The Watchtower*, December 1, 1946.

15. What prophecies were fulfilled concerning Christ's first presence, relative to both chronology and physical events?

16. What chronological and physical evidences prove we are now in the time of his second presence?

17. Why should our reliance on God's prophecies be stronger now than ever before?

## 308 WHAT HAS RELIGION DONE FOR MANKIND?

of Abraham's favor, and fit to mix only with dogs to whom holy things should not be given. A class like the beggar Lazarus they were! The clergy and their allies tried to keep these in Babylonian bondage to themselves.—Luke 16:19-31.

<sup>12</sup> Under the guidance of God's spirit of freedom the magazine today known as *The Watchtower* but known back there as *Zion's Watch Tower*, began to be published in July, 1879. In the first year of its publication it pointed to the date 1914 as marked in the Bible. It sounded the warning of modern Babylon's approaching fall. It pealed forth the clarion call to flee from Babylon and be clean from it in order to bear the temple "vessels of Jehovah" which Babylon had misappropriated. (Isaiah 52:11, 12, AS) The better to organize, serve and activate this work of liberating God's devoted people by the power of the truth, the Watch Tower Bible and Tract Society was incorporated in Pennsylvania, United States of America, in 1884. The remnant of Jehovah's witnesses have used this legal corporation as their servant or agent ever since. But how the clerical "rich man" class of Protestantism, Catholicism and Judaism have hated, misrepresented and fought against this liberation movement of Jehovah's remnant of the seed!

<sup>13</sup> Then total warfare was set in motion in 1914. All elements of the population in the nation were mobilized and regimented. There was war hysteria. The Serpent remembered how he had caused Jesus

---

12. When and why was *The Watchtower* published and the Watch Tower Society incorporated, and with what reaction by remnant and clergy?

13. How, following A.D. 1914, was the Babylonian captivity of the remnant brought to a culmination, as foretold at Micah 4:10?

## Reality Check

The only aspect of Russell's 1914 prediction to remain is the term "end of the Gentile times." Though the term is still in use, the meaning has greatly changed. Before 1914, this meant that earthly governments would end in total destruction and false religion would be overturned, heralding God's kingdom on earth. Now it simply means that Jesus is ruling in heaven, a handy concept as it is invisible, unnoticed, and unfalsifiable.

It is interesting that Russell's incorrect understanding of 1914 had a huge weight of Scriptural prophecy to support it. Some of the reasoning was as follows:

- The 1260 days prophecy pointed to 1799 as the last days
- The 2300-day prophecy pointed to 1844
- The 1335-day prophecy, end of the 6000 years and jubilee cycles all pointed to 1874 as the beginning of Jesus' presence

From the above prophecies 1914 could be determined because:

- 1914 was a 40-year Jewish harvest from 1874.
- It was a 70-year generation from 1844.
- It was indicated by the prophecy of the Seven Times.
- 40 years from 1874 to 1914 corresponds to 40 years from Jesus' baptism in 30 A.D. to Jerusalem's destruction in 70 A.D.
- 36½ years from 1878 to 1914 corresponded to 36½ years of trouble from Jesus' death to the Jerusalem's destruction in 70 A.D.

Each of these lines of reasoning are now explained as wrong by Watchtower, and few Jehovah's Witnesses are even aware of the huge importance placed on 1874 for over 50 years.

Russell stated in *Zion's Watch Tower* (1892 Jan 1 p.22) that "never was there such a general time of banding together as at present." Yet all this weight of evidence that the 1800's were the "last days" has since been discarded. Today, only one prophecy is used to specifically point to 1914 as the start of Jesus presence; that is, the Seven Times. The other scriptural proofs are now considered to have been wrong.

As impressive as Russell's reasoning looks, it was progressively changed as one prediction after another failed to eventuate. Russell originally wrote that the Bible Students ascension to heaven and the fall of Babylon were to happen in years prior to 1914. 1914 was just the date when the Gentile times would end, and paradise be established on earth. As his predictions failed to eventuate these occurrences were moved to 1914. Russell was clearly wrong when not one of these had occurred by the end of 1914.



In addition to his predictions being wrong, Russell was unsure whether to use the year 1914 or 1915. As shown later, he did not know how to deal the year zero when calculating prophecy, and so fluctuated between saying the end would arrive in 1914 or 1915.

As 1914 came closer Russell's writings became less confident that his predictions were correct and started hedging his comments. Whereas in 1892 the Jan 15 p.23 *Zion's Watch Tower* used the term "definitely marked in Scripture" Russell started to use terms like "possibly shortly after", and "not infallible". Bible Students started to be prepared for failure.

"We shall be as glad as any one if we shall all experience our change from earthly to spirit conditions before 1915, and this is our expectation; but if this should not be the Lord's will, then it would not be our will. ...

So far as we have been able to see up to the present time, the failure of a full development of matters in 1915, or before, would imply that all the chronological arrangements, as we have them, are wrong—our view of the harvest and all. And we have no reason to believe that these are wrong. We remember that we are not infallible, and that our judgment is not infallible; but the wonderful inventions of today, and the light that is dawning in every direction, as well as the universal unrest, seem in corroboration of the chronology—that we are in the dawning of the new age. But just how far along we are we do not positively know."

—*Watch Tower* 1914 Jan 1 pp.5,6 (reprints p.5374)

If 1915 should go by without the passage of the church, without the time of trouble, etc., it would seem to some to be a great calamity. It would not be so with ourself. We shall be as glad as any one if we shall all experience our change from earthly to spirit conditions before 1915, and this is our expectation; but if this should not be the Lord's will, then it would not be our will.

#### **"OUR DELIVERANCE DRAWETH NIGH"**

So far as we have been able to see up to the present time, the failure of a full development of matters in 1915, or before, would imply that all the chronological arrangements, as we have them, are wrong—our view of the harvest and all. And we have no reason to believe that these are wrong. We remember that we are not infallible, and that our judgment is not infallible; but the wonderful inventions of today, and the light that is dawning in every direction, as well as the universal unrest, seem in corroboration of the chronology—that we are in the dawning of the new age. But just how far along we are we do not positively know. We are waiting for the Sun of Righteousness to appear.

## "THE DAYS ARE AT HAND"

"For the vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry."—Habakkuk 2:3.

God's plan of the ages is the vision seen by the Prophet Habakkuk, who was told to write it and to "make it plain upon tables, that every one may read it fluently" (Leeser's translation); that in the end the vision should "speak and not lie;" though it would seem to tarry, yet it would not tarry. It would seem to all that the great plan of God was long delayed. The groaning creation would think the heavenly Father was very slack. Many would be inclined to lose their faith in respect to the seed of Abraham, and to think that God had forgotten the promise which he had made to Abraham. We know that disappointments have come to God's people along this line. The Jews were disappointed in their expectations. Christians in this Laodicean period were disappointed at first, not clearly understanding what to expect.

During the early persecutions of the church, it was believed that those who suffered would soon enter into glory. They thought the kingdom was near. Some of the disappointed ones continued to wait and hope and pray. Others organized the great Papal system, and declared that the church should have her glory now, that the kingdom of Messiah was here, and that the representatives of Messiah should sit upon a throne and personate Messiah and bring the kingdoms of the world into subjection. They were evidently led to this by Messiah's not coming at the time expected, and they thought that they must bring about a fulfillment of the Scriptures which foretold his coming and reign.

### TIME FEATURES UNPOPULAR

This has brought serious disaster in many respects; it has made all Christendom "drunk." (Rev. 17:2) Many, even today, are in bewilderment. Some, getting out of that darkness, have stumbled into other errors. The majority have lost all faith in prophecy. God foreknew all these things and foretold them, and they will not interfere with the divine program. Just as the wrong impression that our Lord was born in Nazareth was a reflection upon him, so that many would not accept him as the long promised Messiah, so these have said, Can any good thing come out of the prophecies, or anything relating to the second coming of Messiah? These people who proclaim his second advent are laboring under a hallucination! Are not the things written in the prophecies merely fanciful dreams of men—of the rebuilding of Zion and the restitution of Jerusalem?

Thus they scoff. They are inclined to feel an opposition to everything in the Scriptures regarding the return of our Lord to accomplish his foretold work. The Lord tells us that although the vision may seem to tarry, yet we are to exercise faith, because in the end it will speak; it will make itself heard, and will not lie. It will then be seen to be the truth. The divine plan of the ages is to be made plain upon tables. It will be made so very plain to us that he who runs may read. He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who runs may read, if his heart be teachable and pure.

### "REST IN THE LORD"

This vision is to be made clear at the appointed time. We may not read the time features with the same absolute certainty as doctrinal features; for time is not so definitely stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight. We are, however, not faithless and unbelieving, but faithful and waiting. If later it should be demonstrated that the church is not glorified by October, 1914, we shall try to feel content with whatever the Lord's will may be. We believe that very many who are running the race for the prize will be able to thank God for the chronology, even if it should prove not accurate to the year, or even out of the way several years. We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing.

If 1915 should go by without the passage of the church, without the time of trouble, etc., it would seem to some to be a great calamity. It would not be so with ourselves. We shall be as glad as any one if we shall all experience our change from earthly to spirit conditions before 1915, and this is our expectation; but if this should not be the Lord's will, then it would not be our will. If in the Lord's providence the time should come twenty-five years later, then that would be our will. This would not change the fact that the Son of God was sent by the Father, and that the Son is the Redeemer of our race; that he died for our sins; that he is selecting the church

for his bride; and that the next thing now in order is the establishment of the glorious kingdom at the hands of this great Mediator, who during his Mediatorial reign will bless all the families of the earth. These facts remain the same. The difference would be merely that of a few years in the time of the establishment of the kingdom.

If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal church were not yet federated, etc., we would say that evidently we have been out somewhere in our reckoning. In that event we would look over the prophecies further, to see if we could find an error. And then we would think, Have we been expecting the wrong thing at the right time? The Lord's will might permit this. Our expectation as a church is that our change is near. Nothing of restitution blessings can come to the world until after the church has been glorified.

Another thing to be considered, should our hopes not be so soon realized as we expect, would be as to whether we were surely of the elect class. But we are not worrying ourselves at all. "Sufficient unto the day is the evil thereof." There are no people in the world so blessed as those who have the truth and are serving the truth. There is plenty of work to do.

### UNREST ON EVERY SIDE

The remainder of mankind are dissatisfied—not only the nominal church, the professedly godly, but all others also. They are disappointed in all they undertake to do. There is failure on every hand. Not long since we were speaking to a business man, and our conversation turned to religious matters. He is a very fine man; whether a Christian or not we do not know. We find that there are a great many pleasant and very honorable people who are not Christians at all. This man, speaking of the churches, said, "It is a sad thing—the condition of the churches. I am particularly interested in the Methodist denomination. Some time ago our church had a fortunate sale of their property, and they purchased a new site and built a fine church. And they think now that if there are sixty who attend service there it is a good congregation. And it is the same elsewhere. People are all going pleasure-mad. Every one wants to go on some pleasure excursion—to the beach, or what not. No one seems to care for religion now." This man voiced the general spirit of disappointment. But a better day is near.

In San Francisco, a year or more ago, at a Sunday School convention, one speaker gave quite a long address on getting the children into the church. He said that the whole church institution was likely to be founded. He said that every member brought into any of the churches had cost six hundred and fifty dollars. Then he proceeded to tell how many workers were employed, and yet they were bringing only these comparatively few into the church.

And we know that the great majority of those who are brought in would not think of calling themselves saints, or of professing consecration at all. This gentleman seemed to think that there is not much in the Gospel for a mature mind. He said that the way to do was to train a child up for the church, and then he could not get away from it. Yet the statistics show that out of the thousands in Sunday Schools only a very small number ever go into the church.

### SORROW AT MAGNITUDE OF OUR WORK

Some say they are sorry that our sermons are being printed in the newspapers all over this country, Great Britain, etc.; and that our seats are free, and that no collections are taken. One minister said, "By and by people will think it is a crime to take up a collection, and then where shall we be? Pastor Russell is bringing us all into disrepute." Another thing they say is, "When those doctrines are preached, they influence the best ones that we have."

So we have every reason to feel that it is wonderful, very wonderful, that when we are comparatively so few, and with so comparatively small an amount of money used, few have so great privileges and opportunities in the Lord's service. In EVERYBODY'S PAPER was given, more than two years ago, the report of the American Tract Society, and next to it was given the report of the Watch Tower Bible and Tract Society. The former showed "excess of assets over liabilities, \$851,092.53." The latter showed no assets in excess of liabilities. The reports show that the one without excess of assets is putting out vastly more literature than the other. We think this goes to show that we have miracles in our day.



When Jesus earthly kingdom did not eventuate in 1914, Watchtower publications began to promote 1915. When 1915 amounted to nothing, the entire meaning of all Russell's prophetic interpretation required rewriting. It took until 1943<sup>2</sup> for the new understanding to finally be clarified.

"In the year 1943 the Watch Tower Bible and Tract Society published the book *"The Truth Shall Make You Free."* ... This moved forward the end of six thousand years of man's existence into the decade of the 1970's. Naturally this did away with the year 1874 C.E. as the date of return of the Lord Jesus Christ and the beginning of his invisible presence or parousia. ... Page 324 of the above book positively says: "The King's presence or *parousia* began in 1914."

—*God's Kingdom of a Thousand Years Has Approached* (1973) pp.209-210

Why has the Watchtower Society discontinued its belief in all their original date interpretations but retained 1914? The occurrence of World War One appeared to give 1914 historical significance whilst none are able to be attached to any of the other 20 or so dates promoted. However, the Watchtower explanation of the prophecy of the Seven Times is examined and shown to be based on historical errors and inconsistent reasoning, leaving no reason to say that 1914 is of any relevance to us today.

"HERE IS THE BRIDEGROOM!"

209

ters for numerals, thus not allowing for a transcriber's visual error at 1 Kings 6:1.\*

<sup>54</sup> The insertion of 100 years into Bible chronology during the period of the Judges is thus seen not to rest upon Scriptural grounds. The insertion should therefore be dropped and the Bible should be accepted just as it reads concerning its chronology. Unavoidably, then, this would affect the date for the parousia of the Bridegroom Jesus Christ to begin. With the *Watchtower* magazine's issue of January 1, 1939, the title was changed to *The Watchtower and Herald of Christ's Kingdom*, and with the issue of March 1, 1939, to *The Watchtower Announcing Jehovah's Kingdom*. This did not mean that the publishers of the magazine no longer believed in the presence or parousia of Christ as being then in progress. It meant, rather, that more importance was given to the Kingdom, to the kingdom of Jehovah God by Jesus Christ, for it is Jehovah's kingdom by Christ that will vindicate Jehovah's universal sovereignty.

<sup>55</sup> In the year 1943 the Watch Tower Bible and Tract Society published the book *"The Truth Shall Make You Free."* In its chapter 11, entitled "The Count of Time," it did away with the insertion of 100 years into the period of the Judges and went according to the oldest and most authentic reading of Acts 13:20, and accepted the spelled-out numbers of the Hebrew Scriptures. This moved forward the end of six thousand years of man's existence into the decade of the 1970's. Naturally this did away with the year 1874 C.E.

\* When, after Bible times, the Hebrews used alphabetic letters for numbers, they had no symbol for zero, as their system had no zero. Hence 400 was not represented by the letter *dalet*, followed by two zeros, and 500 by the letter *he* followed by two zeros. The number 400 was represented by one Hebrew letter (*taw*), and the number 500 was represented by two Hebrew letters (*taw qoph*). The number eighty was represented by the Hebrew letter *pe*, whereas ten was represented by the one letter *qod*. So there was no likelihood of mistaking *taw pe* (480) as distinguished from *taw qoph pe* (580).

54. (a) The accepting of Bible chronology just as written would affect the beginning of what period here under discussion? (b) Did dropping of "Presence" from the *Watchtower* title mean that Christ's presence was no longer believed in?

55. (a) When and how was the insertion of 100 years into the period of the Judges done away with, so that 6,000 years of man's existence ended when? (b) How did this affect the date 1874 C.E., and what question arose?

210 GOD'S KINGDOM OF A THOUSAND YEARS HAS APPROACHED

as the date of return of the Lord Jesus Christ and the beginning of his invisible presence or parousia. The millennium that was to be marked by the detaining of Satan the Devil enchained in the abyss and by the reign of the 144,000 joint heirs with Christ in heavenly glory was therefore yet in the future. What, then, about the parousia (presence) of Christ? Page 324 of the above book positively says: "The King's presence or *parousia* began in 1914." Also, in the *Watchtower* issue of July 15, 1949 (page 215, paragraph 22), the statement is made: "... Messiah, the Son of man, came into Kingdom power A.D. 1914 and ... this constitutes his second coming and the beginning of his second *parousia* or presence."

<sup>56</sup> In the year 1950, there was published the *New World Translation of the Christian Greek Scriptures*, with the most authentic reading of Acts 13:20, and translating *pa-rou-si'a* every time as "presence." Immediately afterward appeared the book *"This Means Everlasting Life."* Its chapter 21 was entitled "Second Presence of Life's Chief Agent." Here was a whole chapter on the subject according to the straight Bible timetable. On pages 220-222, we read:

The evidence already considered proves that A.D. 1914 God's kingdom was born and his Son was enthroned with authority to rule with an iron rod amid his foes. Eventually he will dash them to pieces and rid the universe of all fighters against God's rightful sovereignty.—Psalm 2:8, 9.

So A.D. 1914 marks the time of Christ's invisible return in spirit. ... His coming into the Kingdom in 1914 marks the beginning of his second presence or *parousi'a*. This Greek word means *presence*.

... Although invisible in spirit, his second presence is of such importance to people over all the earth that it must not be kept secret, and it will not be. ... "For just as the lightning comes out of eastern parts and shines over to western parts, so the presence [*par-ou-si'a*] of the Son of man will be."—Matthew 24:26, 27, NW.

Since 1914 the present Christ has been making the evidences of his second presence or *par-ou-si'a* manifest and understandable to men everywhere.

56. (a) In 1950, what new Bible translation was published, and with what rendering of Acts 13:20? (b) Also, what statement was made about Christ's presence according to straight Bible chronology?

## Blame the Members

As soon as proven wrong about 1914, Russell went into damage control, dishonestly rewriting history. Reading through the older publications, it is evident how forcefully the predictions for 1914 were presented as truth. Russell began claiming his teachings were nothing more than inference.

“The Lord did not say that the church would all be glorified by 1914. We **merely inferred** it and, evidently, erred.”

—*Watch Tower* 1916 Apr 15 (reprints p.5888)

“We did not say positively that this would be the year. We merely left every one to look at the facts of history and reckon for himself. ... But would it be a reasonable expectation that the Gentile kingdoms would be snuffed out inside of an hour or inside of a day? ... We do not think that any would have been justified in so thinking. If any had such expectation, it was unwarranted.”

—*Watch Tower* 1914 Nov 1 pp.325-326 (reprints p.5565)

The Lord  
did not say that the church would all be glorified by 1914. We  
merely inferred it and, evidently, erred.

### THE END OF THE GENTILE TIMES

Studying God's Word, we have measured the 2520 years, the seven symbolic times, from that year 606 B. C. and have found that it reached down to October, 1914, as nearly as we were able to reckon. We did not say positively that this would be the year. We merely left every one to look at the facts of history and reckon for himself. Would this date be the time or would it be some other date? we asked. Many of us concluded that as far as we could see, October of this year would show the end of the Gentile lease of power; for when October comes we are getting down to the end of the Jewish year. The year 1914 actually ended Sept. 20, 1914, Jewish reckoning.

Now the question comes, Have the Gentile times ended or not? Some perhaps may be inclined to say, "No; they have not ended." Others would say, "When the Gentile times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's kingdom would be established. Were there not a great many things that we expected would take place when the Gentile times would end?"

We find that some have one idea and others another. Some think that just the next hour after midnight would see a great, grand change everywhere—evil blotted out in sixty minutes or in sixty seconds. But would it be a reasonable expectation that the Gentile kingdoms would be snuffed out inside of an hour or inside of a day? If God had said so, it would be different; we know that God has all power to do his will everywhere. But are we in any sense of the word to expect such a sudden transition—that going to bed on the night of September 20, we would find, on the morning of September 21, all the kingdoms of the world destroyed and the kingdom of Christ set up, the saints in glory? etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation, it was unwarranted.



## THE MISSIONARIES OF ANTIOCH

[This article, except the last eight paragraphs, was reprinted from article entitled "The Disciples were First Called Christians at Antioch" published in issue of April 15, 1902. The remainder was reprinted from article entitled, "The Early Christian Missionaries" published in issue of May 1, 1902. Please see the articles named.]

## INTERESTING LETTERS

### SPIRIT OF A SOUND MIND

DEARLY BELOVED PASTOR:—

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in THE TOWER I should appreciate it, and others also.

A sister recently arrived from — tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; consequently it is producing a spirit of apathy, and many are taking a greater interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and "watch and wait," with loins girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious message of "Present Truth" for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as "that Servant." May he bless you still more, that you may give us the "meat in due season." I also thank the dear Lord that he brought me to this country before this awful war; and made me realize "where are the dead," as all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the class I attend the presiding elder never seems prepared. He does not know where the MANNA Text for the day is, and although it is a Prayer and Testimony Meeting he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little old church I had been accustomed to reverence, and for an elder to be gaping, sleeping or picking his teeth and nails—well it jars awfully! He also brings with him a child of three years that disturbs the class very much. No one likes to say anything to him, as he says that he has been in the truth for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, shop.

O dear Brother, I don't want to think evil, or speak evil, but this does worry us! Many of us have prayed about it. The children do bother us; but I dare not speak of that, as I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in his footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor,

YOUR SISTER BY HIS GRACE.

### EDITOR'S REPLY

The Apostle declares that God gives his people the spirit of a sound mind—his Spirit, his Mind. But we receive this in proportion to our earnestness and heed to the Lord's Word. The longer we have been in the school of Christ, if apt pupils, the better we should know him and the better be able to exemplify his character and teachings.

As the letter is anonymous, we have not the slightest idea who the elder may be. We will assume that he means well. We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to his people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions and manner speak volumes in the praise of him who called us from darkness into marvelous light.

We cannot help it that many of our dear friends continue to tell what THE WATCH TOWER believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much heed to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now

(121-127)

allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah's kingdom. The Lord did not say that the church would all be glorified by 1914. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord's providence sent to his people in hope of resurrection "change" correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

Our thought is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters may require either years or months—who could say?

### FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:—

I do not know whether anybody at the Tabernacle can read French or not; but I cannot resist the impulse to assure you of my entire devotion to the cause of truth.

You have helped me to so much joy, and been the means of my accepting salvation. Through your labor I have been brought to an appreciation of the love of our heavenly Father, to such an extent that I find my sentiments aptly expressed by St. Paul to his brother Philemon. (Philemon 7) Being delighted at recognizing this fact, I find delight also in expressing it to you.

In all my painful moments, when the cross is heavy to bear, I think of you and say to myself, dear Brother Russell, too, has suffered, and is suffering, and I must not wonder if my share is to suffer also. Then my soul goes up to the Father of Mercies in gratitude for his favors (the privilege of suffering with Christ), and I earnestly beg of him ever to bless and guide you.

During the past year I have appreciated much, very much, your excellent advice, and it has profited me greatly.

In my present trials, after having been compelled to leave my wife and three children in the invaded territory of our dear France, the daily partaking of the Vow and of the Morning Resolve has helped me much. These helps alone have developed in me much of the love of the Father—and all this during the past year. Because of it I bless the Father through our Lord Jesus Christ.

Therefore, let me by this message assure you that my petitions ascend to the Father in your behalf, that he may bless you abundantly, to the end that his blessing upon you may rebound through your ministry upon every one of us.

Yours sincerely in him,

E. LARVENT.

P. S.—Have found here a refuge since December, 1914, when I had to leave my home at Denain (Nord). Am here with several brothers and sisters who also are refugees from Lens, Lieven and Denain. We have each of us signed the accompanying brotherly message:

### FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I. B. S. A. (French Ecclesia of Bruay-Auchel), in meeting assembled this 1st day of January, 1916, send their most brotherly greetings to the well-beloved of the household of faith, fighting the same spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere.

After having studied Psalm 116 (especially dwelling on Verse 15, "Precious in the sight of the Lord is the death of his saints," also the motto for this year, "Strong in Faith"), we express the sincerest wish that each of you, when tried, may be found faithful unto death and then present at the approaching rendezvous in eternal joy!

SIGNED BY 25.

### FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:—

We the undersigned, members of the Vancouver Ecclesia, take this opportunity of expressing our love and gratitude to you for the inestimable service you have rendered to us, in that through your ministrations we have been led into the light of present truth. And now recognizing that we are in "the evil day" and the danger of slipping is so great, we desire to "make

[5888]

NOVEMBER 1, 1914

## THE WATCH TOWER

(325-326)

and his Word uphold. From this confused mass of people, God is calling out his people, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4), and telling them that very suddenly a great calamity will come upon this great institution called Christendom, which will entirely demolish this system in every sense of the word.

## THE END OF THE GENTILE TIMES

Studying God's Word, we have measured the 2520 years, the seven symbolic times, from that year 606 B. C. and have found that it reached down to October, 1914, as nearly as we were able to reckon. We did not say positively that this would be the year. We merely left every one to look at the facts of history and reckon for himself. Would this date be the time or would it be some other date? we asked. Many of us concluded that as far as we could see, October of this year would show the end of the Gentile lease of power; for when October comes we are getting down to the end of the Jewish year. The year 1914 actually ended Sept. 20, 1914, Jewish reckoning.

Now the question comes, Have the Gentile times ended or not? Some perhaps may be inclined to say, "No; they have not ended." Others would say, "When the Gentile times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's kingdom would be established. Were there not a great many things that we expected would take place when the Gentile times would end?"

We find that some have one idea and others another. Some think that just the next hour after midnight would see a great, grand change everywhere—evil blotted out in sixty minutes or in sixty seconds. But would it be a reasonable expectation that the Gentile kingdoms would be snuffed out inside of an hour or inside of a day? If God had said so, it would be different; we know that God has all power to do his will everywhere. But are we in any sense of the word to expect such a sudden transition—that going to bed on the night of September 20, we would find, on the morning of September 21, all the kingdoms of the world destroyed and the kingdom of Christ set up, the saints in glory? etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation, it was unwarranted.

## GOD'S TWO WITNESSES

Now look back and see what happened immediately after the expiration of different time periods. For instance, there are great day periods mentioned in the Bible, namely, the 1260 symbolic days, the 1290, the 1335 and also the 2300 days. (Daniel 12:7, 11, 12; 8:13, 14) We have not the time to go into details concerning all of these time periods. They are familiar to us, and are treated in detail in the volumes of *STUDIES IN THE SCRIPTURES*. Therefore we merely refresh your memories.

The 1260 years ended in 1799. From their beginning to their culmination, the power of persecution held sway. When the 1260 years ended, was anything done in an hour, in a day, or in a year to stop the persecution? Nay! One of the results was that God's two witnesses were exalted to heaven. These two witnesses of God, the Old and New Testaments, were exalted to heaven, were lifted up in the sight of the people, taken up to a position of great influence and dignity which they never before had enjoyed.

## EXALTED TO HEAVEN

Previous to that time the church held that the Bible went hand in hand with the voice of the church; that the voice of the church was the voice of the bishops and the popes; and that the Bible was only to corroborate the voice of the church. But after the expiration of the 1260 prophetic days, the Bible began to take a new position.

We remind you that it was between the years 1803 and 1813 that many of our great Bible Societies were organized. Only then the printing of the Bible in every language and in cheap form was commenced, and the Bible began to go out to all nations. The Bible was lifted up before the people—was exalted to heaven, in the sense in which our Lord meant when he said, "Thou, Capernaum, art exalted unto heaven." The Bible was greatly exalted in contrast to the degraded position which it had occupied during the dark ages. But several years were consumed in bringing it up to this high position.

## "THE TIME OF THE END"

Of course, error all along has more or less combated the truth, but nevertheless the truth has been going forward, step by step. The year 1799 marked the beginning of the "time of the end," when various events were to occur. According to prophecy—"Knowledge shall be increased"; "the wise shall understand"; and "there shall be a time of trouble such as was not since there was a nation." (Daniel 12:1-10)

VI-53

These various predictions, the fulfilment of which was to follow 1799, have been in process of fulfilment throughout the past century. The running to and fro did not reach any particular development for some time after the time of the end had begun. The progress in the use of steam power was gradual. First came the steamboat; then came the first railway train. These inventions of necessity had to precede the predicted "running to and fro."

Only within the past few years have we reached a maximum of speed on railways and steamships. Apparently they have begun to slow down. Very few trains now go faster than twenty-four miles an hour; and so with the great steamships Mauretania and Lusitania, which are types of the very swiftest steamboats. Indeed, these vessels might not have been built were it not that the British government wished to have some very swift cruisers in time of war.

These wonderful inventions which characterize our day have come gradually since 1799. After the first part of the period came the increase of knowledge, which is reaching its climax. We are now at the place where in civilized lands compulsory education is doing about all it can do for the people; and some nations are trying to restrain education. A prominent Russian statesman recently said that education is the basis of all the revolutionary spirit amongst the people, and that if the people had less of it there would be less trouble. In due time all the other nations will learn the lesson that without some restriction, education is a dangerous thing. To an unregenerate heart it means power in an unregenerate hand—which is not always safe.

## DUE TIME FOR UNDERSTANDING CHRONOLOGY

The Prophet Daniel's statement that "the wise shall understand" apparently refers to the end of the 1290 days mentioned in the same chapter. This period terminated in 1829. Shortly after 1829 the message of the nearness of the second advent of Christ began especially to be promulgated by William Miller. As a result of the exaltation of the Word of God, certain doctrines were brought forth in a very prominent way.

We have all read about the great Miller movement started in this country. (See *STUDIES IN THE SCRIPTURES*, Vol. III, pag 84.) We are not endorsing the teachings of Brother Miller. While he had some correct thoughts on Scripture, he also had some incorrect ones—just as had Brother Calvin and other brethren since his day. But the time had come for the announcing of the second coming of Christ; and while the second advent did not occur in 1844, as the followers of Brother Miller had anticipated, yet beginning gradually in the year 1829 certain doctrines were brought to the attention of the church which had never before been noted—certain doctrines respecting man's immortality, spiritual and human natures, etc. These subjects led to a careful searching of the Scriptures and to confidence in the Word of God above the traditions of men.

The increase of light has gradually progressed, and has by degrees been dispelling the darkness of error in both doctrine and practise, until today the Lord's people have a great deal of blessing. We are now more than a hundred years from the beginning of the time of the end; and this development of Christian knowledge has been steadily progressing, opposed in various ways, but nevertheless fighting on to victory.

Another prophetic period mentioned by the Prophet Daniel was the 2300 days. This period was to mark certain things, and at the expiration of these days the sanctuary was to be cleansed. This work of cleansing the true church, the sanctuary class, from the defilements of the dark ages culminated, we believe, in 1846, the time of the fulfilment of the 2300 days. But the work of cleansing was not accomplished in a moment or a day or even a year; and the cleansing was but limited.

We come now to the 1335 days, which culminated in 1875. Of these days the Prophet had said, "Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and thirty-five days" (years)! (Daniel 12:12) At that time great blessings came to the people of God; for at that time our Master returned, preparatory to taking up his great power and commencing his long-promised reign of a thousand years. The time for his parousia had come, and he was here! The nature of those blessings we need not repeat; in fact, they could not be explained in a few words. But ever since the presence of the Master we have had evidences of the great blessings coming to us, as foretold by the Prophet Daniel.

## EVIDENCES OF OUR LORD'S PAROUSIA

In what way will the Lord take his great power and reign? The Scriptures show us very clearly. In line with the same chronology the Scriptures teach us that there is a time for the parousia, or presence of the Lord. That time, as far as we are able to calculate, began in 1874. Since that date we have been

[5565]

Even more unsavoury is the manner in which Russell attacked the motives of those that stopped being his followers.

“If there is any reason that would lead any to let go of the Lord and His Truth and to cease sacrificing for the Lord’s Cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time. If so, now is a good time to let go.”

—*Watch Tower* 1914 Nov 1 (reprints p.5570)

“The present is a time of testing, we believe, to many of the Lord’s people. Have we in the past been active merely because we hoped for our glorious change in A.D. 1914, or have we been active because of our love and loyalty to the Lord and his message and the brethren!”

—*Watch Tower* 1915 Mar 1 (reprints p.5649)

If there is any reason that would lead any to let go of the Lord and his truth and to cease sacrificing for the Lord’s cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time. If so, now is a good time to let go.



The present is a time of testing, we believe, to many of the Lord’s people. Have we in the past been active merely because we hoped for our glorious change in A. D. 1914, or have we been active because of our love and loyalty to the Lord and his message and the brethren!



# WORDS OF ENCOURAGEMENT

Have we heard the call to be the bride, the Lamb's wife, to come out of the world, to be dead to the world, to give our wills to him, to sacrifice our earthly treasures? Have we become footstep followers of Jesus? "If any man will be my disciple, let him deny himself [give up his own self-will], take up his cross and follow me." Have we been following the Master, and will we continue to follow him? In our hearts we should be saying, Yes.

The Master said that in the regeneration those who would now follow him would have glorious bodies, like his own. "We shall be like him, and see him as he is"—sharers in his glory. May that be the portion of all of us! Let us rejoice together in the glorious things that our God has arranged for those who are his church—first for the great Head of that church, our Lord Jesus, and later for us, his humble followers, who are seeking to become joint-heirs with him in his kingdom.

Let us remember that it is not knowledge alone that sanctifies. Knowledge is valuable to the sanctifying of the spirit only when we comply with the conditions that we shall mortify the self-will of the flesh and cultivate more and more of the Spirit of our Lord, about which St. Peter tells us. We are exhorted to put off all these: malice, hatred, wrath, strife, etc.; and to put on all these: joy, peace, longsuffering, gentleness, goodness, faith, meekness, brotherly kindness and love. The Apostle Peter says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ"; and "thus an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

## JESUS TRIED BY PILATE

NOVEMBER 22.—Matthew 27:11-26.

"Pilate saith unto them, What then shall I do unto Jesus who is called Christ?"—Verse 22.

Pilate was the Roman Governor of Judea, the representative of Caesar's government. We are not inclined to blame him seriously for the death of Jesus. He acted as he was expected to act. He was in Judea, not to settle Jewish theories or religious disputes, but to keep the people of Judea quiet, orderly, subject to the government of Rome. It was policy, so far as compatible with the peace and quiet of the country, that he should rule justly; but justice was to be sacrificed at any time in the interests of the Roman Empire. Tradition has it that Pilate had heard previously of Jesus, and had even met him by appointment privately, making inquiry respecting his teachings.

Our last lesson showed us Jesus before the Jewish Sanhedrin as early in the morning as possible, before the people would be generally astir, before therefore there could be any general co-operation on the part of Jesus' friends, by the people, respecting his arrest, etc. As quickly as possible the high priest and representatives of the Sanhedrin hurried Jesus to the Praetorium, asking Pilate to condemn him. Pilate inquired as to what charge they had against Jesus. They evasively answered that of course he was a wicked man, worthy of punishment; else they would not be there at all accusing him.

Pilate reminded them that under the Roman usage they had great liberty in dealing with all disputes of a religious kind, that he was not posted in Judaism, and that therefore they should deal with the case themselves. The priests responded that they knew this; but that they had no power to inflict the death penalty. Thus they revealed the depth of their wickedness—that they had been plotting deliberately to have Pilate inflict the death penalty upon an innocent person. Then they began to accuse Jesus, claiming that he was perverting the nation—turning it away from loyalty and obedience to the Roman government—that he was telling the people that they should not pay taxes to Caesar, and that he was claiming himself to be the Jewish King Messiah.

These were serious charges before the Roman Governor, which he was bound to consider; and we have noticed that they were totally different charges from those brought against Jesus by the Sanhedrin trial. Although the charges were false, Jesus made no defense. He knew that the time had come for him to die. He would not attempt to turn aside that which he knew to be a part of the divine program for him.

### JESUS BEFORE PILATE

Pilate looked upon Jesus, no doubt thinking that one so gentle in appearance would not be at all likely to raise an insurrection that would be injurious to the interests of the Roman Empire. Another account tells us that Pilate perceived that the chief priests and scribes were moved with envy in making their charges. Pilate perceived that something in Jesus' teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked

(2 Peter 1:5-11) Let our ambition and aim be to have a share in that kingdom!

### "WHO SHALL STAND?"

Let us remember that we are in a testing season. The apostles had a similar one during the interim between our Lord's death and Pentecost. After our Lord's resurrection he appeared to his disciples a few times, and then they did not see him for many days. Then they became discouraged and said, "There is no use waiting"; "I go fishing," said one. Two others said, "We will go with thee." They were about to go into the fishing business and leave the work of fishing for men. This was a testing time for the disciples. So also there is one now. If there is any reason that would lead any to let go of the Lord and his truth and to cease sacrificing for the Lord's cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time. If so, now is a good time to let go.

Very probably it is now as it was when Jesus said to his disciples on a certain occasion, "Will ye also go away?" The answer was, "Lord, to whom shall we go? Thou hast the words of eternal life." We would starve spiritually if we went to any other than the Lord's table. We know not anywhere else to go. We shall stay right at the Lord's table. He has been feeding us on the message of truth and life, and we believe that he will put on the table everything necessary for those who are hungering and thirsting for the truth; and that the truth on every subject necessary for us will be given as the Lord is pleased to reveal it; for he has promised, "they shall be filled."

to perform a mean and unjust act for persons who sought to shirk their own responsibility.

However, Pilate must not appear to be sympathetic with the Nazarene. He must not appear to treat lightly the charges made respecting another king than Caesar. He therefore demanded of Jesus, "Do you not hear the things witnessed against you? Why do you not answer, and plead guilty or not guilty?" Jesus said nothing.

Pilate then went out to the scribes and Pharisees, who had refrained from entering the Praetorium because the day was the beginning of the Passover. After conferring with the chief priests and hearing from them, apparently, Pilate asked the question, "Art thou the king of the Jews? Do you acknowledge that?" Jesus responded by asking, "Is the question because of anything that you see and know of my teachings, or is your question merely based upon the assertion of my enemies?" Pilate replied that the chief men of Jesus' own nation had delivered him, and now he would like to know what he had done that was the cause of this opposition.

Jesus answered that his kingdom was not of this world—this present age or order of things. He was, therefore, not in conflict with Caesar's kingdom. This would account to Pilate for the fact that neither Jesus nor his friends made any manifestation of rebellion against the civil government, as would have been the case if his had been an earthly government. His kingdom, he declared, was of the future. Pilate replied, "You do, then, claim to be a King, and that some time and somewhere you will exercise dominion?" Jesus answered that he was a King and that to this end he had been born, to this end he came into the world. He must bear witness to the truth; and all who were of the truth, and only such, would be able to appreciate his testimony.

"Ah," said Pilate, "that is a question with everybody: What is truth? Nobody seems to know." Then he went forth to the Jews and said, "I find no crime in him. He is in no way a malefactor against Caesar or his laws. He has done nothing that could lead me to interfere justly with his liberty or his rights."

The high priests and the Doctors of the Law were alarmed. Was it possible that just at the moment when they had hoped to crucify Jesus, he would escape from them! Then they vehemently charged that Jesus was stirring up the people, preaching everywhere, and that his preaching had begun away off in Galilee. When Pilate heard the word Galilee, he asked, "Is he a Galilaean?" Being told that he was, Pilate said, "Then I can easily transfer this whole troublesome matter to Herod, King of Galilee," the latter at the time also having his palace in Jerusalem.

Jesus was sent to Herod, who had a curiosity respecting him. He had heard many things of Jesus, and would have liked to see him do some miracle. Herod asked our Lord

[5570]



MARCH 1, 1915

## THE WATCH TOWER

(79-66)

time we are mindful of the great blessings which have come to us through you, His honored servant, and the great incentive we have received from time to time by the noble example of our dear brethren laboring by your side. It will probably never be our privilege to witness to eight millions, as in America; in fact, so far as London is concerned, the witness seems to be drawing to a close for lack of funds, although we have not as yet reached a half million of its population—only some 403,000. We are truly thankful for the opportunities which have been granted us, however, and realize that these are of the Lord's provision.

The Royal Albert Hall was somewhat of a surprise to us. On inquiry regarding it we found the manager quite willing to do everything in his power to meet us. He evidently had a good impression of our former visits to the Hall, when you gave the lectures which were so greatly used of the Lord for the opening up of the work in Great Britain. The actual net out-of-pockets was suggested by him as a fee, but exceeded our limit as to cost. Ultimately he agreed upon a figure of £200 for thirteen days, and accepted the risk of selling £10 in reserved seats per night to make up the necessary difference. A sum of £20 will easily cover the balance for "extras," and this we hope to provide from the sale of Scenarios.

It would seem to be the Lord's purpose for the DRAMA to be held back for awhile, possibly over the holiday season. We have no funds and no serviceable applications at present. In the meantime the Eureka DRAMA is claiming our attention.

At a prayer, praise and testimony meeting held at the Royal Albert Hall last evening, after the big public meeting was over, the brothers and sisters expressed their gratitude to the Lord for all the privileges bestowed. All felt uplifted and full of fervor for the truth.

Since the above was written Brother Hemery has received a letter from Sister Seibert enclosing a draft for £100. This generous gift is intended for the PHOTO-DRAMA, we understand; but Sister Seibert does not make it clear whether it is to be divided between the provinces and London, or whether it is intended for London only. The money is most welcome, and every care will be exercised to use same wisely as the Lord may direct. With much fond love,

Your brother in the Lord.

H. J. SHEARN.

"THE LAND OF THE MIDNIGHT SUN"

DEARLY BELOVED BROTHER RUSSELL:—

Some time has passed since we left you all at dear "Bethel," and nothing have you heard from us, but now as we are in Sweden's northernmost city, we want to send a message of love to you and all the Bethel family from one of Sweden's

Drama groups, in which we have the privilege of laboring for our Master.

What a wonderful privilege we have to be able to help spread the "Tidings of Great Joy" amidst the world's tumult, and also what a privilege to be able to present the Drama up here, where it is so dark and cold just now! The sun is invisible fifty-two days during the winter months! Truly we have seen God's power and the manifestations of his love so wonderful that we have, oh! so much to rejoice over.

Wherever the Drama has been presented so far, much interest has been shown, and not once has the theater or hall been large enough for all to gain entrance, and many times have more been turned away than have been able to get in.

One evidence of God's power was manifested in Lidköping. It had been snowing for two days, and during one of the afternoon performances it began to snow still harder, and half an hour after the performance was over the electric power was cut off and the whole city was in darkness, with the exception of a few gas lights here and there. The two hours before the 8 o'clock performance were trying ones for us. Shortly before 7 o'clock people began to gather. All the light we had was a candle held by a sister at the book table. People kept gathering more and more, and in spite of the storm and no power, waited patiently to get in. The brothers helped to line up, and in our hearts we were sorely troubled. We prayed silently, "O God, if it be thy will and the Drama is of thee, give us power, for Jesus' sake."

Seven volumes of STUDIES IN THE SCRIPTURES and twenty-five SCENARIOS were sold, with the light of the candle. It was fifteen minutes of 8; the candle was still giving its faint light; the people were invited in, and in but a few minutes the house was filled to its uttermost capacity. We intended to play a few records on the graphophone and then tell them something about the Drama work. We had played two pieces, and it was 8 o'clock. I came to the platform and was ready to speak to the people when the power came with a wonderful flash! The people rejoiced with us, and loud applause rang through the whole theater. We learned so much through this experience. We had no need of power before 8 o'clock, but it came just when we needed it. God wants us to be patient and to trust him.

This is only one incident, and we have experienced so many. God is love. His truth proclaims it; day by day his truth we prove.

\* \* \*

With greetings of Christian love to you and all the dear friends, we are

Your humble servants for the Master's use,  
BROTHER AND SISTER UNDEN.—Sweden.

## CHANGES IN "SCRIPTURE STUDIES"

We call attention to a few slight changes which have been made in four pages of Vol. II. and six pages of Vol. III. "STUDIES IN THE SCRIPTURES." These are all trivial and do not alter the real sense and lesson, but conform to the facts as we have them today. The pages containing these corrections are as follows:

- Vol. II., page 77, line 1, "will be the farthest limit," reads "will see the disintegration."
- Vol. II., page 77, line 6, "will obtain full universal control," reads "will begin to assume control."
- Vol. II., page 77, lines 16, 17, "end of A. D. 1914," reads "end of the overthrow."
- Vol. II., page 81, line 9, "can date only from A. D. 1914," reads "could not precede A. D. 1915."
- Vol. II., page 170, line 16, "at that time they will all be overturned," reads "at that time they will all be overthrown."
- Vol. II., page 221, line 25, "full favor until A. D. 1914," reads "full favor until after 1915."
- Vol. III., page 94, line 29, "in this end or harvest," reads "at the end of this harvest."
- Vol. III., page 126, line 12, "at A. D. 1914," reads "after 1914."
- Vol. III., page 133, line 21, "ere the harvest is fully ended,"<sup>†</sup> reads "ere the harvest is fully ended."
- Vol. III., page 228, line 11, "some time before 1914," reads "very soon after 1914."
- Vol. III., page 228, line 15, "just how long before," reads "just how long after."
- Vol. III., page 362, line 11, "some time before," reads "some time near."
- Vol. III., page 364, line 14, "must not only witness," reads "may not only witness."

Unless we find the chronology in Vols. II. and III. to be wrong, we must believe that it will be practically the same chronology as will be used throughout the Millennial age.

## COTTON SEED FREE

Again we have some cotton seed for free distribution. It is of the Caravonica cotton type, which has been so successful in South Africa. It is quite prolific. Our subscribers are welcome to sample lots, free.

<sup>†</sup>How long it will require to accomplish this overturning we are not informed, but have reason to believe the period will be short.  
<sup>†</sup>The end of the harvest will probably include the burning of the tares.

[5649]

Those that stopped following Russell did so because they came to the conclusion he was a charlatan. They did not “let go of the Lord”, but rather came to realise that Russell and his interpretations could not be trusted. It is of extreme arrogance for Russell to equate those that stopped following his failed teachings with leaving the Lord, and of impure motives, and it is of little wonder that many came to recognise him as a false teacher.

Rutherford continued with this strategy of blaming members for their enthusiasm in accepting Watchtower information as truth.

“It seems to be a weakness of many Bible Students that if they locate a future date in the Bible, immediately they center as many prophecies upon that date as possible. This has been the cause of many siftings in the past. As far as we recall, all the dates foreseen were correct. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything. ... Many can remember how “absolutely sure” some were about 1914. No doubt the Lord was pleased with the zeal manifested by his servants; but did they have a Scriptural basis for all they expected to come to pass that year? Let us be cautious, therefore, about predicting particulars.”

—*Watch Tower* 1925 Feb 15 p.57

<sup>51</sup>It seems to be a weakness of many Bible Students that if they locate a future date in the Bible, immediately they center as many prophecies upon that date as possible. This has been the cause of many siftings in the past. As far as we recall, all the dates foreseen were correct. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything. No doubt Mr. Miller

now out of print. Many can remember how “absolutely sure” some were about 1914. No doubt the Lord was pleased with the zeal manifested by his servants; but did they have a Scriptural basis for all they expected to come to pass that year? Let us be cautious, therefore, about predicting particulars. The Lord will make them



<sup>50</sup>The Jews also are looking upon 1925 and expect to receive some special blessing from Jehovah, though they do not seem to be certain what it may be. We do not know where they received their intimation, unless they have been reading some of our SOCIETY's literature. Nevertheless they are expectant. Various Protestant denominations are becoming worried over the loss of interest in religion on the part of their congregations, and are trying by various means to overcome it.

<sup>51</sup>It seems to be a weakness of many Bible Students that if they locate a future date in the Bible, immediately they center as many prophecies upon that date as possible. This has been the cause of many siftings in the past. As far as we recall, all the dates foreseen were correct. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything. No doubt Mr. Miller was correct in locating 1844 as a Bible date. But he expected too much. 1874 was also easily located. 1878 was also a marked date, and one which caused Brother Russell a severe trial until he corrected his expectations, as noted in his "Harvest Siftings", of April, 1894, now out of print. Many can remember how "absolutely sure" some were about 1914. No doubt the Lord was pleased with the zeal manifested by his servants; but did they have a Scriptural basis for all they expected to come to pass that year? Let us be cautious, therefore, about predicting particulars. The Lord will make them clear as fast as they become meat in due season. However, we feel sure that he will not chide us if we earnestly and reverently search for what may be revealed, watching also the facts about us.

<sup>52</sup>We may reasonably expect that 1925 will be a very active year for the saints on this side the veil; and also that the adversary will be increasingly active in his opposition, as he knows that his time is shortening. The world will be so engrossed with its own troubles that it will not have much time to think of other things, until people wake up to the facts that their schemes have been soap bubbles, and that the truth has been scattered all over the world. The adversary will be quick to suggest that the scattering of the truth has been the cause of their disappointments. This will anger them, and they may attempt strenuous measures to suppress it, in order to direct attention from themselves and to hold their power over the masses. How long before they attempt this we may not know, nor need it trouble us. Our Captain is in full control of the situation, and victory is sure.

<sup>53</sup>No one needs "glasses" to see that the world—political, financial, religious, national, and international—is perplexed and anxious. No one may safely predict exactly what will take place, even within the next year; but God has given general indications in his Word of many things which are yet to come to pass. He has not

specified exactly their chronological order. Therefore let us first note some of the prophecies which are still unfulfilled.

<sup>54</sup>Babylon is yet to be cast down, as a stone thrown into the sea. (Revelation 18:21) The battle of Armageddon is yet to be fought. (Revelation 16:16) The "time of trouble such as never was" has not come upon the earth. (Matthew 24:21,22) The devil is yet to be bound and cast into prison. (Revelation 20:1-4) The last of the saints are to be changed. (1 Thessalonians 4:15-17) The Lamb is to come forth victorious. (Revelation 17:14) The ancient worthies are to be brought forth and made princes in all the earth. (Acts 7:5; Daniel 12:13; Hebrews 11:13; Psalm 45:16) Jacob is to have his time of trouble. (Ezekiel 38:14-23) All the prophecies relating to the Millennial Age are yet to be fulfilled.

#### BLESSING THROUGH THE JEWS

<sup>55</sup>We know the work of restitution must come to the Jews first, and through them to the rest of the world. As the Scriptures state that Jerusalem is to be the capital of the world and that the ancient worthies are to be princes in all the earth, we are warranted in expecting that the kingdom work will begin at Jerusalem. (Isaiah 2:3; 27:13; Zechariah 14:17) Jerusalem will need a great deal of cleansing before it will be in condition to be the capital of the world. The city may be undergoing changes during all the Millennial Age, but it will take several years to do some necessary preliminary work.

<sup>56</sup>According to prophecy we look for a season of great prosperity to come to Palestine, which will not extend to the Gentiles. It will be necessary for the Gentiles to make application for it, as stated in Isaiah 2:2-4. It will take time for some of the Gentiles to overcome their natural prejudices against the Jews and to humble themselves sufficiently to accept favors through them. They may need some of the severe experiences described in Zechariah 14:17-19, *R. V.*

<sup>57</sup>Whether the blessings here referred to as rain are literal or not, they refer to something that represents God's favor. If literal rain be meant, it might take several years of drought before the Gentiles would attribute the lack of rain to their refusal to make application for God's blessings at the hands of the Israelites. All this will take more or less time.

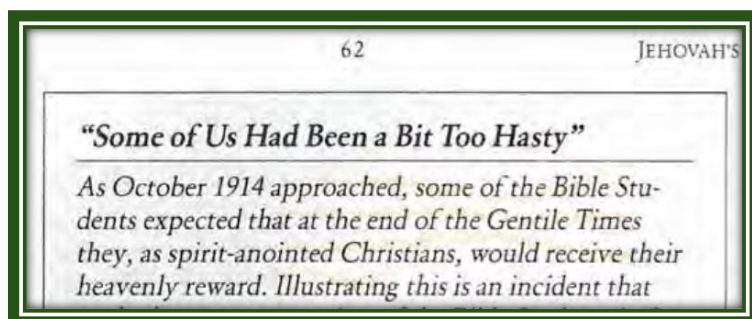
<sup>58</sup>In the past God's dealing has been with the Jew first and then with the Gentiles; and the prophecies state that this rule will continue to be his method. (Zechariah 8:20-23) As the Jews increase in the favor of God by accepting the ancient worthies as the representatives of Jehovah and by falling into line with his arrangements, disease and death will rapidly decrease and shortly cease altogether. The Jews will be going up the highway of holiness, physically as well as otherwise. These blessings to the Jews will be quickly

It is disappointing to note Watchtower continues being critical of these individuals in the early 1900's, rather than lay blame where it squarely belongs, on Watchtower leaders.

**"TOM:** You stated earlier that Pastor Russell was not too certain as to exactly what would take place in 1914. Was that the general attitude of the Witnesses at that time?

**JOHN:** There is no doubt that many throughout this period were overzealous in their statements as to what could be expected. Some read into the *Watch Tower* statements that were never intended, and while it was necessary for Russell to call attention to the certainty that a great change was due at the end of the Gentile times, he still encouraged his readers to keep an open mind, especially as regards the time element."

—*Jehovah's Witnesses in the Divine Purpose* (1959) p.52



*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.62



about the Bible than I learned in my three years' course in the theological seminary." . . .

It [the Drama] therefore includes everything appertaining to the creation of earth—animals, man, the experiences of mankind for the past six thousand years and the work of the thousand years of Messiah's Kingdom. It divides these into four Parts—four Entertainments [of two hours each] with appropriate music, etc.

Part I. carries us from star nebula to the creation of the world and down to the Deluge—down to Abraham's time.

Part II. reaches from Israel's deliverance from Egypt, wilderness experiences, etc., down through the period of the Kings to the time of Elisha, the Prophet.

Part III. continues the story from Daniel's time down to the time when the Logos was made flesh at the birth of Jesus, His boyhood, manhood, baptism, ministry, miracles, crucifixion, death, resurrection.

Part IV. begins at Pentecost and traces the experiences of the Church, during the past nineteen centuries to our day and beyond for a thousand years to the glorious consummation.<sup>p</sup>

LOIS: That must have been a remarkable project, considering the infancy of the movie industry at that time.

MARIA: We still meet people in our door-to-door ministry who remember having seen it.

JOHN: But, due to its size and detail of preparation, it was not used in the pre-1914 period. We'll tell you a little more about its showing later. Meanwhile, service work and mounting anticipation were the order of the day for Jehovah's witnesses as this long-heralded time approached.

#### SOUND WARNING AGAINST SPECULATION

TOM: You stated earlier that Pastor Russell was not too certain as to exactly what would take place in 1914. Was that the general attitude of the Witnesses at that time?

JOHN: There is no doubt that many throughout this period were overzealous in their statements as to what could be expected. Some read into the *Watch Tower* statements that were never intended, and

while it was necessary for Russell to call attention to the certainty that a great change was due at the end of the Gentile times, he still encouraged his readers to keep an open mind, especially as regards the time element. We might read a number of different excerpts from the *Watch Tower* over the years to demonstrate this. For instance, as early as 1885 Russell writes in the *Watch Tower*:

Storm clouds are gathering thick over the old world. It looks as though a great European war is one of the possibilities of the near future.

Then follows a rather drastic picture of the world situation, and the article closes with these words:

For these so-called kingdoms of God and their armies, prayers are offered to God in the name of him whose command is peace, good will toward man, and who announces himself as the one who shall set at liberty the captives and proclaim love, peace and liberty throughout the earth to all—for whose liberty he died.

Thank God the emancipation proclamation is going forth; shackles theological and political begin to break, and the groaning creation must shortly be delivered into the true liberty of sons of God under the dominion of Immanuel.<sup>q</sup>

In 1893 the *Watch Tower* stated:

A great storm is near at hand. Though one may not know exactly when it will break forth, it seems reasonable to suppose that it cannot be more than twelve or fourteen years yet future.<sup>r</sup>

In 1894,

A few more years will wind up the present order of things, and then the chastened world will stand face to face with the actual conditions of the established Kingdom of God. And yet the course of the Church is to be finished within the brief space of time that intervenes.<sup>s</sup>

Another statement in that same year is significant:

"As travail upon a woman with child" is the inspired description of the forty-year day of trouble, by which the Millennial age is commenced. The panic of 1873, which affected the whole world, was the first spasm, and since then at irregular intervals the labor-pains of earth have been experienced. Just now, we of the United States are in the midst of one of these throes of the groaning creation.<sup>t</sup>

<sup>p</sup> W 1914, pp. 105, 106, 371. <sup>q</sup> W Feb. 1885, p. 1. <sup>r</sup> W 1893, p. 194. <sup>s</sup> W 1894, p. 56. <sup>t</sup> *Ibid.*, p. 162.

### ***“Some of Us Had Been a Bit Too Hasty”***

*As October 1914 approached, some of the Bible Students expected that at the end of the Gentile Times they, as spirit-anointed Christians, would receive their heavenly reward. Illustrating this is an incident that took place at a convention of the Bible Students in Saratoga Springs, New York, September 27-30, 1914. A. H. Macmillan, who had been baptized 14 years earlier, gave a discourse on Wednesday, September 30. In it he stated: “This is probably the last public address I shall ever deliver because we shall be going home [to heaven] soon.”*

*However, two days later (on Friday, October 2), Macmillan came in for some good-natured teasing back in Brooklyn, where the conventioners were to reconvene. From his seat at the head of the table, C. T. Russell announced: “We are going to make some changes in the program for Sunday [October 4]. At 10:30 Sunday morning Brother Macmillan will give us an address.” The response? Macmillan later wrote: “Everybody laughed heartily, recalling what I had said on Wednesday at Saratoga Springs—my ‘last public address’!”*

*“Well,” Macmillan continued, “then I had to get busy to find something to say. I found Psalm 74:9, ‘We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.’ Now that was different. In that talk I tried to show the friends that perhaps some of us had been a bit too hasty in thinking that we were going to heaven right away, and the thing for us to do would be to keep busy in the Lord’s service until he determined when any of his approved servants would be taken home to heaven.”*

announced the end of the Gentile Times, Macmillan admitted: “We were highly excited and I would not have been surprised if at that moment we had just started up, that becoming the signal to begin ascending heavenward—but of course there was nothing like that.”

Disappointed expectations as to the return of the Lord Jesus had in the 19th century caused many followers of William Miller and various Adventist groups to lose faith. But what about the Bible Students associated with Russell? Had some been **attracted** by the thought of their own early salvation rather than love for God and a strong desire to do his will?

### ***‘Brother Russell, Were You Not Disappointed?’***

Brother Russell had been encouraging the Bible Students to keep on the watch and to be determined to continue in the Lord’s work even if matters did not culminate as soon as they might have expected.

October 1914 passed, and C. T. Russell and his associates were still on earth. Then October 1915 passed. Was Russell disappointed? In *The Watch Tower* of February 1, 1916, he wrote: “‘But, Brother Russell, what is your thought as to the time of our change? Were you not

disappointed that it did not come when we hoped that it would?’ you will ask. No, we reply, we were not disappointed. . . . Brethren, those of us who are in the right attitude toward God are not disappointed at any of His arrangements. We did not wish our own will to be done; so when we found out that we were expecting the wrong thing in October, 1914, then we were glad that the Lord did not change His Plan to suit us. We did not wish Him to do so. We merely wish to be able to apprehend His plans and purposes.”

No, the Bible Students were not ‘taken home’ to heaven in October 1914. Nevertheless, the Gentile Times did end in that year. Clearly, the Bible

thought they believed the prophecies concerning God's Kingdom. But at various times they had wrong expectations as to how and when these would be fulfilled. This led to disappointment on the part of some.—Luke 19:11; 24:19-24; Acts 1:6.

When October 1914 passed without the expected change to heavenly life, Brother Russell knew that there would be serious searchings of heart. In *The Watch Tower* of November 1, 1914, he wrote: "Let us remember that we are in a testing season. The Apostles had a similar one during the interim between our Lord's death and Pentecost. After our Lord's resurrection, He appeared to His disciples a few times, and then they did not see Him for many days. Then they became discouraged and said, 'There is no use waiting'; 'I go fishing,' said one. Two others said, 'We will go with thee.' They were about to go into the fishing business and leave the work of fishing for *men*. This was a testing time for the disciples. So also there is one now. If there is any reason that would lead any to let go of the Lord and His Truth and to cease sacrificing for the Lord's Cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time."

That evidently was the case with some. Their thoughts and desires had been fixed primarily on the prospect of being changed to heavenly life. When this did not occur at the anticipated time, they closed their minds to the significance of the amazing things that did take place in 1914. They lost sight of all the precious truths that they had learned from God's Word, and they began to ridicule the people who had helped them to learn these.

Humbly, the Bible Students examined the Scriptures again, to let God's Word readjust their outlook. Their conviction that the Gentile Times had ended in 1914 did not change. Gradually they came to see more clearly how the Messianic Kingdom had begun—that it was established in heaven when Jehovah bestowed authority on Jesus Christ, his Son; also, that this did not have to wait until Jesus' joint heirs were raised to heavenly life but that they would be glorified with him later. In addition, they came to see that the spreading of the influence of the Kingdom did not require that first the faithful prophets of old be resurrected, but that the King would use loyal Christians now living as his representatives to set before people of all nations the opportunity to live forever as earthly subjects of the Kingdom.

As this grand picture opened before their eyes, further testing and sifting resulted. But those who truly loved Jehovah and took delight in serving him were very grateful for the privileges of service that opened up to them.—Rev. 3:7, 8.

One of these was A. H. Macmillan. He later wrote: "Although our expectations about being taken to heaven were not fulfilled in 1914, that year did see the end of the Gentile Times . . . We were not particularly disturbed

*Those who truly loved Jehovah were grateful for the privileges of service that opened up to them*

Watchtower blames those who believed they were going to heaven on misunderstanding the message and labels those that stop following the Watchtower leaders as having been serving out of wrong motives.

“Disappointed expectations as to the return of the Lord Jesus had in the 19th century caused many followers of William Miller and various Adventist groups to lose faith. But what about the Bible Students associated with Russell? Had some been attracted by the thought of their own early salvation rather than love for God and a strong desire to do his will?”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.62

“Their thoughts and desires had been fixed primarily on the prospect of being changed to heavenly life. When this did not occur at the anticipated time, they closed their minds to the significance of the amazing things that did take place in 1914. They lost sight of all the precious truths that they had learned from God’s Word, and they began to ridicule the people who had helped them to learn these.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.636

This is such a conceited comment. Bible Students were attracted to Russell’s message because they thought it was truth, and when he was proven to be a fraud, they stopped following him. If some believed in a resurrection prior to Russell, whilst following Russell’s teachings, and after they ceased to believe his interpretations, it is irrelevant whether they hoped the resurrection would come “early.” At least, they were honest enough to admit they had been deceived.

The *Yearbook* 2014 discusses how some members carried a countdown card that ended with the date 1st October 1914. It avoids mentioning the Watchtower’s responsibility for such expectations.

“Some Bible Students even carried a countdown card so that they could mark off each passing day. Many felt that they would be called beyond the veil, or to heaven, on that date.”

—*2014 Yearbook of Jehovah’s Witnesses* p.174



brothers and sisters, equally loyal to the Lord . . . can serve in the Drama work.”

In January of 1914, the number of colporteurs was 850. Over the course of the year, those zealous evangelizers distributed more than 700,000 copies of *Studies in the Scriptures*. *The Watch Tower* expressed a “warm interest” in the colporteurs and encouraged its readers to “speak to them words of encouragement; for their way is not always strewn with thornless flowers.”

Other Bible Students distributed tracts in dozens of languages. During 1914, they placed over 47 million copies of *The Bible Students Monthly* and other tracts!

The Bible Students’ work did not go unnoticed. Their preaching was public, and their meetings were free. One of Christendom’s ministers lamented: “By and by people will think it is a *crime* to take up a collection, and then where shall we be? Pastor Russell is bringing us all into disrepute.”

### **The End of the Gentile Times**

The Bible Students believed that “the times of the Gentiles,” spoken of in Luke 21:24 (*King James Version*), would end about October 1, 1914. As October drew near, anticipation increased. Some Bible Students even carried a countdown card so that they could mark off each passing day. Many felt that they would be called beyond the veil, or to heaven, on that date.

On the morning of October 2, 1914, Brother Russell entered the Bethel dining room and announced to the Bethel family: “The Gentile Times have ended; their kings have had their day.” Some of those present would have recognized those words, which were based on song 171 in their songbook *Hymns of the Millennial Dawn*. Since 1879, the Bible Students had been singing “The Gentile times are

# BE THOU FAITHFUL UNTO DEATH

"A little while; now He has come; the hour draws on apace—  
The blessed hour, the glorious morn, when we shall see His Face."

|           |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|-----------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
|           | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |    |
| OCT. 1913 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| NOV. "    | 25 | 26 | 27 | 28 | 29 | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| DEC. "    | 26 | 27 | 28 | 29 | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| JAN. 1914 | 27 | 28 | 29 | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| FEB. "    | 28 | 29 | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| MAR. "    | 29 | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| APR. "    | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| MAY "     | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1  |
| JUNE "    | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1  | 2  |
| JULY "    | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1  | 2  | 3  |
| AUG. "    | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1  | 2  | 3  | 4  |
| SEPT. "   | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 1  | 2  | 3  | 4  | 5  |

"As thy days, so shall thy strength be"—Deut. 33-36

**"HE THAT ENDURETH TO THE END SHALL BE SAVED"**

The "Be Thou Faithful Unto Death" countdown card was used by some in their resolve to remain faithful to the end

closing," but those words were no longer true, since the Gentile Times, or "the appointed times of the nations," had indeed ended. (Luke 21:24) In time, our songbooks reflected this important change.

By year's end, the Messianic Kingdom had been firmly established in the heavens, and some Bible Students thought that their work was done. Little did they know that they were about to enter a period of testing and sifting. The year-text for 1915 was "Are ye able to drink of My cup?" based on Matthew 20:22 in the *King James Version*. The "cup" Jesus was referring to included the trials that he would face up until his death. The Bible Students were about to face trials, both from within and from outside their ranks. Their response to those trials would prove their loyalty to Jehovah.

This is a common Watchtower formula: blame the members. Rather than apologise for error, say the followers were overzealous, misunderstood things or read into things. As prior quotes showed, this is just not true. The statements flowed unendingly, “this is an established truth”, there is “proof”, these things “will” occur. It was spelled out so clearly there was no need for the members to read in what was not intended.

Possibly worse is that these mistakes are also handed off to be the fault of the Lord. Rather than admit he had spent decades misleading people, Russell passes blame to the Lord for overruling these lies and false prophecies.

“The author acknowledges that in this book he presents the thought that the Lord’s saints might expect to be with Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of His people.”

—*Studies in the Scriptures, Series II—The Time is at Hand* (1916 ed.)  
foreword iv

The 1916 foreword to *The Time is at Hand* introduced the comment that the book “makes no claim to infallibility”.

“This Volume makes no claim to infallibility, and no claim of any direct inspiration from God in the interpretation of His Word. On the contrary, it does claim that the Divine Revelation is the Bible. Its endeavour has been to collate the Bible evidences to offer suggestions in respect to the significance.”

—*Studies in the Scriptures, Series II—The Time is at Hand* (1916 ed.)  
foreword i

Russell had attracted thousands of convinced followers with statements that his interpretations were beyond doubt, and then when proven wrong excused this deception by adding a simple foreword that he never claimed to be infallible.

The Governing Body continues to use this strategy to great effect,

“The Governing Body is neither inspired nor infallible. Therefore, it can err in doctrinal matters or in organizational direction.”

—*Watchtower* 2017 Feb p.26



*Author's Foreword.*

by the resurrection change, has a stimulating and encouraging influence upon Bible students, separating them from the world and its fears and ambitions and fixing their eyes upon the Crown of Life, which the Lord has in reservation for them that love Him most.

The author acknowledges that in this book he presents the thought that the Lord's saints might expect to be with Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of His people. The thought that the Church would all be gathered to glory before October, 1914, certainly did have a very stimulating and sanctifying effect upon thousands, all of whom accordingly can praise the Lord—even for the mistake. Many, indeed, can express themselves as being thankful to the Lord that the culmination of the Church's hopes was not reached at the time we expected; and that we, as the Lord's people, have further opportunities of perfecting holiness and of being participators with our Master in the further presentation of His Message to His people.

Our mistake was evidently not in respect to the ending of the Times of the Gentiles; we drew a false conclusion, however, not authorized by the Word of the Lord. We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation. This explanation will help the reader as he studies "THE TIME IS AT HAND." We have no doubt that the great blessings which have come to many of us in the past will continue to go through the Volume to thousands of others. So with it go the prayers of the author,

CHARLES T. RUSSELL.

Brooklyn, N. Y.,  
October 1, 1916.



## The Time Is At Hand.

### THE AUTHOR'S FOREWORD.

**T**HE FIRST EDITION of this Volume was given to the public in A. D. 1889. Since then, one edition after another has gone forth in various languages, until now more than one million and a half copies are in the hands of the people. These figures are astonishing when we consider how few people today have any faith in the Bible as a Divine Revelation, and how few of those who do have faith in the Bible have an appreciation of prophecy and of chronology—especially of Bible chronology and the Bible's history of the world.

The author and the publishers have great cause for rejoicing in the evidence continually coming to hand that this Volume has proven very helpful to the people of God in every land in the study of the Bible—in collating the message of the Lord's Word under various headings and classifications assistful to the student. Especially have we heard of many being blessed in their study of the manner of the Second Advent—in the Scriptural proof set forth in this Volume that our Lord will never again come to this earth as a man, having fulfilled completely His mission as a human being when He by the grace of God tasted death for every man at Calvary. The texts brought to the attention of the reader, proving that now our Lord is the glorified One at the Father's right hand, and is soon to become King of the world, have been assistful to many, as their letters testify.

This Volume makes no claim to infallibility, and no claim of any direct inspiration from God in the interpretation of His Word. On the contrary, it does claim that the Divine Revelation is the Bible. Its endeavor has been to collate the Bible evidences and to offer suggestions in respect to their significance.

Dealing with subjects so difficult that they are rarely touched by others, it is not to be considered strange if some of the suggestions made in this Volume have not been fulfilled with absolute accuracy to the very letter. But the author, the publishers, and the thousands of readers of

45) Even in those early years, a small group of anointed brothers who served at headquarters in Brooklyn, New York, prepared and distributed spiritual food to Jesus' followers. The expression "governing body" began appearing in our publications in the 1940's, when it was understood to be closely connected with the Watch Tower Bible and Tract Society. However, in 1971, the Governing Body was distinguished from the Watch Tower Society—a legal instrument rather than a Scriptural entity—and its directors. The Governing Body henceforth included anointed brothers who were not Society directors. In recent years, responsible brothers of the "other sheep" have served as directors of the legal Society and of other corporations used by God's people, thus allowing the Governing Body to focus on providing spiritual instruction and direction. (John 10:16; Acts 6:4) The July 15, 2013, issue of *The Watchtower* explained that "the faithful and discreet slave" is a small group of anointed brothers who make up the Governing Body.

<sup>11</sup> The Governing Body makes important decisions collectively. How so? The members meet weekly, which fosters close communication and unity. (Prov. 20:18) Each year, they rotate chairmanship at those meetings, since no member of the Governing Body is considered to be more important than the other members. (1 Pet. 5:1) Each of the six committees of the Governing Body rotate chairmanship in the same way. And each member of that body views himself, not as the leader of his

11. How does the Governing Body function?

fellow brothers, but as one of the "domestics," fed by the faithful slave and subject to its oversight.

#### **"WHO REALLY IS THE FAITHFUL AND DISCREET SLAVE?"**

<sup>12</sup> The Governing Body is neither inspired nor infallible. Therefore, it can err in doctrinal matters or in organizational direction. In fact, the *Watch Tower Publications Index* includes the heading "Beliefs Clarified," which lists adjustments in our Scriptural understanding since 1870. Of course, Jesus did not tell us that his faithful slave would produce perfect spiritual food. So how can we answer Jesus' question: "Who really is the faithful and discreet slave?" (Matt. 24:45) What evidence is there that the Governing Body is filling that role? Let us consider the same three factors that directed the governing body in the first century.

<sup>13</sup> *Evidence of holy spirit.* The holy spirit has helped the Governing Body to grasp Scriptural truths not previously understood. For example, reflect on the list of beliefs clarified that was referred to in the preceding paragraph. Surely, no human deserves credit for discovering and explaining these "deep things of God"! (**Read 1 Corinthians 2:10.**) The Governing Body echoes the apostle Paul, who wrote: "These things we also speak, not with words taught by human wisdom, but with those taught by the spirit." (1 Cor. 2:13) After centuries of apostasy and spiritual darkness, can anything other than holy spirit explain

12. Since the Governing Body is neither inspired nor infallible, what questions arise?

13. How has holy spirit helped the Governing Body?



The Governing body take this concept even further than intended by Russell, by demanding absolute allegiance to their interpretation as spirit directed truth (<https://jwfacts.com/watchtower/directed-by-holy-spirit.php>), then allowing an escape route by claiming they are not inspired. This is disingenuous, as being directed by holy spirit is the same as being inspired.

**BE THOU FAITHFUL UNTO DEATH**

"A little while; now He has come; the hour draws on apace—  
The blessed hour, the glorious morn, when we shall see His Face."

|           | 1   | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | 10  | 11  | 12  | 13  | 14  | 15  | 16  | 17  | 18  | 19  | 20  | 21  | 22  | 23  | 24  | 25  | 26  | 27  | 28  | 29  | 30  | 31  |
|-----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| OCT. 1913 | 325 | 324 | 323 | 322 | 321 | 320 | 319 | 318 | 317 | 316 | 315 | 314 | 313 | 312 | 311 | 310 | 309 | 308 | 307 | 306 | 305 | 304 | 303 | 302 | 301 | 300 | 299 | 298 | 297 | 296 | 295 |
| NOV. "    | 294 | 293 | 292 | 291 | 290 | 289 | 288 | 287 | 286 | 285 | 284 | 283 | 282 | 281 | 280 | 279 | 278 | 277 | 276 | 275 | 274 | 273 | 272 | 271 | 270 | 269 | 268 | 267 | 266 | 265 | 264 |
| DEC. "    | 263 | 262 | 261 | 260 | 259 | 258 | 257 | 256 | 255 | 254 | 253 | 252 | 251 | 250 | 249 | 248 | 247 | 246 | 245 | 244 | 243 | 242 | 241 | 240 | 239 | 238 | 237 | 236 | 235 | 234 | 233 |
| JAN. 1914 | 232 | 231 | 230 | 229 | 228 | 227 | 226 | 225 | 224 | 223 | 222 | 221 | 220 | 219 | 218 | 217 | 216 | 215 | 214 | 213 | 212 | 211 | 210 | 209 | 208 | 207 | 206 | 205 | 204 | 203 | 202 |
| FEB. "    | 201 | 200 | 199 | 198 | 197 | 196 | 195 | 194 | 193 | 192 | 191 | 190 | 189 | 188 | 187 | 186 | 185 | 184 | 183 | 182 | 181 | 180 | 179 | 178 | 177 | 176 | 175 | 174 | 173 | 172 | 171 |
| MAR. "    | 170 | 169 | 168 | 167 | 166 | 165 | 164 | 163 | 162 | 161 | 160 | 159 | 158 | 157 | 156 | 155 | 154 | 153 | 152 | 151 | 150 | 149 | 148 | 147 | 146 | 145 | 144 | 143 | 142 | 141 | 140 |
| APR. "    | 139 | 138 | 137 | 136 | 135 | 134 | 133 | 132 | 131 | 130 | 129 | 128 | 127 | 126 | 125 | 124 | 123 | 122 | 121 | 120 | 119 | 118 | 117 | 116 | 115 | 114 | 113 | 112 | 111 | 110 | 109 |
| MAY "     | 108 | 107 | 106 | 105 | 104 | 103 | 102 | 101 | 100 | 99  | 98  | 97  | 96  | 95  | 94  | 93  | 92  | 91  | 90  | 89  | 88  | 87  | 86  | 85  | 84  | 83  | 82  | 81  | 80  | 79  | 78  |
| JUNE "    | 77  | 76  | 75  | 74  | 73  | 72  | 71  | 70  | 69  | 68  | 67  | 66  | 65  | 64  | 63  | 62  | 61  | 60  | 59  | 58  | 57  | 56  | 55  | 54  | 53  | 52  | 51  | 50  | 49  | 48  | 47  |
| JULY "    | 46  | 45  | 44  | 43  | 42  | 41  | 40  | 39  | 38  | 37  | 36  | 35  | 34  | 33  | 32  | 31  | 30  | 29  | 28  | 27  | 26  | 25  | 24  | 23  | 22  | 21  | 20  | 19  | 18  | 17  | 16  |
| AUG. "    | 15  | 14  | 13  | 12  | 11  | 10  | 9   | 8   | 7   | 6   | 5   | 4   | 3   | 2   | 1   |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| SEPT. "   |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |

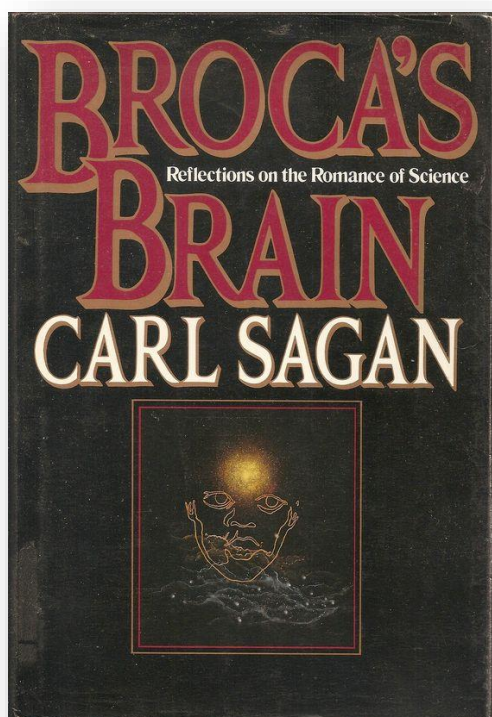
"As thy days, so shall thy strength be"—Deut. 33-26

**"HE THAT ENDURETH TO THE END SHALL BE SAVED"**

The "Be Thou Faithful Unto Death" countdown card was used by some in their resolve to remain faithful to the end

## Carl Sagan regarding Watchtower Predictions

Carl Sagan made an important observation regarding a “prominent American religion [which] confidently predicted that the world would end in 1914.” Whilst not naming the religion, there is little doubt who he was referring to. He is not at all flattering about people that choose to accept the reasoning for why the world did not end as expected then, and continue to follow such evasive religious leaders.



“Doctrines that make no predictions are less compelling than those which make correct predictions; they are in turn more successful than doctrines that make false predictions.

But not always. One prominent American religion confidently predicted that the world would end in 1914. Well, 1914 has come and gone, and -- while the events of that year were certainly of some importance -- the world does not, at least so far as I can see, seem to have ended. There are at least three responses that an organized religion can make in the face of such a failed and fundamental prophecy.

They could have said, “Oh, did we say ‘1914’? So sorry, we meant ‘2014.’ A slight error in calculation. Hope you weren’t inconvenienced in any way.” But they did not. They could have said, “Well, the

world would have ended, except we prayed very hard and interceded with God so He spared the Earth.” But they did not. Instead, they did something much more ingenious.

They announced that the world had in fact ended in 1914, and if the rest of us hadn’t noticed, that was our lookout. **It is astonishing in the face of such transparent evasions that this religion has any adherents at all.** But religions are tough. Either they make no contentions which are subject to disproof or they quickly redesign doctrine after disproof. The fact that religions can be so shamelessly dishonest, so contemptuous of the intelligence of their adherents, and still flourish does not speak very well for the tough-mindedness of the believers. But it does indicate, if a demonstration were needed, that near the core of the



religious experience is something remarkably resistant to rational inquiry."

—Carl Sagan, *Broca's Brain: Reflections on the Romance of Science* (New York: Ballantine Books, 1979, pp. 332-33)

## Conclusion

The stream of time has proven all Watchtower predicted for 1914 wrong, either by it changing its doctrine on specific points, or definitive predictions not occurring. Yet, Watchtower boasts about this part of its history, choosing to gloat over its remarkable foresight that the Gentile Times would end in 1914.

"Very noteworthy was the striking accuracy with which that book [*Three Worlds, and the Harvest of this World*, Barbour & Russell, 1877] pointed to the end of the Gentile Times, "the appointed times of the nations.""

—1975 *Yearbook of Jehovah's Witnesses* p.37

| 36 <i>Yearbook</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <i>Yearbook</i> 37                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>young men of his acquaintance, he told them of his intention to study the Scriptures. Soon this small group—about six in number—began meeting weekly for systematic Bible study. At their regular gatherings during the years 1870 to 1875, the religious thinking of these men underwent profound changes. With the passing of time, Jehovah blessed them with increasing spiritual light and truth.—Ps. 43:3; Prov. 4:18.</p> <p>"We came to recognize," wrote Russell, "the difference between our Lord as 'the man who gave himself,' and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men. . . . we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom."</p> <p>Earnestly endeavoring to counteract such erroneous teachings, in 1873 twenty-one-year-old C. T. Russell wrote and published at his own expense a booklet entitled "The Object and Manner of the Lord's Return." Some 50,000 copies were published and it enjoyed a wide distribution.</p> <p>About January of 1876, Russell received a copy of the religious periodical <i>The Herald of the Morning</i>. From the cover, he identified it with Adventism, but its contents were a surprise. The editor, N. H. Barbour of Rochester, New York, understood that the object of Jesus Christ's return was not to destroy but to bless all families of the earth and that his coming would be thieflike and not in the flesh, but as a spirit. In fact, from Biblical time-prophecies Barbour thought Christ then was present and that the harvest work of gathering the "wheat" and "tares" ("weeds") was already due. Russell arranged a meeting with Barbour and, as a result, the Pittsburgh Bible class of about thirty persons became affiliated with Barbour's slightly larger Rochester, New York, group. From his own funds Russell contributed money to print the then nearly suspended <i>Herald</i>, becoming coeditor of the journal.</p> <p>At the age of twenty-five, in 1877, Russell began selling out his business interests and went into full-time preaching activity. He then was traveling from city to city delivering Bible discourses at public gatherings, on the streets and in Protestant churches. Because of this work, he became known as "Pastor" Russell. He</p> | <p>determined to invest his fortune in the promulgation of the work, devote his life to the cause, prohibit collections at all meetings and depend on unsolicited contributions to continue the work after his own money was exhausted.</p> <p>"In 1877, Barbour and Russell jointly published <i>Three Worlds, and the Harvest of This World</i>. This 196-page book combined information about Restitution with Biblical time prophecies. It presented the view that Jesus Christ's invisible presence and a forty-year period opening with a three-and-a-half-year harvest dated from the autumn of 1874.</p> <p>Very noteworthy was the striking accuracy with which that book pointed to the end of the Gentile Times, "the appointed times of the nations." (Luke 21:24) It showed (on pages 83 and 189) that this 2,520-year period, during which Gentile or non-Jewish nations would rule the earth without interference by any kingdom of God, began with the Babylonian overthrow of the kingdom of Judah in the late seventh century B.C.E. and would end in 1914 C.E. Even earlier, however, C. T. Russell wrote an article entitled "Gentile Times: When Do They End?" It was published in the <i>Bible Examiner</i> of October 1876, and therein Russell said: "The seven times will end in A.D. 1914." He had correctly linked the Gentile Times with the "seven times" mentioned in the book of Daniel. (Dan. 4:16, 23, 25, 32) True to such calculations, 1914 did mark the end of those times and the birth of God's kingdom in heaven with Christ Jesus as king. Just think of it! Jehovah granted his people that knowledge nearly four decades before those times expired.</p> <p>All went well for a while. Then came the spring of 1878. Barbour expected that the living saints on earth would then be caught away bodily to be forever with the Lord in heaven. But it did not happen. According to Russell, Barbour "seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away en masse." He soon did so. "To our painful surprise," says Russell's account, "Mr. Barbour soon after wrote an article for the <i>Herald</i> denying the doctrine of the atonement—denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child."</p> <p>✓ In the September issue of the <i>Herald</i> appeared Russell's article "The Atonement," upholding the ransom</p> |

The end of the Gentile times are a vague and unverifiable concept, and it cannot be proven they ended in 1914, making it hardly noteworthy that a prediction was made that cannot be proven or disproven. Likewise, it cannot be proven that Jesus started ruling in 1914, as the Watchtower describes this as an unseen event. What is noteworthy that the verifiable predictions Watchtower made for 1914, such as the end of religion, the end of government, and the earthly resurrection, all failed to eventuate.

Russell was not guided by Jehovah to uniquely understand Daniel's prophecy of the Seven Times; he took his interpretation from Adventists such as Barbour. His interpretation was wrong, as he adamantly stated that 1914 would be "the final end" of this system of things. Watchtower has not presented a consistent understanding of 1914, and the current interpretation was not finalised until 1943.

Watchtower spent decades promoting its most prominent doctrine that the end would occur in 1914. Should a person trust Watchtower when it was proven so dramatically wrong? Can a person trust it when it continues to resort to deception when presenting its history? How can a person belong to an organization that refuses to accept responsibility for its mistakes, passing the blame to its faithful followers?

The admonition from Paul at 2 *Thessalonians* 2:1-2 is apt.

"However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of YOU not to be quickly shaken from YOUR reason nor to be excited either through an inspired expression or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah is here."

In view of how Watchtower lies about its past mistakes, *Is This Life All There Is?* (1974) page 46 asks a pertinent question:

"Knowing these things, what will you do? It is obvious that the true God, who is himself "the God of truth" and who hates lies, will not look with favor on persons who cling to organizations that teach falsehood. (Psalm 31:5; Proverbs 6:16-19; Revelation 21:8) And, really, would you want to be even associated with a religion that had not been honest with you?"

of the ground. Nothing about death even hints at there being an immortal soul that lives on.

**EFFECT OF THE DOCTRINE ABOUT  
THE SOUL'S IMMORTALITY**

What a person believes about the soul is of no little consequence.

The teaching of the immortality of the human soul has been used to override the conscience of people in times of war. Religious leaders have made it appear that taking life is not so bad, as those slain do not really die after all. And those who die in battle against the enemy are promised bliss. Typical are remarks such as those reported on in the *New York Times* of September 11, 1950: "Sorrowing parents whose sons have been drafted or recalled for combat duty were told yesterday in St. Patrick's Cathedral that death in battle was part of God's plan for populating 'the kingdom of Heaven.'" The idea here expressed differs little from the ancient Babylonian teaching that the war dead gained special favors.

Misrepresentations of what the Bible says about the soul have thus contributed toward the placing of a cheapened value on human life and have made people feel dependent on the great religious systems that have falsely claimed to care for their souls.

Knowing these things, what will you do? It is obvious that the true God, who is himself "the God of truth" and who hates lies, will not look with favor on persons who cling to organizations that teach falsehood. (Psalm 31:5; Proverbs 6: 16-19; Revelation 21:8) And, really, would you want to be even associated with a religion that had not been honest with you?



“A religion that teaches lies cannot be true.”

*Watchtower* 1991 Dec 1 p.7

religion. Such individuals should heed the warning given by the prophet Isaiah, who wrote: “Woe to those who are saying that good is bad and bad is good, those who are putting darkness for light and light for darkness, those who are putting bitter for sweet and sweet for bitter!” (Isaiah 5:20) False religion has produced what is bad for humanity. It has resulted in spiritual darkness and has left a bitter taste in the mouths of honesthearted people.

The choice, therefore, is not between being an atheist and believing in *any* religion. It is not as simple as that. Once someone has recognized the need for God, that one must seek out the true religion. As researcher Émile Poulat nicely put it in *Le Grand Atlas des Religions* (The Large Atlas of Religions): “The things [religions] teach and demand are so greatly varied that it is impossible to believe them all.” In agreement with this, the French *Encyclopædia Universalis* (Universal Encyclopedia) says: “If the 21st century does return to religion, . . . man will have to decide whether the sacred things he is offered are true or false.”

#### How to Choose the Right Religion

What will guide us in choosing the right religion? The *Encyclopædia Universalis* is correct when it highlights the importance of truth. A religion that teaches lies cannot be true. The greatest prophet that ever walked on earth stated: “God is a Spirit, and those worshiping him must worship with spirit and truth.”—John 4:24.

That prophet was Jesus Christ, and he also declared: “Be on your guard against false religious teachers, who come to you dressed up as sheep but are really greedy wolves. You can tell them by their fruits.

. . . Every good tree produces sound fruit, but a rotten tree produces bad fruit.” (Matthew 7:15-17, *Phillips*) Seeing the bad fruit of the world’s “great” religions, and even of the sects and cults that have sprung up, many sincere people are coming to view them all as ‘rotten trees,’ simply not good enough. But how can they find the true religion?

Bibliothèque Nationale, Paris



*The Crusades were part of false religion's bad fruitage*

Obviously it would be impossible to study all the thousands of religions inside and outside Christendom before making a choice. However, if—as Jesus said—we use truth and fruitage as touchstones, it is possible to identify true religion.

#### Truth and Fruitage

Jesus mentioned truth. As for this, what group of believers reject the religious lies derived from ancient mythology and Greek philosophy that permeate most religions? One such lie is the teaching

THE WATCHTOWER—DECEMBER 1, 1991 7



## Footnotes

**1** Some Watchtower apologists may try to reason that the Jan 15 1993 quote is accurate, since *The Watchtower* only took that title since October 15 1931, by which time Jesus' presence had been moved to 1914. Any false statements regarding 1874 had appeared when the magazine was called *The Watch Tower*. If that truly was the writers' intention, it must be seen as deliberately misleading. Nor it is a fair comment, since *The Watchtower* refers to its older magazines collectively as *The Watchtower*. For instance, *The Watchtower* 1936 p.382 says "It was about that date [1879] that the second presence of the Lord began to be considered in the pages of *The Watchtower*, which since then until now has been the means of communicating truth to those who love the Lord."

**2** *God's Kingdom of a Thousand Years Has Approached* (1973) p.209 states the understanding of 1874 changed in 1943. Although 1874 ceased being a millennium marker in 1943, the reasoning that changing "the six thousand years ... did away with the year 1874 C.E. as the date of return of the Lord Jesus Christ" is quite dishonest, since 1874 had already been changed to 1914 in 1930.

In the 1920's, Watchtower was still teaching that Jesus' presence started in 1874.

**Bible prophecy shows that the Lord was due to appear for the second time in the year 1874. Fulfilled prophecy shows beyond a doubt that he did appear in 1874. Fulfilled prophecy is otherwise designated the physical facts; and these facts are indisputable. All true watchers are familiar with these facts, as set forth in the Scriptures and explained in the interpretation by the Lord's special servant.**

*The Watch Tower* November 1, 1922 p. 333

"Bible prophecy shows that the Lord was due to appear for the second time in the year 1874. Fulfilled prophecy shows beyond a doubt that he did appear in 1874. Fulfilled prophecy is otherwise designated the physical facts; and these facts are indisputable."

—*Watch Tower* 1922 Nov 1 p.333

The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874 A.D. This proof

“The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874 A.D. This proof is specifically set out in the booklet entitled *Our Lord’s Return*.”

—J.F. Rutherford, *Prophecy* (1929) pp.65,66

The *Golden Age* of 1930 Apr 30 first indicated that Jesus’ arrival was 1914. (“The end of the world would therefore mean the arriving of the time when Satan’s rule would be disputed by Christ, whose right it is to rule. That period of 2520 years ended in the fall of 1914.” p.505) This was discussed again in the 1931 booklet, *The Kingdom, the Hope of the World* and then *The Watchtower* in 1932.

*What is Truth?* made clear that the Second Coming had shifted to 1914.

The prophecy of the Bible, fully supported by the physical facts in fulfilment thereof, shows that the second coming of Christ dates from the fall of the year 1914. One of the great prophecies bearing upon this point is that set forth in the twenty-fourth chapter of Matthew. That

“The prophecy of the Bible, fully supported by the physical facts in fulfilment thereof, shows that the second coming of Christ dates from the fall of the year 1914.”

—*What is Truth?* (1932) p.48

This was clarified in the 1933 *Watchtower*.

When Jesus reached heaven he was told by Jehovah that he must sit and wait until God's due time to put the enemy Satan under his feet. In the year 1914 that due time of waiting came to an end. Christ Jesus received the authority of the kingdom and was sent forth by Jehovah to rule amidst his enemies. The year 1914, therefore, marks the second coming of the Lord Jesus Christ, the King of glory.

"The year 1914, therefore, marks the second coming of the Lord Jesus Christ, the King of glory."


—*Watchtower* 1933 Dec 1 p.362

The following poster incorporates quotes from *Studies in the Scriptures—The Battle of Armageddon* (1897) with images from *The Photo Drama of Creation* (1914), concisely depicting that despite the doomsday similarities with current teachings, Watchtower prophetic interpretation was a complete failure.

COPYRIGHT 1897

WATCH TOWER BIBLE & TRACT SOCIETY  
STUDIES IN THE SCRIPTURES SERIES IV

# The Battle of Armageddon



THINGS ALL NEED TO KNOW  
"NONE OF THE WICKED WILL UNDERSTAND"  
— BUT WHICH —  
"THE WISE SHALL UNDERSTAND" THAT—

*The end has come!*

- Fulfillment of prophecy marks our day as the Time of the End, beginning 1799
- Our Lord is now present, since October 1874, the Kingdom was set up in 1878 A. D.
- The "generation"—36½ years—from 1878 shall not pass till "all these things be fulfilled."

The hour of judgment is come

- We are now in this "Day of Vengeance," the time of trouble or Judgment day which is a period of forty years.
- It began in October 1874 and will end very shortly.

**The complete**  
of "this present evil world"  
and **The full**  
of the Messianic Kingdom upon  
will be fully accomplished  
**"Times of the**

The present generation will witness  
**world-wide revolution and  
universal anarchy**

- The French Revolution referred to as an illustration of the great crisis now approaching.
- The battle of this great day of God Almighty will be the greatest revolution the world has ever seen—peasant against prince, pew against pulpit, labor against capital.

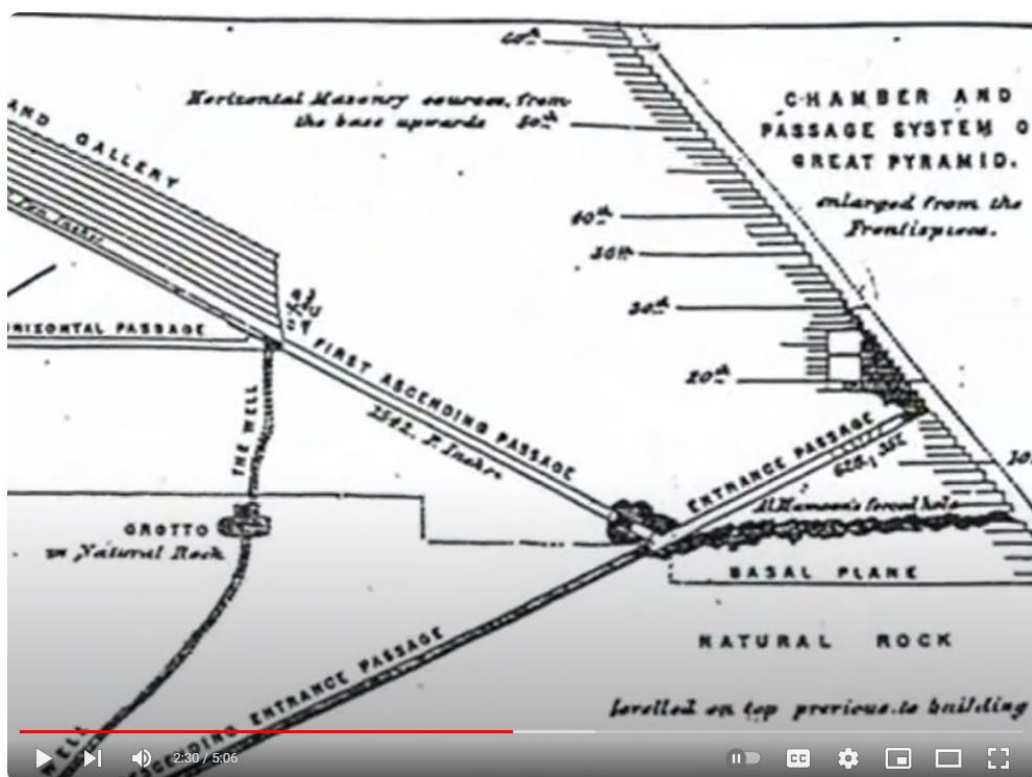
The saints are not to be in this battle

- The saints, the little flock, are to escape by being changed and glorified.
- God's saints now know "of that day and hour."

**destruction**  
— political, financial, ecclesiastical—  
**establishment**  
the ruins of the present kingdoms,  
by the end of the  
**Gentiles'"—1915.**



The following video presents discussion from the Aug 2009 *Watchtower*. Most interesting are the comments at 2:30 minutes.



Keep Watching - Watchtower Comments

[https://www.youtube.com/watch?v=O\\_tuJkPvE38](https://www.youtube.com/watch?v=O_tuJkPvE38)

“Are Jehovah’s Witnesses clean of spiritistic practices? The core doctrine of Jehovah’s Witnesses is that Jesus returned as king in 1914. Charles Taze Russell, founder of the Watchtower, used pyramidology and astrology to validate his calculation that God’s kingdom would take power in 1914.”

“The great Pyramid of Egypt, standing as a silent and inanimate witness to the Lord, is a messenger; and its testimony speaks with great eloquence concerning the divine plan.”

Watchtower May 15, 1925 page 148

“When Uranus and Jupiter meet in the humane sign of Aquarius in 1914, the long-promised era will have made a fair start in the work of setting man free to work out his own salvation.”

Watchtower May 1, 1903 page 131

---

Scanned copies of *Studies in the Scriptures* and other historical Watchtower publications are linked to for free from Classic Watchtower Publications:

**<https://jwfacts.com/watchtower/historical-publications.php>**:

**JWfacts.com** is filled with Watchtower quotes. Readers of this site are usually shocked by a lot of the information and reluctant to accept that it is accurate. It is important to verify for yourself that the quotes appearing here are exactly as they appear in Watchtower publications, and also that they have not been taken out of context.

The best place to access Watchtower publications are on the official website of Jehovah's Witnesses at **[jw.org](http://jw.org)**. There is a "Library" menu tab, or it can be accessed from **[wol.jw.org](http://wol.jw.org)**.

It is not possible to access all Watchtower publications at **[jw.org](http://jw.org)**, and in general those that have been made available only go back as far as the 1980s. Surprisingly, not even *Studies in the Scriptures* are available. These are the original series of books published by the founder, Pastor Russell and are a critical part of Watchtower history; the information contained within them are the "spiritual food" Jesus examined when choosing Watchtower as the organization to represent him, based on being the only religion teaching the "truth." (A cynical person may be tempted to say that the original teachings are hidden due to being of embarrassment and contradictory to present teachings.) For this reason it is necessary to look elsewhere for a large portion of Watchtower publications.

An incredible resource is the "Internet Archive" (**<https://archive.org/>**). This has scans of millions of books across all manner of subjects, including Watchtower publications.

The most comprehensive site to download Watchtower publications, as of March 2023, is **[AvoidJW.org](http://AvoidJW.org)**. This site contains almost all Watchtower publications that have been released to the public.

Secondhand printed copies of Watchtower publications can be purchased on **[eBay](https://www.ebay.com/)** (**<https://www.ebay.com/>**) though older ones can command high prices.

A lot of the research for [jwfacts.com](http://jwfacts.com) was done in the library of the Parramatta congregation, which carried many of the original Watchtower publications. Some Kingdom Halls and Bethel Branches may still carry copies of old publications, but most destroyed their libraries after the year 2000.

The best aid in knowing what publications to search for is the comprehensive list of Watchtower publications found at List of Watch Tower Society publications (**[https://en.wikipedia.org/wiki/List\\_of\\_Watch\\_Tower\\_Society\\_publications](https://en.wikipedia.org/wiki/List_of_Watch_Tower_Society_publications)**).

## 4. How 1919 is Derived

Portentous emphasis is placed on 1919, this being the year that Jesus is said to have chosen Watchtower and its Governing Body to represent him on earth. Yet, the minimal Scriptural backing Watchtower uses to support this year is both flimsy and illogical.

1919 is described as a time of spiritual deliverance, the year the Watchtower Governing Body were appointed as the faithful slave.

“Since 1919 of our common era, the slave has been put in charge of some belongings of Christ.”

—“In Whom Do You Trust?” Mar 2018, Gerrit Lösch (jwb.201803-2.v)

“The faithful and discreet slave” was appointed over Jesus’ domestics in 1919. That slave is the small, composite group of anointed brothers serving at world headquarters during Christ’s presence who are directly involved in preparing and dispensing spiritual food. When this group work together as the Governing Body, they act as “the faithful and discreet slave.”

—**jw.org** 2012 Annual Meeting Report—“Food at the Proper Time” (<https://tinyurl.com/3xkbwjhm>).

“Similarly, starting in 1919, Jehovah brought forth the seed of the woman as a spiritual nation.”

—*Revelation—Its Grand Climax at Hand!* (*re* 1988) p.184

“His eye has been upon them constantly since their spiritual deliverance in 1919.”

—*Watchtower* 1994 Mar 1 p.17



Jehovah's Witnesses are told they cannot understand the Bible without the guidance of the "faithful slave" that was chosen by Jesus in 1919. No scripture is referenced in many of these mentions of 1919, and Jehovah's Witnesses are expected to accept that the basis for the year 1919 has been explained elsewhere.

**9 Some may feel that they can interpret the Bible on their own. However, Jesus has appointed the 'faithful slave' to be the only channel for dispensing spiritual food. Since 1919, the glorified Jesus Christ has been using that slave to help his followers understand God's own Book and heed its directives. By obeying the instructions found in the Bible, we promote cleanness, peace, and unity in the congregation. Each one of us does well to ask himself, 'Am I loyal to the channel that Jesus is using today?'**

*Watchtower* 2016 Nov p.16

Is there Scriptural support that the year 1919 holds prophetic significance? The basis of 1919 relies almost entirely on *Revelation* chapter 11. *Revelation* 11 describes "two witnesses," a period of 1260 days, a period of 3<sup>1/2</sup> days, and great fear for the nations.

#### *Revelation* 11

"<sup>3</sup>I will cause my two witnesses to prophesy for 1,260 days dressed in sackcloth." ...

<sup>7</sup> the wild beast that ascends out of the abyss will wage war with them and conquer them and kill them. ...

<sup>9</sup> And those of the peoples and tribes and tongues\* and nations will look at their corpses for three and a half days ...

<sup>11</sup> After the three and a half days, spirit of life from God entered into them, and they stood on their feet, and great fear fell upon those who saw them.

The following outlines the steps Watchtower uses to justify why *Revelation* 11 applies to itself and Jesus' selection of its Governing Body in 1919. The bullet points identifying how each is a failure in logic. (Note that some of this reasoning changed in 2013, which will be discussed later.)

1. The "two witnesses" are supposed to parallel with the Faithful and Discreet Slave.
  - *Revelation* 11 is the first mention of the two witnesses, and Watchtower matter of factly claims they parallel the faithful slave of *Matthew*. There is no reason for such a link, other than wishful thinking.
2. Watchtower uses 1914 as the starting point for the 1260 days, the year Jesus is said to have commenced ruling in heaven.
  - 1914 is not Scripturally supported as the start of Jesus heavenly reign, a topic in its own right.
3. Watchtower commences the 1260 days of *Revelation* 11:2,3 in December 1914. (*re* p.164) It ends the 1260 days of *Revelation* 11:2,3 in June 1918. During the period spanning 1914 to 1918, the temple is trampled, supposedly prefigured by the 3<sup>1/2</sup> years between Jesus' baptism and his throwing the money changers out of the temple. (*re* p.32) In June 1918, Jesus came to inspect his earthly organisation, culminating with the Watchtower board of directors being put in jail. (*re* pp.164,167)
  - Jesus' rulership was said to have commenced in October 1914, but the 42 months/1260 days are said to have started in December. There was no explanation for the two-month difference. This is simply overlooked, as Watchtower attempts to align a period of history that does not fit.

- 1260 days,  $3\frac{1}{2}$  years or 42 months are all based on a 360-day lunar calendar, yet Watchtower applies it to a solar calendar.
4. After 9 months, in March 1919, the Watchtower board of directors were released. The 9-month period is based on the  $3\frac{1}{2}$  days of *Revelation* 11:9-11. (*re* p.169)
- The 1260 days of *Revelation* 11 is said to be a *literal* 42 months, but the  $3\frac{1}{2}$  days from the same passage is said to be *figurative* of 9 months. ( $3\frac{1}{2}$  years =  $3\frac{1}{2}$  years ...  $3\frac{1}{2}$  days = 9 months)
5. This led to great fear amongst all other religions. (*Revelation* 11:11)
- “There were truly great convulsions in the realm of religion. The ground seemed to move under the leaders of the established churches as this body of revived Christians got to work.” — *re* p.170
- The release of Rutherford from jail was irrelevant to most people, and it can hardly be said that the result was that “great fear fell upon those beholding them.” (Rev 11:11)
6. The release of the Watchtower directors from prison in 1919 is supposed to correspond with Jesus appointing the Watchtower Governing Body as his slave.
- “Anointed Christians who survived the testing period of 1914-19 were freed from the dominating influence of the world and from many Babylonish religious practices. The remnant went forward as a cleansed and refined people, willingly offering sacrifices of praise to God and having the assurance that they as a people were acceptable to him.” — *Watchtower* 1998 May 15 p.17
- “In 1919 the cleansed slave class could look forward to ever-expanding activities.” — *Watchtower* 1993 May 1 p.16
- There is no reason to think the release from prison of the Watchtower directors should indicate that Jesus had chosen them as his Faithful Slave. When they left prison, they continued preaching exactly the same doctrine

as before prison, including the same falsehoods, such as that the end would arrive in 1925.

7. "How long did this respite for the seed of God's woman last? *Revelation* 12:6 says 1,260 days. *Revelation* 12:14 calls the period a time, times, and half a time; in other words, three and a half times. In fact, both expressions stand for three and a half years, extending in the Northern Hemisphere from the spring of 1919 to the autumn of 1922. This was a period of refreshing recuperation and reorganization for the restored John class. ... After 1922 Satan spewed out a flood of persecution against the Witnesses." — *re* pp.184-185
  - Does anyone really believe that what happened to Jehovah's Witnesses in 1922, a period no one is alive to remember, is fulfilment of Revelation prophecy?

Not a single step in the process above that is used to arrive at 1919 is at all compelling, most of the reasoning is in fact illogical or of no basis.

The following table is taken from the Ministerial Training School notes conducted during the mid-2000's.

| PERIODS OF TIME RECORDED IN REVELATION:    |      |      |      |      |                                            |                                                            |      |      |
|--------------------------------------------|------|------|------|------|--------------------------------------------|------------------------------------------------------------|------|------|
| 1914                                       | 1915 | 1916 | 1917 | 1918 | 1919                                       | 1920                                                       | 1921 | 1922 |
| 42 Months = DECEMBER – June 21st?<br>21st? |      |      |      |      | 3½ Days<br>June 21st<br>Sentences received | 3½ Times = Spring – Autumn<br>March 26th, 1919<br>released |      |      |
| REVELATION 11:2 – 3                        |      |      |      |      | Rev 11:9-11                                | REVELATION 12:14                                           |      |      |
| Ref: re: p164 Adjustment w 1/8/1994        |      |      |      |      | re 168                                     | re 184                                                     |      |      |
|                                            |      |      |      |      | 9 months                                   | *my notes from MTS instructor                              |      |      |

In 2013, this teaching was simplified by removing 1918 from the equation.



“To settle that question, Jesus began to inspect the spiritual temple in 1914. That inspection and cleansing work involved a period of time—from 1914 to the early part of 1919.<sup>[3]</sup>

...

#### ENDNOTES:

...

**Paragraph 6:** [3] This is an adjustment in understanding. Previously, we thought that Jesus’ inspection took place in 1918.”

—*Watchtower* 2013 Jul 15 pp.11,14

The article explains that since Jesus cleansed the temple twice, it shows an ongoing cleansing work between 1914 and 1919. However, this does nothing to clarify why 1919 has any Scriptural relevance, as no backing is given to support how long the cleansing would be for.

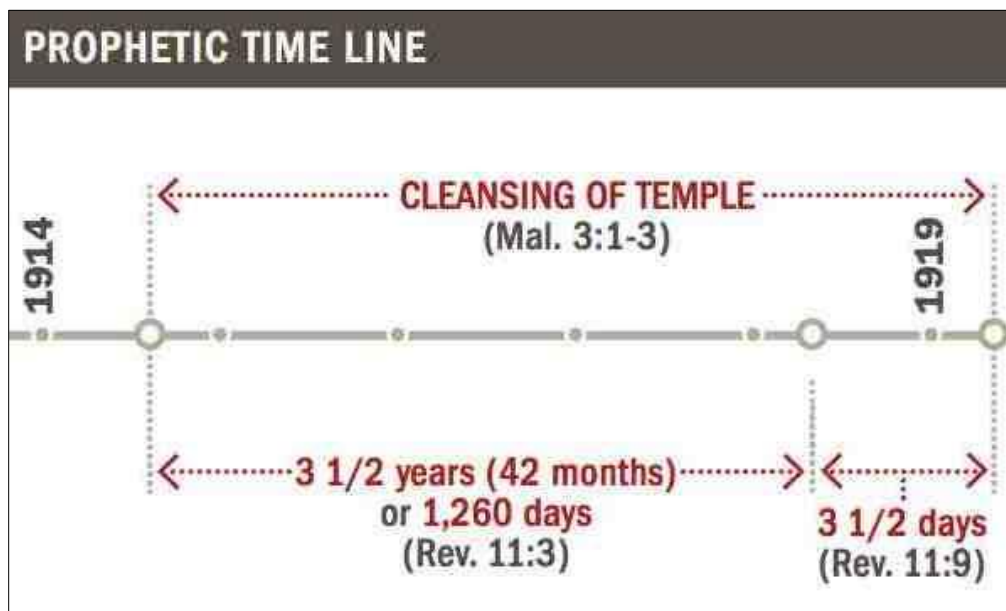
>

*Watchtower* 2014 Nov 15 conjoins the 1260 days with the 3<sup>1/2</sup> days to arrive at 1919.

“How long did this inspection and cleansing take place. It extended from 1914 to the early part of 1919. This period of time includes both the 1,260 days (42 months) and the symbolic three and a half days referred to in Revelation chapter 11.”

—*Watchtower* 2014 Nov 15 p.30

This is nonsense, since *Watchtower* presents the 1260 days as literal, but the 3<sup>1/2</sup> days as symbolic, yet adds them together to support the period of time from 1914 to 1919. The timeline graphically highlights the discrepancy by a multiple of 75 in the time frame of the figurative 3<sup>1/2</sup> days and literal 1,260 days.



The timeline does not provide a specific start and end date for the 1260 days, because they do not align with any specific occurrence, as detailed at “1260 days”:

<https://jwfacts.com/watchtower/revelation-daniel-prophetic-interpretation.php#L3>.

Watchtower has greatly simplified its publications in the twenty-first century, and the effort it makes to justify 1919 is a case in point. The 2018 publication *Pure Worship of Jehovah—Restored at Last!* devotes a section to providing “evidence” that “God’s people” were chosen in 1919:



A landmark convention in 1919 provided powerful evidence that God's people were finally freed from Babylon the Great

102

9B

## WHY 1919?

**Why do we say that God's people were freed from bondage to Babylon the Great in 1919? A combination of Bible prophecy and the facts of history helps us arrive at that conclusion.**

Bible prophecy and history show conclusively that Jesus began reigning as King in heaven in 1914, signaling the start of the last days of Satan's system here on earth. What did Jesus do upon becoming King? Did he immediately free his earthly servants from bondage to Babylon the Great? Did he appoint his "faithful and discreet slave" in 1914 and begin in the great work of the harvest?—Matt. 24:45.

Evidently not. Remember, the apostle Peter was inspired to note that judgment would "start with the house of God." (1 Pet. 4:17) In a similar vein, the prophet Malachi foretold the time when Jehovah would come to His house of worship accompanied by "the messenger of the covenant," the Son of God. (Mal. 3:1-5) That time would be a period of refinement and testing. Does history harmonize with those prophetic indications?

It certainly does! The period of 1914 to early 1919 was a difficult time of tests and refinement for the Bible Students, as Jehovah's Witnesses were then known. In 1914 many of God's people on earth were disappointed when the end of the system did not arrive as they had hoped. Disappointment deepened in 1916, with the death of Charles T. Russell, who had been taking a dynamic lead among God's people. Some who were overly attached to Brother Russell actively resisted the efforts of Joseph F. Rutherford, who succeeded Russell in taking the lead. Divisions erupted and almost split the organization in 1917. Then, in 1918, evidently at the instigation of the clergy, Brother Rutherford and seven of his associates were tried, wrongly convicted, and sent to prison. Headquarters in Brooklyn closed down. Clearly, God's people were not yet freed from Babylon the Great!

What happened in 1919, however? Why, things turned around with almost dizzying swiftness! Early

in the year, Rutherford and his associates were released from prison. And they got right back to work! Within short order, a landmark convention was planned, and the publication of a new journal, *The Golden Age*, (now *Awake!*) was under way. The new journal was designed for campaigns in the public ministry. Additionally, in each congregation an overseer was appointed to organize and promote the ministry. That same year, the *Bulletin* (now *Our Christian Life and Ministry—Meeting Workbook*) was published to help in organizing the preaching work.

What had happened? Clearly, Christ had freed his people from captivity to Babylon the Great. He had appointed his faithful and discreet slave. The work of harvesting was under way. Ever since that pivotal year of 1919, the work has forged ahead to an astounding degree.

103

The book *Pure Worship* claims there is Biblical and Historical evidence behind the 1919 doctrine, yet no effort is made to present any Biblical reasoning for the year 1919, and the historical evidence is quaint at most.

## What Happened in 1919

Watchtower's other line of reasoning to support 1919 is historical, with the claim that it proved itself to have been chosen by Jesus as the only "clean" organization representing him.

Watchtower teaches the group went into Babylonish captivity between 1914 and 1918. This culminated with the directors of The Watch Tower Society being sent to prison.

"Modern historical evidence shows that during the world war of 1914-1918 the dedicated, baptized anointed remnant of Jehovah's Christian witnesses were brought into Babylonish captivity."

—*Watchtower* 1972 Dec 1 pp.724-725

Shortly after this, members of the Society's administrative staff were arrested, and on June 21, 1918, they were sentenced to 20-year prison terms. The preaching of the good news came to a virtual standstill.

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.211

In 1919, Jehovah released them.

"**1919** The Society's officers and associates are released on bail, on March 26; ..."

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.720

"Comparably, after a Babylonish captivity, the anointed remnant was delivered in 1919, and under the guidance of God's spirit, the once desolate "soil" of spiritual Israel has been cleansed."

—*Watchtower* 1988 Sep 15 p.15

The reason Jehovah supported the Watchtower leaders, as "proven" by their released, is because they were cleansed, wholly theocratic, and providing spiritual food.



“This was especially seen during the World War I period. Jehovah, however, has cleansed his organization, and made it wholly theocratic.”

—*Watchtower* 1971 Jul 15 p.437

“‘On arriving’ to inspect the ‘slave’ in 1918, Christ found a spirit-anointed remnant of faithful disciples who since 1879 had been using this journal [*The Watchtower*] and other Bible-based publications to provide spiritual ‘food at the proper time.’ He acknowledged them as his collective instrument, or ‘slave,’ and in 1919 entrusted them with the management of all his earthly belongings.”

—*Watchtower* 2007 Apr 1 p.22

There is absolutely no basis to any of these statements. There is no evidence of a selection by Jesus and no cleansing of doctrine. They still used the cross, celebrated birthdays and Christmas, and followed a body of doctrine vastly different to today.

If Jesus did inspect Watchtower in 1919, what he found was not a cleansed organisation teaching truth, rather his inspection would have revealed a group promoting that:

- The “Last Days” started in 1799 and the 1800s were the worst time period of all history (<https://jwfacts.com/watchtower/1800s.php>)
- Jesus’ presence commenced in 1874
- Jesus had begun ruling in 1878
- Armageddon had occurred in 1914
- Blood was acceptable as food for Christians (<https://jwfacts.com/watchtower/medical.php>)
- Jesus should be prayed to and worshipped, as well as Jehovah (<https://jwfacts.com/watchtower/worship-jesus.php>)
- The Great Crowd were a heavenly class (<https://jwfacts.com/watchtower/great-crowd-other-sheep.php>)
- Birthdays and Christmas were acceptable celebrations (<https://jwfacts.com/watchtower/celebrations.php>)

- The cross was on the cover of *The Watch Tower*  
(<https://jwfacts.com/watchtower/cross-or-stake.php>)
- Teachings adapted from 1800's religious preachers and the Adventist movement, such as that pyramids and astrology supported 1914  
(<https://jwfacts.com/watchtower/davinci-freemason.php>)
- Strong Zionist support for a new nation of Israel in fulfilment of Bible prophecy  
(<https://jwfacts.com/watchtower/zionism.php>)
- The Faithful and Discreet Slave was not the anointed, but rather Pastor Russell  
(<https://jwfacts.com/watchtower/faithful-discreet-slave.php>)

By current standards, in 1919 Watchtower was very much an apostate organization.

Watchtower points to three highlights during this period — the release of the book *The Finished Mystery* in 1917, the lecture *Millions Now Living Will Never Die!* in 1918 and subsequent brochure, and the periodic journal *The Golden Age* in 1919.

“In the latter half of 1917 the faithful forefront preachers of the “discreet slave” class energetically took up distribution of *The Finished Mystery*, for within seven months the Society’s outside printers were busy on the 850,000 edition. “The sale of the Seventh Volume is unparalleled by the sale of any other book known, in the same length of time, excepting the Bible.””

—*Watchtower* 1955 Apr 1 p.206

“**1918** The discourse “The World Has Ended — Millions Now Living May Never Die” is first delivered, on February 24, in Los Angeles, California. On March 31, in Boston, Massachusetts, the talk is entitled “The World Has Ended — Millions Now Living *Will* Never Die.””

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.719

“A highly significant step toward correcting this situation was taken in 1919 when the magazine *The Golden Age* began publication. This was to become a powerful instrument for publicizing the Kingdom of God as the only lasting solution to the problems of mankind.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.212

All three of these publications are shocking for a Jehovah's Witnesses to read today.

*The Finished Mystery* needs to be read to be believed, as it is the low point in Watchtower publications, with the doctrine it promoted now rejected almost in entirety. Secondhand copies can still be found for sale online, or scanned versions can be downloaded from [archive.org/details/TheFinishedMystery](https://archive.org/details/TheFinishedMystery). The title page claims it to be "The posthumous work of Pastor Russell," though it was written by Woodworth and Fisher and authorized for publication by Rutherford.

Teachings from this book include that the last days started in 1799, Jesus' second coming was 1874, and that in 1918 the churches would fall and the anointed raised to heaven. It was said that Jesus is the Alpha and Omega, whilst the rider of the white horse is the Pope. The glory of the angel of *Revelation* 18:1 refers to modern discoveries such as correspondence schools, celluloid, Divine Plan of the Ages, talking machines, vacuum cleaners, induction motors, pasteurization, Panama Canal, shoe sewing machines, subways, skyscrapers, Roentgen rays, and Leviathan is the locomotive. The size of the Great Pyramid confirms the harvest had begun, and the distance from the place where *The Finished Mystery* was produced in Scranton to its shipping destination New York City was predicted by *Revelation* 14:20.

The main focus of *Millions Now Living Will Never Die!* was presentation of the teaching that the end would arrive in 1925, with Abraham being resurrected onto earth in that year. This is discussed in detail at Chapter 5, "[1925 — Millions Now Living Will Never Die!](#)"

*The Golden Age*, of which Woodworth was editor, was filled with an incredible amount of inaccurate pop science and childish doctrine, some of which is quoted at "Medical Advice" (<https://jwfacts.com/watchtower/medical.php>).

None of these journals presented cleansed spiritual food, but rather fanciful doctrine and lies that are dismissed by the 21st century Governing Body.

## Rutherford's Imprisonment

Whilst Watchtower spins the jailing of Rutherford and his associates as "Babylonish" captivity, the reason they were jailed was for sedition. *The Finished Mystery* vilified other religions and encouraged sedition against the United States government.

"In *Shaffer v. United States* (9th Cir. 1919), the defendant was found guilty of possessing and mailing copies of the book, *The Finished Mystery*, which contained the passage, "standing opposite to these Satan has placed [a]

certain delusion which is best described by the word patriotism, but which is in reality murder, the spirit of the very devil. [If] you say it is a war of defense against wanton and intolerable aggression, I must reply that [it] has yet to be proved that Germany has any intention or desire of attacking us. [The] war itself is wrong. Its prosecution will be a crime. There is not a question raised, an issue involved, a cause at stake, which is worth the life of one blue-jacket on the sea or one khaki-coat in the trenches.” The 9th Circuit Court of Appeals ruled that “the service may be obstructed by attacking the justice of the cause for which the war is waged, and by undermining the spirit of loyalty which inspires men to enlist or to register for conscription in the service of their country” (Stone).”

—Lori Klatt Maurice, “Stamping Out Indecency the Postal Way,” **academic.evergreen.edu**, March 8, 2004 (As of June 2007)

“After their trialsome period of 1917-1919, Jehovah’s people subjected themselves to scrutiny. Realizing that they had acted in ways that did not meet with God’s approval, they sought forgiveness in prayer repenting of their former course. This led to Jehovah’s forgiveness and blessing.

One compromise had been the cutting of pages from *The Finished Mystery*, this to please those who had assumed the position of censor. Another occurred when *The Watch Tower* of June 1, 1918, stated: “In accordance with the resolution of Congress of April 2nd, and with the proclamation of the President of the United States of May 11, it is suggested that the Lord’s people everywhere make May 30th a day of prayer and supplication.” Subsequent comments lauded the United States and did not harmonize with the Christian position of neutrality.”

—1975 *Yearbook of Jehovah’s Witnesses* p.119

*The Finished Mystery* quote above was page 251 of the 1917 edition. Rather than stand fast to its beliefs and principles, Watchtower meekly followed the United States governmental order to remove pages 247 to 254 from *The Finished Mystery*.



conformist churches of Great Britain last year not only made no progress, but met, according to their statistics, with an absolute loss of 18,000; the Baptist Church of Great Britain last year lost 5,000 people. In the year 1905 there were nearly 7,000 Presbyterian, Congregationalist and Methodist churches that had not one single member unite with them in twelve months. In a recent year in New York city, according to the statement of Dr. Aked, of the Fifth Avenue Baptist Church, 335 Protestant churches reported a net gain that year of 386 members. That is to say 335 churches gained one member apiece and fifty of them gained two in twelve months. Brethren, I say to you this morning, that the American Church is dying—it is dying! *It is dying! Don't forget it!*" (Z.'08-211.)

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm at the fifty-third session of the North Philadelphia Baptist Association. Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate. Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.'"—Z.'10-373.

That the way of the kings of the east might be prepared.—"He must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 and 51) were not wholly fulfilled by Cyrus the Persian. Much of the prophecy still waits for fulfillment in mystic or symbolic Babylon today. The Kings of the East, or kings from the sunrise, are, we understand, the kings of Christ's Kingdom, who are also priests—the Body of Christ, the Royal Priesthood. 'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' From this standpoint, Cyrus, who with his army overthrew literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords. (Isa. 41:25; 44:28; 45:1-14.)"—Z.'39-174; Rev. 7:2.

16:13. And I saw three unclean spirits.—Denoting demonic origin. (Matt. 10:1; Mark 1:26; Luke 4:33.) "The Lord's people must discriminate between doctrines

the fettered truth and oppressed the groaning creation, at melt before it. Yes, truth—and widespread and increasing knowledge of it—is the sword which is piercing and wounding the heads over many countries." (Isa. 110:6; B161.) "Not until great Babylon is utterly thrown and her influence over the world broken—will a great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically named 'The battle of the great Day of God Almighty;' that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new empire and the new Ruler of earth; and that in proportion to their tongues, and pens, and hands, and influence, and means, were used to support the right and the truth on any subject, they had been to that extent fighting on the Lord's side. And during all the trouble there will be in the world those who will bear witness to its cause, deprecating the Lord's presence and the setting up of His Kingdom which is in opposition to the powers of darkness be the real cause of the trouble and shaking and overturning of society."—B141.

16:15. Behold, I come as a thief.—A thief comes unexpectedly, for the purpose of securing jewels only.—Mal. 3:2; 2 Pet. 3:10; Rev. 3:3; Matt. 24:42-44; 1 Thes. 5:2.

Blessed is he that watcheth.—"Because not heedless, careless, indifferent servants of the King, but faithful and meat ones, the Watchers discern that there are three orders of distinctly different signification, used in respect to the Lord's Second Advent; namely, parousia and epiphany and apokalupsis. Parousia is used in respect to the first stage of the Second Advent, while apokalupsis refers to the same Advent later." (Z.'02-88.) "The Greek words apokalupsis and apokalupto signify revelation, covering, unveiling (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root—Apocalypse or Revelation."—Z.'02-92; 1 Cor. 1:7; Lu. 17:29, 30.

And keepeth his garments.—Holds fast to his pledge of consecration even unto death.

That he walk naked.—As the nominal churches are doing since the war council at Washington, May 6, 1917. And they see his shame.—During the apokalupsis epoch at hand. (Rev. 3:18.) "The exposure to the world they lack what constitutes the Christian state."—Z.—Matt. 5:43, 44.

16. And [he] THEY gathered them together.—The unclean spirits do the gathering.—Rev. 19:19.

In the 1918 edition, the section covering the sub-heading "Come out of the mouth of the dragon" was reduced from 5 pages to 1 paragraph. Following is a series of scans of the pages from the 1917 edition that were removed from the 1918 edition (See also **Appendix 6**):



presented to them as truth—they must 'try the spirits,' whether they be holy or evil, of God or of the Evil One—the Spirit of Truth or the spirit of error. These both are introduced by prophets, or teachers."—E329, 295.

[Like] AS IT WERE frogs.—Frogs are garrulous, have a very wise look, large mouths, are much puffed up and utter only croakings. In the "distress of nations with perplexity" which has come upon Christendom as a result of her sins, the croakings of the wise now fill the air everywhere. Actually all knees are "weak as water."—Ezek. 7:17; 21:7. See especially D i-xvi.

Come out of the mouth of the dragon.—The three fundamental truths of history are man's Fall, Redemption and Restoration. Stated in other language these three truths are the mortal nature of man, the Christ of God and His Millennial Kingdom. Standing opposite to these Satan has placed three great untruths, human immortality, the Antichrist and a certain delusion which is best described by the word Patriotism, but which is in reality murder, the spirit of the very Devil. It is this last and crowning feature of Satan's work that is mentioned first. The other two errors are the direct cause of this one. The wars of the Old Testament were all intended to illustrate the battlings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery which has turned the earth into a slaughter-house. Nowhere in the New Testament is Patriotism (a narrow-minded hatred of other peoples) encouraged. Everywhere and always murder in its every form is forbidden; and yet, under the guise of Patriotism the civil governments of earth demand of peace-loving men the sacrifice of themselves and their loved ones and the butchery of their fellows, and hail it as a duty demanded by the laws of heaven.

"Everybody of importance in the early years of the twentieth century was an ardent champion of peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns. Prince Bulow, Sir Henry Campbell-Bannermann, Mr. H. H. Asquith, Mr. John Hay, and Mr. Elihu Root, pacific in temper, eloquent in their advocacy of the cause of international good will, were a galaxy of peace-loving statesmen under a sky black with the thunder-clouds of war. English and German papers were discussing invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings



of a company of English visitors. While ten thousand boys and girls in Tokio were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. After each new peace conference there was a fresh cry for more guns. While the Palace of Peace at The Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. The fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting sombre pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground on which to justify new expenditures for war material, they seized upon an ancient pagan maxim—furnished by the military experts—‘If you wish peace, prepare for war.’ No guns were asked for to kill men with—guns were mounted as safeguards of the peace. No battleships were launched to fight with—they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation’s ornaments—beautiful tokens of its love of peace. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne for the cause.

“The most virulent and devastating disease of humanity now raging on the earth is militarism. There are demon suggestions which obtain so firm a grip upon the mind that it is difficult to banish them. The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnaughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-dollar navy, notwithstanding Russia’s national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people on the verge of starvation, and beggars swarming through the streets of her cities and round the stations of her railways, the naval experts go on asking new appropriations for guns and military equipment.



"Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Bereft of reason are the nations by Satan's ingenious and terrible final beclouding of the minds of men.

"The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. Like many other diseases, militarism is contagious. One nation can be infected by another until there is an epidemic round the world. Is it possible, some one asks, for a world to become insane? That a community can become crazy was proven by Salem, in the days of the witchcraft delusion; that a city can lose its head was demonstrated by London, at the time of the Gunpowder Plot; that a continent can become the victim of an hallucination was shown when Europe lost its desire to live, and waited for the end of the world in the year 1000. Why should it be counted incredible that many nations, bound together by steam and electricity, should fall under the spell of a delusion, and should act for a season like a man who has gone mad?

"All the great nations are today facing deficits, caused in every case by the military and naval experts.

"Everything in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance: We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once."

—C. E. Jefferson, American Association for International Conciliation.—Z.'09-179.

The first expenditure of the United States Government (\$7,000,000,000), upon entering the world war, was 27% in excess of value of all the crops harvested in the United States in the banner year of its history. This amount would gridiron the country with macadam roads six miles



apart, east and west, north and south. It is double the capital and surplus of every bank in the country. It is equal to our entire cost for education, from kindergarten to university, for ten years.

"War is in open and utter violation of Christianity. If war is right, then Christianity is wrong, false, a lie. If Christianity is right, then war is wrong, false, a lie. The God revealed by Jesus, and by every spiritual leader of the race, is no God of battles. He lifts no sword—He asks no sacrifice of human blood. His spirit is love. His rule is peace, His method of persuasion is forgiveness. His law, as interpreted and promulgated by the Nazarene, is 'love one another,' 'resist not evil with evil,' 'forgive seventy times seven,' 'overcome evil with good,' 'love your enemies; bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you.' Such a God and such a law, others may reconcile with war, if they can. I cannot; and what I cannot do, I will not profess to do. But I must go farther—I must speak not only of war in general, but of this war in particular. Most persons are quite ready to agree, especially in the piping times of peace, that war is wrong. But let a war cloud no bigger than a man's hand appear on the horizon of the nation's life, and they straightway begin to qualify their judgment; and if the war cloud grows until it covers all the heavens, they finally reverse it.

"This brings about the curious situation of all war being wrong in general, and each war being right in particular. Germans denounce war, with the exception of course of the present conflict with England. Englishmen condemn war, but exclude from their indictment the present fight against the central Empires. If you tell me that this war is fought for the integrity of international law, I must ask you why it is directed only against Germany and not also against England, which is an equal, although far less terrible, violator of covenants between nations? If you say it is fought on behalf of the rights of neutrals, I must ask you where, when and by what belligerent the rights of neutrals have been conserved in this war, and what guarantee you can offer that, after all our expenditure of blood and money for their defense, these rights will not be similarly violated all over again in the next war by any nation which is battling for its life? If you say that it is fought for the security of American property and lives, I must ask you how and to what extent it will be safer for our citizens to cross the seas after the declaration of war than it was before? If you say that it is fought in vindication



of our national honor, I must ask you why no harm has come to the honor of others nations, such as Holland and Scandinavia, for example, which have suffered even more than we, but which, for prudential reasons, refuse to take up arms? If you say it is a war of defense against wanton and intolerable aggression, I must reply that every blow which we have endured has been primarily a blow directed not against ourselves but against England, and that it has yet to be proved that Germany has any intention or desire of attacking us. If you say that this war is a life-and-death struggle for the preservation of civilization against barbarism, I must ask you why we remained neutral when Belgium was raped, and were at last aroused to action, not by the cries of the stricken abroad, but by our own losses in men and money? If you say that this war is a last resort in a situation which every other method, patiently tried, has failed to meet, I must answer that this is not true—that other ways and means of action, tried by experience and justified by success, have been laid before the administration and wilfully rejected.

"In its ultimate causes, this war is the natural product of our unchristian civilization. Its armed men are grown from the dragon's teeth of secret diplomacy, imperialistic ambition, dynastic pride, greedy commercialism, economic exploitation at home and abroad. In the sowing of these teeth, America has had her part; and it is therefore only proper, perhaps, that she should have her part also in the reaping of the dreadful harvest. In its more immediate causes, this war is the direct result of unwarrantable, cruel, but none the less inevitable interferences with our commercial relations with one group of the belligerents. Our participation in the war, therefore, like the war itself, is political and economic, not ethical, in its character. Any honor, dignity, or beauty which there may be in our impending action, is to be found in the impulses, pure and undefiled, which are actuating many patriotic hearts today, and not at all in the real facts of the situation. The war itself is wrong. Its prosecution will be a crime. There is not a question raised, an issue involved, a cause at stake, which is worth the life of one blue-jacket on the sea or one khaki-coat in the trenches."—Rev. John Hayes Holmes, Church of the Messiah, Park Ave. and 34th St., New York City.

And out of the mouth of the beast,—The Antichrist doctrine of the Divine right of the clergy was the direct cause of the great war. This frog has been coming out of the mouth of the Papal beast for sixteen centuries. "The German Kaiser's reported proclamation to his army in



Poland reads: 'Remember you (my army) are God's elect. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission, and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who through me commands you to fulfill His will!' These false doctrines of the Dark Ages are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and instead of helping them out of the darkness, are now leading them into darkness in an opposite direction—into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh?"—B. S. M.

"In all the warring countries the professed ministers of Christ are acting as recruiting agents. All kinds of arguments are used to persuade the young men of the country, contrary to the teachings of the Master. The same men who are accustomed to laugh at the declaration that the Turkish soldiers in former wars were promised, in the event of death, a sure passport to Heavenly Paradise—these same ministers are now urging all the eligible with whom they have influence to prepare to go to battle to lay down their lives. While the Germans have on every battle flag and upon their soldiers' belts, 'God with us,' the British ministers are quoting Bible texts to encourage enlistment of their young men and to throw a halo of



glory upon their soldier dead." (Z.'15-267.) "The clergy are finding themselves in a tight place. They are expected to be faithful to their country, right or wrong. They are expected to preach the War as the will of God and the going to war as a meritorious matter that will have Divine reward and blessing. They must encourage recruiting, in obedience to the commands of their earthly king, and in violation of the commands of the Heavenly King, who has directed them to be peacemakers, and to follow peace with all men and do no murder, either under legal sanction or otherwise." (Z.'15-276.) "Recently in Canada the Editor was astounded by the activity of the preachers there—especially those of the Church of England. One was out in khaki uniform marching through the streets with the volunteers. Asked by a college friend, 'Did I see you in the ranks?' he answered, 'Yes, I wanted to encourage the boys.' 'And did you think of going to the front, to the trenches?' 'Not a bit of it!' He was merely acting as a decoy to get others to the front; just as a bull which they have at one of the Chicago stock-yards, meets the animals about to be slaughtered and, tossing his head in the air, becomes their leader up the gangway leading to the slaughter. There he knows his little niche, into which he glides and is sheltered; while the others drive and press one another forward to the slaughter."—Z.'15-259.

And out of the mouth of the false prophet.—The one cardinal error upon which all protestant (false prophet) sects agree is the doctrine of human immortality, the original lie told in Eden (Gen. 2:17; 3:4). In speaking of it our Lord says, "When he speaketh *the* lie, he speaketh of his own." (John 8:44, Diaglott.) Speaking of it again, the Apostle Paul says, of the worshipers of the beast and his image, "They admitted not the love of the Truth that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood." (2 Thes. 2:10, 11.) In each case the Greek gives the definite article. The frog issuing from the false prophet (the image of the beast) is the doctrine of human immortality. These deluded souls actually believe this error, and will be able to prove it to the satisfaction of the dragon, without a doubt. This error lies at the bottom of the doctrines of eternal torment and of the trinity. There is a hint in 1 John 4:1-3 that the cardinal error on which the false prophet will insist is that when Jesus came from the Father He was more than flesh, i. e., had at least an immortal soul.—Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:10; Matt. 24:24.



Watchtower was not imprisoned for preaching truth about God's Kingdom; it was for taking side in politics. Their release was equally a violation of their principles, a result of complying with the government order to change what they had printed. Neither action showed them to be spiritually cleansed.

## Evil Slave

Watchtower has been strongly critical of followers that left during this period and spent almost a century describing them as the "evil slave class." (Note: the doctrine of whom the evil slave class changed in 2013)

"The modern-day history of Jehovah's witnesses shows that attempts have been made by some, making up an "evil slave" class, to assume control over Jehovah's work and his people."

—*Watchtower* 1971 Jul 15 p.437

Many Watchtower followers left during this the period after 1914, recognizing Watchtower as a false prophet, falsely teaching that the New System would arrive in 1914.

Prominent members removed themselves from the organisation as well, taking offence at the leadership of Rutherford.

"Following Brother Russell's death, some who had been prominently associated with the organization fell away."

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.257

After the death of Russell, Rutherford took control of The Watch Tower Society. In his will, Russell had outlined a list of 5 recommended names for the Editorial Committee. ("Will and Testament of Charles Taze Russell" *Watchtower* 1915 Dec 1 reprints p.5999) Despite not being on this preferred list, Rutherford took leadership and enforced this through a legal battle against the other directors.

Rutherford went on to commission the printing of *The Finished Mystery* without obtaining the permission of the directors, as required by the Watchtower charter.

"At noon, July 17, 1917, this book was released at the Bethel dining room table. As Brother Russell had been accustomed to do, Brother Rutherford gave a present of this book to each member of the Bethel family. It came as a

bombshell. Completely surprised by its release, the opposing members of the board of directors immediately seized upon this issue and made it the occasion of a five-hour controversy over the administration of the Society's affairs."

—*Jehovah's Witnesses in the Divine Purpose* (1959) p.70

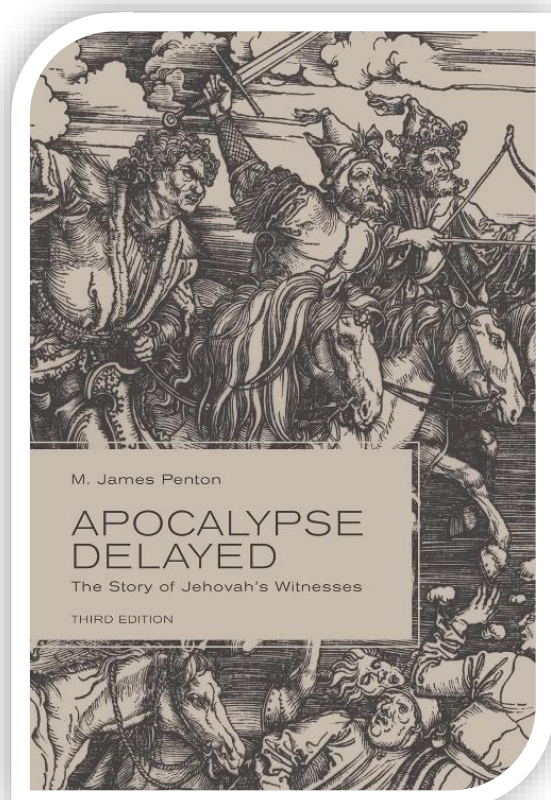
Watchtower has used the term "evil slave" to vilify those followers that could not in good conscience align themselves with an organisation that have proven itself to be a false prophet, and attack the directors that could not align themselves with its new leader that aggressively took control and introduced new doctrine that were far-fetched, law breaking, and are even more embarrassing to read today.

The period 1914 to 1919 is the low point of their history, yet now described as the time that Jesus chose them to lead his organisation. 1914 had proven to be false prophecy, with not a single prediction for that year taking place. In 1916, the founder, Pastor Russell, died and Rutherford took leadership in a hostile takeover embroiled in legal battles. From there he launched a platform to dramatically change the religion over the next two decades.

It should be a matter of grave concern for each of Jehovah's Witnesses that the underlying doctrine for 1919, the year so key to their leadership's authoritarian claims, rests on such baseless Scriptural and historical manipulation.

## Recommended Reading

The most comprehensive book outlining the early history of Watchtower is *Apocalypse Delayed: The Story of Jehovah's Witnesses*, by Professor M. James Penton.



## 5.

### 1925: “Millions Now Living Will Never Die!”



“1925 Million’s Now Living Will Never Die! — jw.org”

<https://www.youtube.com/watch?v=jMuE9d8wvnU>

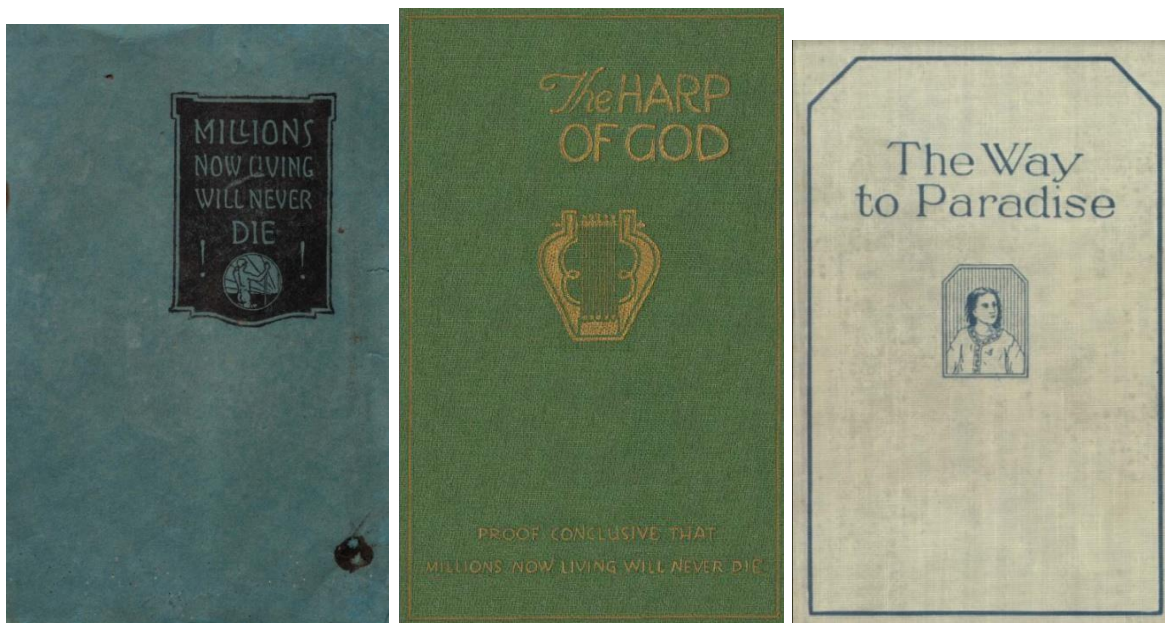
“Millions now living will never die!” was exclaimed by Rutherford in a series of public lectures starting 1918. This was related to his prophecy that the earthly resurrection would commence 1925, with the return to life of Abraham, Isaac and Jacob, and became the focus of the preaching work in the following years.

This article provides quotes regarding Rutherford’s failed doctrine and shows how in recent times Watchtower dishonestly presents this historical episode.

The failure of Watchtower’s 1914 predictions for the end of this system, and death of Russell in 1916, left his followers in disarray. After legalistic wrangling,<sup>1</sup> Rutherford

became Watchtower's next President. Credit must go to Rutherford for his ability to rebuild the religion. He was able to re-ignite urgency into the remaining followers by announcing through public discourse in February 1918 that "The World Has Ended — Millions Now Living **May** Never Die!" In March 1918, the title was changed to the more compelling "The World Has Ended — Millions Now Living **Will** Never Die!"<sup>2</sup>

In 1920, this message was released in the booklet, *Millions Now Living Will Never Die!* This was further expounded in 1921 in Rutherford's first book, *The Harp of God*, which carried on the cover the inscription, "Proof Conclusive that Millions Now Living Will Never Die". In 1924, the children's book *The Way to Paradise* made a number of outlandish predictions for 1925 and life in the New System.



Click the following link to download a 33mb searchable PDF of the 1920 booklet *Millions Now Living Will Never Die!*:

[https://www.jwfacts.com/publications/Millions\\_Now\\_Living\\_Will\\_Never\\_Die-33m.pdf](https://www.jwfacts.com/publications/Millions_Now_Living_Will_Never_Die-33m.pdf).

The *Proclaimers* book relates:

"What an exciting message they proclaimed—"Millions now living will never die!" Brother Rutherford had given a discourse on this subject in 1918. It was also the title of a 128-page booklet published in 1920. From 1920 through 1925, that same subject was featured again and again around



the world in public meetings in all areas where speakers were available and in upwards of 30 languages.”

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.425

Reading the brief mention of this topic in the *Proclaimers* book, one could be mistaken for thinking 1925 was of little relevance in the history of Jehovah's Witnesses; yet this was the defining prophecy of Rutherford's leadership. Largely unknown by most Jehovah's Witnesses today, this was the focus of the Watchtower preaching work between 1918 and 1925. “Millions Now Living Will Never Die!” introduced Rutherford's prediction that the earthly resurrection was to begin in 1925, starting with the faithful men of old, men such as Abraham, Isaac and Jacob.

Between 1918 and 1925, Watchtower promoted the *earthly* resurrection would commence in 1925.

Expectations for 1925 included:

- the end of Christendom
- the return of earth to a paradise
- the resurrection of the dead onto earth
- the Zionist teaching of the reestablishment of Palestine
- The following quotes outline these expectations.

“What, then, should we expect to take place? ... **The chief thing to be restored is the human race to life**; and since other Scriptures definitely fix the fact that there will be a resurrection of **Abraham, Isaac, Jacob** and other faithful ones of old, and that these will have the first favor, **we may expect 1925 to witness the return of these faithful men of Israel from the condition of death**, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth.”

—*Millions Now Living Will Never Die!* (1920) p.88

“As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized.”

—*Millions Now Living Will Never Die!* (1920) p.89

“Hence these faithful men may be expected on earth within the next few years.”

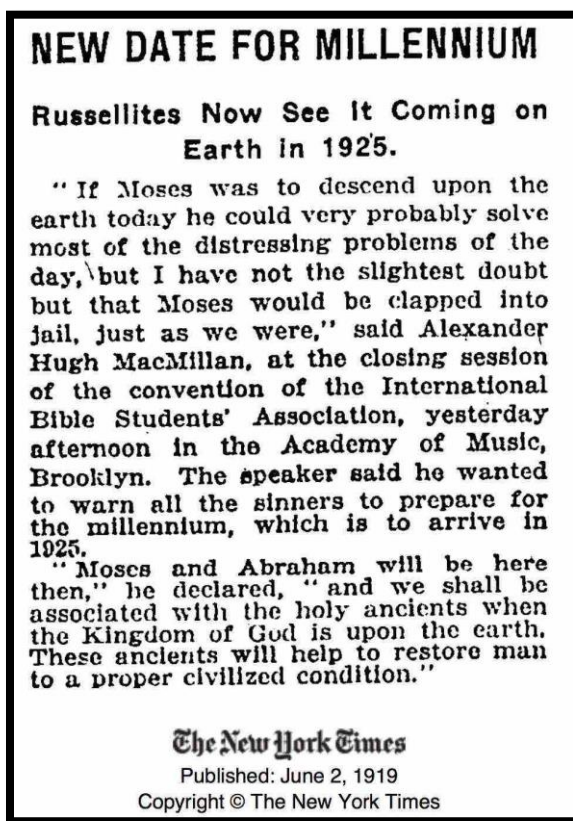
—J.F. Rutherford, *The Harp of God* (1921) p.340

“The year 1926 would therefore begin about October first, 1925. ... We should, therefore, expect shortly after 1925 to see the awakening of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Melchisedec, Job, Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, John the Baptist, and others mentioned in the eleventh chapter of Hebrews.

—W.E. Van Amburgh, *The Way to Paradise* (1924) p.224

No doubt many boys and girls who read this book will live to see Abraham, Isaac, Jacob, Joseph, Daniel, and those other faithful men of old, come forth in the glory of their “better resurrection,” perfect in mind and body. It will not take long for Christ to appoint them to their posts of honor and authority as his earthly representatives. The world and all the present conveniences will seem strange to them at first, but they will soon become accustomed to the new methods. They may have some amusing experiences at first; for they never saw telephones, radios, automobiles, electric lights, aeroplanes, steam engines, and many other things so familiar to us.”

—W.E. Van Amburgh, *The Way to Paradise* (1924) pp.226-227



*The Way to Paradise* described 1925 as the year for Jerusalem becoming capital of the world (p.219), "God's favor returning to the Jewish people", and "ancient worthies" being awakened (p.224). It went on to make the following outrageous predictions:

"The Bible and "The Bible in Stone" [the Pyramid of Giza] give the date 1914 for the beginning of the great change. History proves that the ouster proceedings began promptly on time. **Prophecy indicates that 1925-1926 will see the greater part of the ousting completed.** All the world's statesmen are dreading the next few years."

—W.E. Van Amburgh, *The Way to Paradise* (1924) p.171

"When you take up a more **advanced study of the Bible**, you will find that the year **1925 A. D. is particularly marked in prophecy.**"

—W.E. Van Amburgh, *The Way to Paradise* (1924) p.220

"Of course it will take some time to get things in smoothly running order after the great stress between now and 1926. It may be ten years or more before you get your home all fixed up, and the gardens bringing forth the

luscious fruits and appetizing vegetables in abundance. Even if it takes a while longer you will be that much better prepared.

You will have secured the services of the best decorators you can find. Some of them used to be undertakers; but since there are no more people dying, they have had to seek some new occupation. Their experience as undertakers prepared them to become decorators with very little difficulty.”

—W.E. Van Amburgh, *The Way to Paradise* (1924) p.228

The *Bulletin* of October 1920 included an outline on how to introduce the topic of 1925.

“Good morning!

“Do you know that millions now living will never die?

“I mean just what I say — that millions now living are never going to die.

“‘The Finished Mystery’, the posthumous work of Pastor Russell, tells why there are millions now living who will never die; and if you can keep alive until 1925 you have excellent chances of being one of them.

...

“It is an absolute fact, stated in every book of the Bible, foretold by every prophet of the Bible.”



### CANVAS

"Good morning!

"Do you know that millions now living will never die?

"I mean just what I say—that millions now living are never going to die.

"‘The Finished Mystery’, the posthumous work of Pastor Russell, tells why there are millions now living who will never die; and if you can keep alive until 1925 you have excellent chances of being one of them.

"Since 1881 everybody ridiculed Pastor Russell and the International Bible Students Association's message that the Bible prophesied a world war in 1914; but the war came on time, and now the message of his final work, ‘millions now living will never die’, is being regarded seriously.

"It is an absolute fact, stated in every book of the Bible, foretold by every prophet of the Bible. I believe you will agree that this subject is well worth a few evenings' time for investigation.

"‘The Finished Mystery’ can be had for \$1.00.

"In order that those living may be aware of the actual existence of this period, THE GOLDEN AGE, a bi-weekly magazine, deals with current events that mark the institution of the Golden Age—the age when death will cease.

"A year's subscription is \$2.00, or both book and magazine can be had for \$2.75.

"‘The Finished Mystery’ tells why millions now living will never die, and THE GOLDEN AGE will reveal cheer and comfort behind the dark and threatening clouds—both for two-seventy-five” (don't say dollars).

*Bulletin 1920 Oct 1*

The following quote shows the superstitious nature of Watchtower followers regarding Watchtower publications, and at the time their continued belief in the relevance of the pyramid.

"There are men about the Pyramid who have acted as guides for years. Several of these were sent for and closely questioned. They all agreed that the material was brought there and the construction of this stairway and

iron supports began early in July, 1919, and the work was completed about the first of October, 1919. Immediately the writer recalled that it was about the first of July 1919, that the idea was conceived of publishing THE GOLDEN AGE, the first issue of which appeared October 1, 1919. THE GOLDEN AGE announced, and continues to announce, that the establishment of Messiah's kingdom is at hand, that the time of restitution is here, that the old world has ended and the new is beginning, and that millions now living will never die."

—*Watch Tower* 1920 Dec 15 p.379

## 1925 — Proven Fact from God

Rutherford wrote that the chronological predictions he had made were "of God" himself and 1925 was proclaimed a "fixed" date beyond doubt.



Sign proclaiming "This means what it says — It is a fact"

“... this chronology is not of man, but **of God**. ... the addition of more **proofs removes it entirely from the realm of chance** into that of proven certainty. ... the chronology of present truth [is] ... not of human origin.”

—*Watch Tower* 1922 Jul 15 p.217

“The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed.”

—*Watch Tower* 1922 Sep 1 p.262

“Our thought is, that 1925 is **definitely settled** by the Scriptures, marking the end of the typical jubilees. ... As to Noah, **the Christian now has much more upon which to base his faith than Noah** had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.”

—*Watch Tower* 1923 Apr 1 p.106

“The year 1925 is a date **definitely and clearly marked in Scriptures**, even more clearly than that of 1914; ...”

—*Watch Tower* 1924 Jul 15 p.211

this chronology is not of man, but of God.

the addition of more proofs removes it entirely from the realm of chance into that of proven certainty.

In the chronology of present truth there are so many inter-relationships among the dates that it is not a mere string of dates, not a chain, but a cable of strands firmly knit together—a divinely unified system, with most of the dates having such remarkable relations with others as to stamp the system as not of human origin.

The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed.

Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilees.

As to Noah, the Christian now has much more upon which to base his faith than Noah had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.

The year 1925 is a date definitely and clearly marked in the Scriptures, even more clearly than that of 1914;



## THE STRONG CABLE OF CHRONOLOGY

**T**HE world has had many systems of chronology. Among these were the systems of Nabonasser, Macedon, Alexander, Tyre, Rome, the Jews, Creation, Dionetian, Christ, Armenia, Persia, the Hindu, and the Chinese, each counting from some national event and covering certain eras. These systems may be likened to chains or to strings of beads, each date being a link or unit in the whole. The relations existing between the dates have been that each date has been so many years after the preceding and so many years before the succeeding dates. An error in any one of these units upsets either all previous dates or all or some of the later ones.

Much reliance is still placed by historical writers upon some of these systems. The chronology of the Assyrian nations has been founded upon comparisons of events with the so-called Canon of Ptolemy, which was a string of dates which the Greek historian arranged centuries after the events, and which has been found full of inaccuracies. The Greeks every four years celebrated athletic games called Olympiads, the succession and number of which were quite faithfully preserved; and events in Greek history were recorded as taking place in such and such an Olympiad, often with the year in the Olympiad—first, second, third, or fourth—in which instances the date of an event, if correctly recorded in the ancient histories, can be relied upon to a considerable extent.

### OTHER SYSTEMS ARE CHAINS, NOT CABLES

Every chronology which consists of a mere string of dates is to be relied upon only as each successive date is correct. No known secular chronology has the entire system firmly knit together by connecting-links between dates which are not successive. Every chronology would be immensely strengthened if it were possible to say concerning each of the chief dates that it was, for example, 1,000 years after another event, 500 years after another 200 years before another, and so on. Each such line of evidence would tend to establish the more firmly the correctness of the chief dates, and through them the intermediate ones. But such proofs of truth are lacking in the secular chronologies, and especially in periods of antiquity. All secular chronologies are mere guesses when they attempt to set dates for much more than a few hundred years before Christ.

The chronology of present truth is, to begin with, a string of dates, like other chronologies. That is to say, the dates are each known to be so many years before and after the succeeding and preceding dates, each step being proved by the most reliable evidence in existence. But if this were all the proof of the trustworthiness of the chronology, it could not truthfully be claimed to be more reliable than are the secular chronologies. Thus far it is a chain, and no stronger than its weakest link.

There exist, however, well established relationships among the dates of present-truth chronology. These

internal connections of the dates impart a much greater strength than can be found in other chronologies. Some of them are of so remarkable a character as clearly to indicate that this chronology is not of man, but of God. Being of divine origin and divinely corroborated, present-truth chronology stands in a class by itself, absolutely and unqualifiedly correct.

### INCONTESTABLY ESTABLISHED

When a date is indicated by several lines of evidence it is strongly established. The scientific law of probabilities imparts a united strength to the strands of the cable of chronology far greater than the sum of the individual lines of evidence. This is a law which is implicitly relied upon in important affairs: viz., that when a thing is indicated in only one way it may be by chance; if it is indicated in two ways, it is almost certain to be true; and if in more than two ways, it is usually impossible that it is by chance, or that it is not true; and the addition of more proofs removes it entirely from the realm of chance into that of proven certainty.

This principle is applied daily in the weightiest matters in courts of law. The testimony of a single witness may be considered doubtful, but that of only two or three witnesses incontestably establishes the truth. "In the mouth of two or three witnesses shall every word be established."—2 Corinthians 13:1.

In the chronology of present truth there are so many inter-relationships among the dates that it is not a mere string of dates, not a chain, but a cable of strands firmly knit together—a divinely unified system, with most of the dates having such remarkable relations with others as to stamp the system as not of human origin.

The automobile and the law of gravitation are two remarkable things. The one was invented by man; the other was discovered by man. Man invents man-made things, but discovers divinely-created principles. Present-truth chronology is not an invention; it is a discovery. The various discoveries unite into a scientific system of chronology akin to the systems of science in physics, chemistry, radiology, and astronomy.

The matter of chronology becomes worthy of the close attention of able minds, because it supplies the data for a genuine philosophy of history. There is a science of history taught by able and highly educated professors in great universities, but in a vague and confused manner; for it is the attempt to reduce to order the utter confusion which demon control has made of human affairs in this present evil world. If such men find the extremely obscure philosophy which they teach, and concerning which they write in textbooks, worthy of a lifetime of study, how much more worthy of attention is the definite, clear-cut and truly scientific philosophy of history discernible in the chronological system of divine truth.

desperation they will seek vengeance against the French. It is a deplorable state of affairs.

#### EUROPE A BOILING CAULDRON

Austria is panic-stricken, and another revolution is expected any day. In Italy the revolutionists threaten to overturn the government, and fear has taken hold upon every one who is in power. In fact, all Europe is like a boiling pot, with the intensity of the heat ever increasing. If any one who has studied the Bible can travel through Europe and not be convinced that the world has ended, that the day of God's vengeance is here, that the Messianic kingdom is at the door, then he has read the Bible in vain. The physical facts show beyond question a doubt that 1914 ended the Gentile times; and as the Lord foretold, the old order is being destroyed by war, famine, pestilence, and revolution.

The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed. The present conditions are strengthening to the faith of the Christian. His heart groans with others of the groaning creation, anxious to see the Prince of Peace bring order out of chaos and blessings to the people.

What a privilege is now accorded the followers of Christ! What a blessed opportunity of holding aloof from the strife and turmoil of earth and bringing to the people the message of peace and salvation and saying unto those of nominal Zion who have been looking for the Lord: 'Behold, the Lord is here; behold thy God reigneth!'

(To be continued.)

### A REFRESHING SEASON

*"And Jesus said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat."—Mark 6: 31.*

THE words of this text were spoken by Jesus to his disciples shortly after the beheading of John the Baptist. The disciples had taken the body and buried it in a tomb. It was a trying and strenuous time for these dear men. The forerunner of Jesus, who had honored him by announcing his coming, had been imprisoned and then beheaded. Doubtless there was much excitement in Jerusalem. Many people were coming and asking the disciples the meaning of these things, and the disciples had been busy explaining and teaching the doctrines which they had learned. They were so busy and so wrought up by the conditions that they had no time for leisure, not so much as to eat. They came to Jesus with their burden, repeating to him what they had done and taught. He saw that they had need of some quiet rest and fellowship together, away from the strife and turmoil of the disordered condition. Lovingly he said to them: "Come ye yourselves apart into a desert place, and rest a while."

#### REFRESHING FELLOWSHIP

The quiet fellowship together of those of like precious faith is always refreshing, particularly after a strenuous season of effort put forth to accomplish a purpose. The people of God for some time have been passing through trying experiences—just such as Jesus had foretold would come to his followers at the end of the world. During the great sorrows resulting from the war, famine, pestilence, revolutions, distressed conditions of the people, the wicked persecution of Christians, and other trying experiences, the truly consecrated have been answering questions and teaching those who have been disturbed in mind and sad of heart. They have been cheering many by words of comfort. The excitement and turmoil of the world increases.

How like the Lord to provide a little season of rest and refreshing before engaging in a more active campaign! How appropriate that we come aside for a while in a quiet and isolated spot, such as Cedar Point is, and there have some rest of body and mind and sweet fellowship in the Lord! The peninsula and its appointments will all be ours for eight days. Beside the waters of beautiful Lake Erie we may sit down and rest a while and sing together songs of praise to God and to our Lord and offer our thanks and cheer each other by recounting the blessings of the past and pointing each other to the precious promises contained in his Word. May it be a real season of rest to the soul and joy to the heart of each one who comes.

Let us, therefore, dear brethren, for a time leave behind us the rush and turmoil, the confusion of tongues and the disturbance resulting from a disordered world, and in quietness and confidence come aside for a season of refreshment and blessing such as the Lord has in store for all who love him supremely and come with a sincere desire to glorify his name and to build each other up in our most holy faith. The Lord has promised that where two or three agree upon a thing and ask it in his name he will grant it. Let many of us agree, then, that we will constantly present the matter of this convention before the divine throne, that the Lord may open the windows of heaven and pour out his blessings upon the coming assembly of his people.

The convention will open Tuesday afternoon, September 5. It will close at noon Wednesday, September 13. For full information as to how to procure transportation, reserve accommodations, etc., see THE WATCH TOWER of August 1.

The Apostle's argument in this text is, that as new creatures we must not be carnally minded, because in the new creature the holy spirit dwells; hence that we should cleanse ourselves from all filthiness of the flesh and of the mind, that we might be more and more made into the likeness of our Lord and Head. Following this instruction, it is to be seen that we should keep the body clean and in as healthy condition as possible, and that the clothing wherewith it is clothed should be always neat and clean, be it ever so common. Such things influence the mind toward cleanliness. An untidy, unclean thing has a tendency to lead the mind in the wrong direction.

Unselfish things, high and pure things, lead the mind in the right direction. Malice, hatred, ill-will, fault-finding, sensuality, selfishness, corrupt the mind; and if the mind is permitted to meditate and study upon such things, the tendency is to overthrow the will power to do right. On the contrary, when the mind is filled with good things the will of God is more clearly seen, thus enabling us to follow God's holy will.

The importance of proper thoughts was emphasized by St. Paul when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) The new creature, therefore, grows by concentrating his mind upon spiritual things, that is to say, by studying and meditating upon that which relates to God's character and to his plans and purposes for the deliverance of humanity into the realm of life and happiness. Thus using the mind, we ascertain what is the good and acceptable and perfect will of God concerning us and our course as Christians; and as we follow his will, the transformation progresses from one degree of glory to another, by the spirit of the Lord.

## TEXT FOR MAY 2

*"By one spirit are we all baptized into one body."—1 Corinthians 12:13.*

THE body of Christ is made up of many members. As soon as one is begotten of the holy spirit he is set or placed in the body of Christ by Jehovah, according to God's own pleasure. (1 Corinthians 12:18) Each member of the body, then, has his separate functions to perform. This does not mean, however, that one member of the body is more important in its structure than others, and that some members may be ignored, as though there were no need for such in the body.

By one spirit, the holy spirit of God, each member is immersed into the body of Christ; and from that moment forward it becomes his privilege, yea his duty, to look well to his own spiritual interests and also to look out for the interests of other members of the body. There must be a real family or reciprocal love between the members of the body; and such love will, and does, exist in the heart of each one who appreciates the fact that he is a member of the body of Christ. This love draws them together and holds them together.

Furthermore, there must be an unselfish love of each member for every other member, which leads each to do good to his brother as opportunity offers. Thereby is the spirit of the Lord made manifest. Wherever the spirit of oneness exists amongst Christians and each one manifests the proper spirit toward the other, a division in the class is an impossibility. As there is no division in the body of Christ, even so all who are diligently putting aside selfishness and being transformed into the likeness of our Lord will desire to hold together and will hold together. Appreciating the proper relationship existing between the members of the body leads each one thus appreciating it to be loyal to every other member of the body. By one spirit, the spirit of love, each one is placed in the body; and all are held together, growing into the likeness of the Head.

## QUESTION AND ANSWER

**Question:** Did the order go forth eight months ago to the Pilgrims to cease talking about 1925? Have we more reason, or as much, to believe the kingdom will be established in 1925 than Noah had to believe that there would be a flood?

**Answer:** It is surprising how reports get abroad. There was never at any time any intimation to the Pilgrim brethren that they should cease talking about 1925. Anyone who has made the statement that such an instruction was sent out has made it without any authority or excuse or cause.

Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilees.

Just exactly what will happen at that time no one can tell to a certainty; but we expect such a climax in the affairs of the world that the people will begin to realize the presence of the Lord and his kingdom power. He is already present, as we know, and has taken unto himself his power and begun his reign. He has come to his temple. He is dashing to pieces the nations. Every Christian ought to be content, then, to do with his might what his hands find to do, without stopping to quibble about what is going to happen on a certain date.

As to Noah, the Christian now has much more upon which to base his faith than Noah had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.



# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

JULY 15, 1924

No. 14

### OUR PRESENT DUTIES

*"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51: 16.*

THE Lord lays certain duties and obligations upon his followers. Performance of these duties is not compulsory; but failure or refusal to perform them may cause one who has for some time been following him to fail and fall out. Faithful performance of our duties will surely result in attaining the promised blessings. This faithful performance must continue until the last. The Lord himself has said to his followers: "Be thou faithful unto death, and I will give thee a crown of life." And mere mental loyalty will not suffice; for "faith without works is dead." There must be an active demonstration of loyalty as opportunity is afforded.

It will not do to say that 1925 is approaching and the work will not be finished during that year, and that therefore one can slack up for awhile and take on the work again some time later. Who knows that the work of the Church this side the veil may not be completed in 1925? It is unlike the Lord to tell his people just what day their work in any line will be completed and when they will enter another condition. He expects us to walk by faith, trusting him as to the result. But for the sake of argument, suppose that we assume the Church will not finish its work here in 1925. Would that be a just cause or excuse to slack the hand now? Could faithfulness be shown by ceasing for a time to advertise the King and his kingdom, and thus neglecting the interests committed unto us?

Suppose the Lord should say to his people in 1925 words to the effect that several years more will be required to give the witness to the nations before all the body members shall be changed into glorious spirit beings. Would not the truly loyal ones respond in effect thus? "Gracious Lord, thy will be done. The place thou hast given me in thy cause to advertise thy kingdom is the most blessed one I have ever had or ever hope here to have. I love thee; and I am determined to be loyal to thee. Therefore gladly will I stay where thou requestest me to stay, and I will go when and where thou directest me to go. Whatsoever is thy will, that I shall do."

How could any one be loyal to the Lord even unto death and take any other course? Let no one now be

deceived by calculations as to just when the Lord will cease his work with the Church on earth. The year 1925 is a date definitely and clearly marked in the Scriptures, even more clearly than that of 1914; but it would be presumptuous on the part of any faithful follower of the Lord to assume just what the Lord is going to do during that year. Each day the faithful will do with his might what his hands find to do as though it is the last day; and he will look forward to being loyal to the Lord in continuing to do his holy will whether he be in the flesh many months or many years.

The reports from the field show that there are not quite so many active workers in the field now as there were a year ago. The reports also show that those who are in the field are placing more books in the hands of the people, and are giving a more effectual witness and showing better results than they did a year ago. This proves conclusively that the withdrawal of some from the field is not due to slowing up of the work or that there is less to do; but it proves exactly the contrary. If some fail to do the work, the Lord will take away that which they have and commit it into the hands of others. The reports conclusively show that the Lord is blessing those who persist in advertising his kingdom.

Of course, there may be some who are so handicapped by conditions over which they have no control that they cannot continue to engage actively in the field service. If one is doing what is within the reasonable scope of his power, and what he has opportunities to do, then surely that is pleasing to the Lord; and he would require no more. But the question is, Have some turned aside from advertising the King and his kingdom in order to gratify some earthly desire? Have some turned their minds to money-making, contrary to the admonition of St. Paul? (Hebrews 13: 5, *Diaglott*) Examine the context of the Apostle's words in the text last cited; and it will be found to relate specifically to the time in which we are now living; hence indicating that some would yield to the temptations of this world and neglect faithfully to perform the duties devolving upon them as representatives of the Lord.

Could there be any more direct evidence of an organization that promoted false prophecy in the name of God? How could Rutherford say that his followers had more reason to accept his prediction of 1925 than Noah had to believe the words directly spoken by Jehovah?

Rutherford gloated that those criticising the 1925 predictions would fail.

“We cannot be blamed for presenting from the Scriptures such evidence as they afford which leads us to believe that a certain event will take place at a given time. Sometimes the Lord has let His people look for the right thing at the wrong time, and more frequently they have looked for the wrong things at the right time. But all the enemies of the cause of present truth in the earth are fervently hoping that the Bible Students will not be so successful in 1925 in looking for the right thing at the right time as they were in 1914. If they are, however, it will be the other fellow that will have to do the explaining, and not we.”

—*Golden Age* 1924 Feb 13 p.314

**“We cannot be blamed for presenting from the Scriptures such evidence as they afford which leads us to believe that a certain event will take place at a given time. Sometimes the Lord has let His people look for the right thing at the wrong time, and more frequently they have looked for the wrong thing at the right time. But all the enemies of the cause of present truth in the earth are fervently hoping that the Bible Students will not be so successful in 1925 in looking for the right thing at the right time as they were in 1914. If they are, however, it will be the other fellow that will have to do the explaining, and not we.”**

<sup>100</sup>"Do you hold that the Maker of a billion-billion stars would hold one of his weak creatures bound who, in a fit of transient emotionalism, pledged himself to a step that his sober judgment and normal intention disavowed?"

<sup>101</sup>"Certainly not; even human laws recognize that a contract that is made under duress is not binding. Unless the contract represented the mature, calculated, deliberate design of the one consecrating, it would not be a consecration at all.

<sup>102</sup>"You have referred to 1925 as a date plainly indicated in the Bible as one of scarcely less importance than 1914. In fact, you have announced that in 1925 the second resurrection will commence, and the ancient worthies reappear in the flesh. In a February, 1923, issue of THE WATCH TOWER you recommend Bible Students not to lose faith if the promised events fail to materialize as per schedule, reminding them that God will not change His plans. Assuredly He will not! But would not your mistake concerning this important feature of them argue that your knowledge of God's plans is largely conjectural? You advance evidence in proof of God's plans being thus and so, evidence which you claim to find in the Bible; then you warn your members not to lose faith (faith in the doctrine propounded by yourselves) if God's plans fail to harmonize with your preconceptions of them. But your principal claim to credibility depends in the accuracy, exactness and harmony of your set of prophecies and parallels based thereon. If the sequel is to show repeatedly that these prophecies are not fulfilled on your schedule, and that the parallels based thereon are not parallels, how are rational people to continue their faith in yourselves as the earthly representatives of celestial purposes?"

<sup>103</sup>"We cannot be blamed for presenting from the Scriptures such evidence as they afford which leads us to believe that a certain event will take place at a given time. Sometimes the Lord has let His people look for the right thing at the wrong time, and more frequently they have looked for the wrong thing at the right time. But all the enemies of the cause of present truth in the earth are fervently hoping that the Bible Students will not be so successful in 1925 in looking for the right thing at the right time as they were in 1914. If they are, however, it will be the other fellow that will have to do the explaining, and not we.

<sup>104</sup>"Many of the articles which appear in THE GOLDEN AGE are so instructive, sensible and timely, so well calculated to educate the public in correct thinking, and so valuable in counteracting much of the propaganda set afloat by a variety of self-interests, that myself, as

well no doubt as other readers of your periodical, must note with regret such statements as I am calling attention to in the leader, 'Forms of Insect Life,' in No. 111.

<sup>105</sup>"To begin with, you refer to the spider as 'one of the most useful insect friends of man.' I remember, years ago when I was a small boy, a grown-up acquaintance of mine was quite surprised when I corrected him for calling oysters insects; in fact, it is as incorrect to speak of spiders as insects as it would be to call bats birds. Spiders are in a distinct class by themselves, and not considered much more closely related to insects than they are to cray-fish and lobsters. Suffice this for spiders."

<sup>106</sup>"The editor was about to acknowledge that this is one more of the mistakes which may be said to constitute one of his principal claims to distinction, when he chanced to notice, in the "International Dictionary," under the heading Insect, the second definition of the word, which reads: "Any air-breathing arthropod, as a spider or a scorpion." We pass this along for what it is worth.

#### *Satanic Powers Malific*

<sup>107</sup>"IN THE second place, I doubt if you are warranted in such assumptions as appear in paragraph 10, page 163; paragraph 5, page 167, and in the concluding paragraph of the article. If these statements are intended facetiously they certainly would have the effect of misleading many readers, who would accept them as intended seriously. I doubt if there is any authority, either Scriptural or zoological, for accepting such theories as facts. It is certainly unscientific to suppose that this great class of the arthropoda family sprang separately by diverse creations, certain species being created by the will of the Creator of all things, and others (even of the same entomological order) being separately created by the author of sin.

<sup>108</sup>"So far as tangible evidence is concerned (and of course there is a vast deal of it) all insect forms are interrelated, and are members of interallied species. Your assumption, on the face of it, seems analogous to asserting that light and warmth, daytime and summer, are works of a good deity; and that darkness and cold, night and winter are works of an evil spirit. That is to revert to Dualism, the doctrine of the fire-worshipping Persians of old. You must have yourself observed how animal life ascends by repeated branchings from a common stem, each branch being a more complex development of more primitive physical forms. Pastor Russell conceded the likelihood of the process of evolution with respect to the lower forms of life below man.

<sup>109</sup>"I doubt if there is any Scriptural warrant for supposing that Satan participated in the work of material creation; in fact, the Gospel of John seems to state otherwise. Pastor Russell explained that only that part



As evidence of the imminence of the end, articles showed how Jesus' signs were being fulfilled. For instance, a spate of earthquakes in the United States in 1925 were used to motivate followers.

#### "1925 A YEAR OF EARTHQUAKES"

On June 27th and 28th the state of Montana experienced a series of earthquake shocks which cracked many buildings and caused others to sway dangerously. ... The whole earth seems to be uneasy, getting ready for the greatest of all earthquakes, the one predicted by the Lord as due at this time, no doubt."

—*The Broadcaster* 1925 Jul 13

## UNEASINESS IN EARTH'S CRUST ALL OVER THE WORLD

### 1925 A YEAR OF EARTHQUAKES

On June 27th and 28th the state of Montana experienced a series of earthquake shocks which cracked many buildings and caused others to sway dangerously. Three trains were hemmed in for several hours by rock slides caused by earthquakes before and behind. A bank building and another structure collapsed. The shock was felt as far west as Oregon. The whole earth seems to be uneasy, getting ready for the greatest of all earthquakes, the one predicted by the Lord as due at this time, no doubt.

### THE SITUATION AT SANTA BARBARA

In the Santa Barbara earthquake thirteen persons lost their lives, with three persons missing. Of the injured forty-one required hospital attention. Of the sixty buildings which received major damages almost none were of modern construction. The committee of engineers estimates that ten million dollars will rebuild the destroyed buildings, making them of modern construction. Rebuilding is under way. The state of California supplies the money.

## Basis of 1925 Doctrine

What was the basis for claiming the Scriptures so definitely proved the earthly resurrection would begin in 1925?

"Seventy jubilees of fifty years each would be a total of 3500 years. That period of time beginning 1575 before A. D. 1 of necessity **would end in the**

**fall of the year 1925**, at which time the type ends and the great antitype must begin.

—*Millions Now Living Will Never Die!* (1920) p.88

“Seventy times 50 are 3,500. The whole period would therefore have been 3,500 years from the time the Jews entered Canaan until all the types would have been fulfilled. As they entered Canaan 1,575 years before Christ there would be 1,925 years of types after Christ, or 1925 A. D.”

—W.E. Van Amburgh, *The Way to Paradise* (1924) p.223

It is a sad indictment on human gullibility that Watchtower followers can accept such flimsy evidence as unquestionable proof.

Early 1925, Rutherford started back peddling on such certainties.

“How much of all this will come to pass in 1926 is not stated. *At present* we do not find any definite date beyond 1926 indicated in the Scriptures. When the Bible Students found 1914 in the Bible they heralded it far and wide, but the Lord left the curtain down at that date until we had reached it. God set his seal upon 1914, and the work started that year is still going on. We find the date 1925-1926 clearly indicated in the prophetic outline, and the Lord has not lifted the curtain sufficiently for us to see distinctly beyond.”

—*Watch Tower* 1925 Feb 15 p.58

## **Increase, then Decrease**

After 1918, the Millions teaching became the central focus of the preaching effort, being delivered through a series of public lectures by Rutherford and other brothers. These were advertised in local newspapers, as displayed in the following clippings.

SUNDAY SERVICES

SUNDAY SERVICES

# The World Has Ended

MILLIONS NOW LIVING WILL NEVER DIE

## FREE LECTURE

By **HON. J. F. RUTHERFORD**, Member New York City Bar

In order that the people of Boston may have an opportunity to consider his convincing and heart-cheering message, the International Bible Students have arranged for Mr. Rutherford to deliver his great free lecture to the public.



Thousands of America's sons have gone to the battlefield. Many may die there. Judge Rutherford's lecture gives conclusive proof of future blessings for them, whether they die Christians or not. This message will bring joy and comfort to every heart.

**At Hippodrome (Formerly National Theatre)**

TREMONT STREET, NEAR BERKELEY

All Seats Free

3 P. M., SUNDAY, MARCH 31

No Collection

A NEW ORDER OF THINGS IS HERE!

# "Millions Now Living Will Never Die"

FREE  
ADMISSIONNO  
COLLECTIONS

JUDGE JOSEPH F. RUTHERFORD

Who Will Lecture in

## NATIONAL THEATRE

(Tremont St., Near Berkeley)

**Sunday Afternoon, Dec. 19th, at 3 O'Clock**

Fragile indeed are the assertions that today "all things are continuing as they were." Evidences are multiplying to controvert this claim. The great time-clock of prophecy has released its treasures from the vault. The possibilities of the human race are depleted before our mental vision with startling clearness. You should make it a point to hear this, one of the most remarkable Bible lectures of modern times.

(Doors open at 2 o'clock)

**THIS MESSAGE OF THE HOUR IDENTIFIES IT!**



SATURDAY EVENING

Oakland Tribune

FEBRUARY 14, 1925

CHURCH NOTICES

CHURCH NOTICES

CHURCH NOTICES

CHURCH NOTICES

CHURCH NOTICES

CHURCH NOTICES

CHURCH NOTICES

CHURCH NOTICES

International Bible Students

International Bible Students

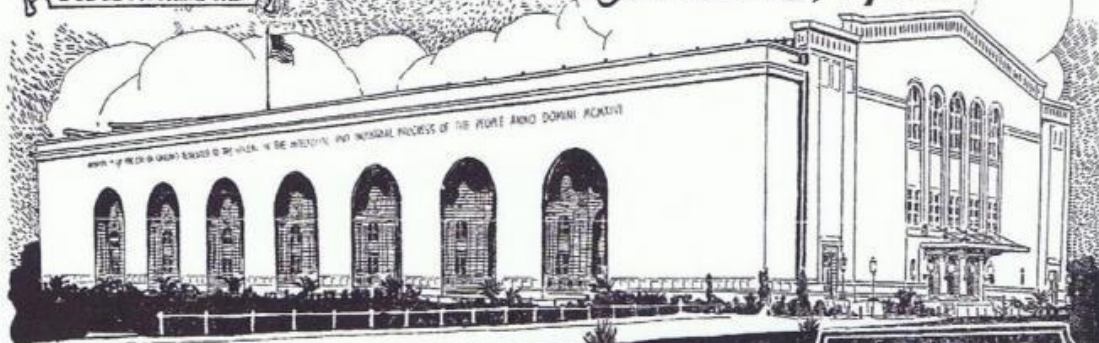
International Bible Students

International Bible Students



# Hear Judge Rutherford

Sunday, Feb. 15, 3 p.m.



OAKLAND AUDITORIUM

## Civilization Doomed

but--"millions now living will never die"

**I**N A FREE LECTURE at the Oakland Municipal Auditorium Sunday, February 15, at 3 p. m., Judge Rutherford will tell the people why the greatest crisis of the ages is upon the world; why all nations are mustering their forces for the greatest conflict of all times, as foretold by the prophets of God, how that great trouble will be cut short by the Lord, and why millions now living will never die. A huge Western Electric voice amplifier now being installed will enable all to hear plainly in every part of the Auditorium.



**The Message  
of the  
Hour  
from the  
Bible**

**Sunday, February 15, 3 p. m.**

Seats Free!

Come Early!

No Collection!

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION





# "Resurrection of the dead soon--- millions now living will never die"

---Judge Rutherford

The terrible world war and subsequent epidemics of 1914-1919, the present ouija-board craze, and the recent granting of a national home land to the Jews, were all clearly marked out in the same prophecies which now distinctly declare when the dead shall return, and that millions now living will never die. This long awaited day is not fifty, seventy-five or more years hence, but it at hand.

We all could easily believe this statement or declaration if the time were announced to begin say 200 or 300 years future, but to apply it to ourselves requires positive knowledge based upon indisputable evidence. Thousands of profound Bible scholars can prove from Bible prophecies which have been fulfilled during the past five years that those living until the year 1923 can live forever if they choose to do so. All such will live as human beings on this earth, and will be rejoiced by the return in new human bodies of their departed loved ones and live and enjoy the blessings of the Lord throughout the ages to come.

All interested and desiring to hear and consider definite Scripture proof for this proclamation are cordially invited to attend the free lecture by

## M. A. HOWLETT

OF TORONTO, Canada

Memorial Hall

Thursday April 14th

7:30 p. m.

7:30 p. m.



This lecture has comforted multitudes bereaved by the world war, epidemics and attending sorrows. So great has been the demand that it has been amplified and published in book form, including 560 Scriptural proof texts. Those unable to hear the lectures may have a copy by sending 25 cents to the Golden Age News Bureau, P. O. Box 21, Lima, Ohio.

"I want the statement 'millions now living will never die' to be taken literally, as it is, in the light of fulfilled prophecy, a provable Biblical proposition."

---J. F. Rutherford.

No Collection

Auspices International Bible Students Association. Organized by the late Pastor Russell. Judge Rutherford, New York City bar, President.

Seats Free





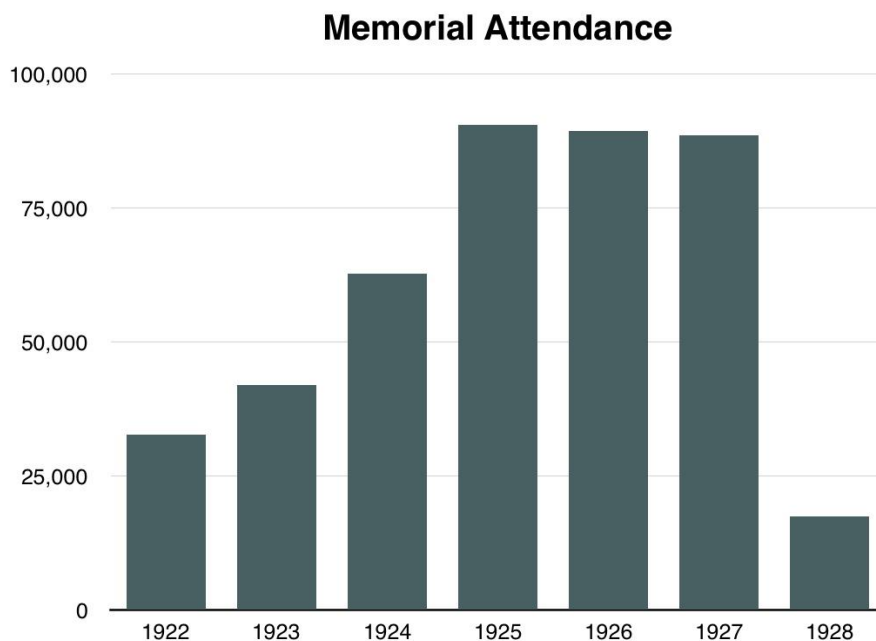
Preaching that the earthly resurrection would commence in 1925 resulted in tremendous growth for the Watchtower Society.

“This resulted in bringing into the sanctuary many more to be members of this remnant consecrated by Jehovah. This was evident from the increasing attendance at the annual celebrations of the Lord’s evening meal, 32,661 participating in 1922; 42,000 in 1923; 62,696 in 1924; and 90,434 in 1925. ... 89,278 [in 1926]”

—*Watchtower* 1960 May 1 p.282

The converse occurred after 1925 came and went without incidence. Memorial attendance dropped by three-quarters, from 88,544 in 1927 to just 17,380 in 1928. (*Watchtower* 1955 Jun 15 p.366; *Yearbook* 1929 p.55; *Jehovah’s Witnesses in the Divine Purpose* p.313) It is estimated that as many as 75% of publishers left the religion and by 1935 memorial attendance was still only 63,146.<sup>3</sup> It took until 1940 to once again reach the same number of Watchtower followers as the pre-1925 era.

| Year | Memorial Attendance |
|------|---------------------|
| 1922 | 32,661              |
| 1923 | 42,000              |
| 1924 | 62,696              |
| 1925 | 90,434              |
| 1926 | 89,278              |
| 1927 | 88,544              |
| 1928 | 17,380              |





## Who Were the Millions?

Russell had proposed that Watchtower followers were to go to heaven, whilst most of the remainder of humanity would survive Armageddon to be educated personally by Jesus in paradise earth.

“He takes mankind as he finds them, and during the Millennial age will deal with each individual of the world according to his own particular condition, having mercy upon the weak and requiring more of the stronger, ...”

—*Studies in the Scriptures, Series VI—The New Creation* (1904) p.114

114

*The Call of The New Creation.*

Justification, as we have already seen, signifies the bringing of the sinner into full accord with his Creator. We nowhere read of the necessity for the sinner to be justified before Christ, but that through the merit of Christ he is to be justified before the Father, and it may help us to understand this entire subject to examine why this is so. It is because the Creator stands as the representative of his own law, and because he placed father Adam and his race under that law in the beginning, declaring that their enjoyment of his favor and blessing and life everlasting was dependent upon obedience, and that disobedience would forfeit all these favors. That position cannot be set aside. Therefore, before mankind can have fellowship with God, and his blessing of life everlasting, they must in some manner get back into full accord with their Creator, and, hence, back to that perfection which will stand the full light of divine inspection and full test of obedience. Thus the world, so to speak, lay beyond the reach of the Almighty—who purposely arranged his laws so they would be beyond the reach of Justice and make necessary his present plan of redemption and a restitution, or justification, or bringing back to perfection of the willing and obedient, through the Redeemer, who, meantime, would stand as their Mediator or go-between.

The Mediator, although perfect, had no law to maintain—had pronounced no sentence against Adam and his race which would hinder him from recognizing them and being merciful to their imperfections. On the contrary, he bought the world in sin and imperfection, fully realizing its undone condition. He takes mankind as he finds them, and during the Millennial age will deal with each individual of the world according to his own particular condition, having mercy upon the weak and requiring more of the stronger, thus adapting himself and the laws of his Kingdom to all the various peculiarities, blemishes, weaknesses, etc., as he finds them, for the “Father . . . hath committed all judgment unto the Son.” (John 5:22.) The Son will illustrate to mankind the perfect standard of the divine law to



Rutherford continued to promote this teaching. In the New System, freed from the influence of Satan, Jesus would directly teach all people and give them the opportunity to choose if they wished to live forever serving him. Salvation was not contingent on becoming a Watchtower follower, or even a believer in Jesus. In fact, the churches were criticised for teaching that their members exclusively would be saved.

“The church systems would have the people believe that only those who become church members can be saved. The Bible never taught any such doctrine. ... Jesus died not only for those who will constitute the members of the church, but for all. St. John plainly stated: “He is the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world”.—1 John 2:2.”

—*Millions Now Living Will Never Die!* (1920) p.94

“It would be impossible for the human race, therefore, to accept the gift of life everlasting before it is offered. It will be offered only in God’s due time and the divine plan shows that his due time is after the seed of promise is developed, after the kingdom is set up; and then each one in his order will be brought to a knowledge of the fact that a plan of redemption exists and that the way is open for him to accept the terms of it and live.”

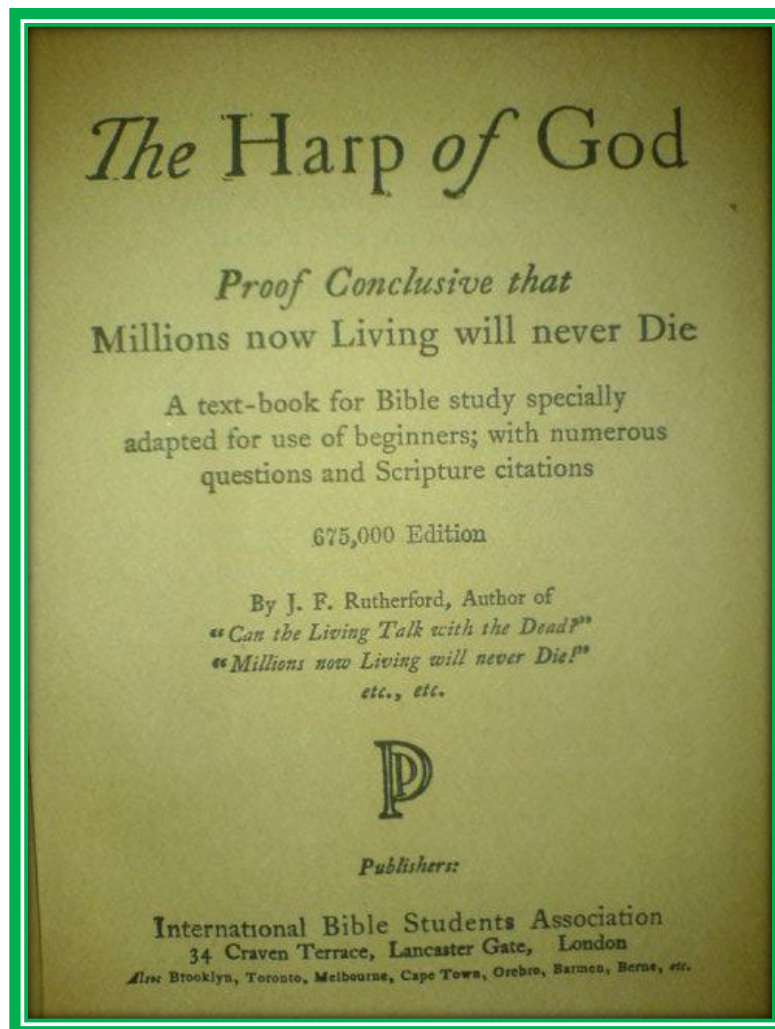
—*Millions Now Living Will Never Die!* (1920) pp.95-96

“The remainder of mankind have not heard it; therefore could not keep it. They will hear, however, in due time after the establishment of the kingdom. Then it shall come to pass that every one who will keep the saying of the Lord shall never see death.”

—*Millions Now Living Will Never Die!* (1920) pp.96-97

“Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die.”

—*Millions Now Living Will Never Die!* (1920) p.97



*The Harp of God* went into great detail to explain God's generosity in saving the majority of humankind, to be educated in this new system of things. After referencing *Isaiah* 35:4-6 to describe life in this earthly New System, it went on to say:

"When these great miracles begin to be performed in the earth, then the most skeptical, it is to be hoped, will believe that the Lord Jesus reigns."

—J.F. Rutherford, *The Harp of God* (1921) p.331

Page 333 describes God's promise to Noah to never again smite "every living thing" as proof Armageddon will not result in a great human slaughter. "The majority of mankind practice unrighteousness" according to page 334, and these are the ones that will be given

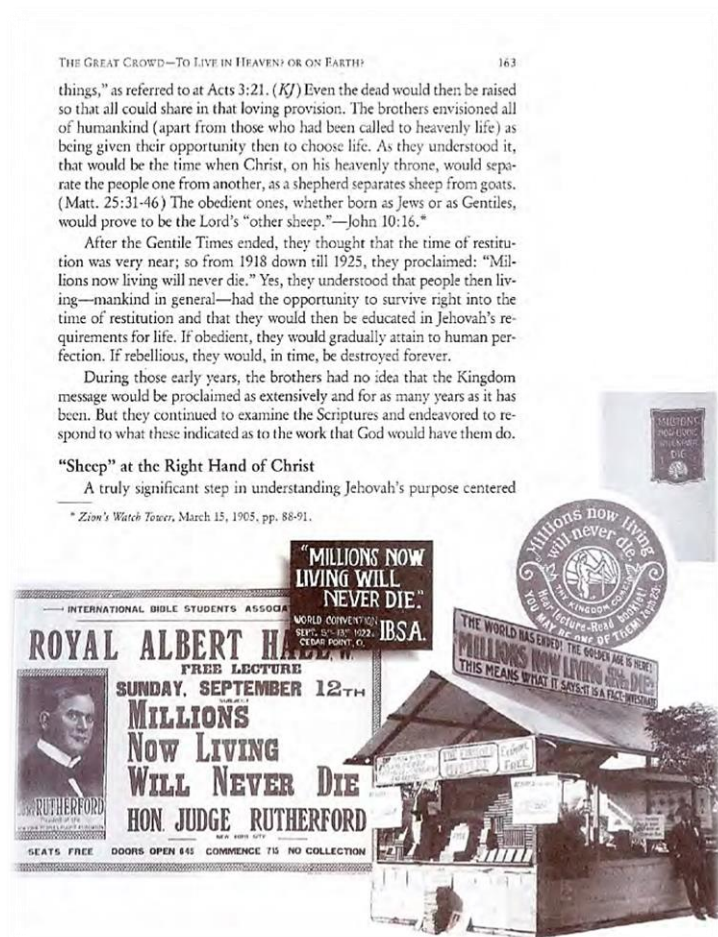
the opportunity to learn to practice righteousness during the reign of the Messiah. This was a fair concept that showed God's love and reasonableness towards humankind.

## Current Misapplication

The *Proclaimers* book properly indicates that early Bible Students believed the majority of worldly people would survive Armageddon.

“[Bible Students] understood that people then living—mankind in general—had the opportunity to survive right into the time of restitution and that they would then be educated in Jehovah’s requirements for life. If obedient, they would gradually attain to human perfection. If rebellious, they would, in time, be destroyed forever.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.163





More often though, the Watchtower misleadingly indicates that the teaching of “millions now living” was overoptimism, as if the teaching back then coincided with the current doctrine that only Jehovah’s Witnesses would be saved onto earth as part of the Great Crowd.

“The “Millions Now Living Will Never Die” slogan applied only to the “great crowd” of “other sheep,” mentioned in the Scriptures at Revelation 7:9 and John 10:16, whose destiny is an earthly paradise.”

—*Watchtower* 1963 May 15 p.294

“In the early 1920’s, a featured public talk presented by Jehovah’s Witnesses was entitled “Millions Now Living Will Never Die.” This may have reflected **overoptimism** at that time. But today that statement can be made with full confidence.”

—*Watchtower* 1997 Jan 1 p.11

“This must be the class of persons that are often described as ‘the millions now living that will never die’.” Today, it is thrilling actually to see millions of these being marked for preservation, as they put on the true Christian personality, in a dedicated relationship to Jehovah through Christ Jesus. ...

Presented at that time was conclusive proof **identifying the “great crowd”** of Revelation 7:9 with the Lord’s “other sheep” of John 10:16, with the Jehonadab class, with those marked in the forehead for survival, **with the millions now living who will never die**, and with “the sheep” ...”

—*Watchtower* 1985 Mar 1 p.14

## SECTARIAN TRIFLING WITH TRUTH

To quote something out of context is another device by which some play free with the truth. Thus every now and then there comes in the mail of the publishers of this journal what is purported to be the "Knights of Columbus Oath." This document attributes extreme fanaticism to the Roman Catholic fraternal organization by that name. Accompanying this purported oath usually are remarks to the effect that this oath appeared in the *Congressional Record* of the United States Congress.

That this oath was published in that *Record* is true; but what is not true is that it is the Knights of Columbus oath. Rather, it was put into the *Congressional Record* as an example of the depths to which some men will stoop in attacking a man running for office on the basis of his religion. Surely to present such an oath as genuine because it appeared in the *Congressional Record* is taking liberties with the truth.

Then again, truths may be stated in such a way as to imply a false conclusion, which is another way of playing free or taking liberties with the truth. Thus one William J. Whalen, a Roman Catholic "layman," who advertises himself as an authority on Jehovah's witnesses, and even boasts of his being objective in his appraisal of them, that is, to be honest and free from emotional bias in discussing them, stated in a magazine article regarding the former president of the Watch Tower Society, J. F. Rutherford, "Though he coined the watchword, 'Millions Now Living Will Never Die,' the judge died in 1942."

Now, both statements are true. Rutherford did coin that statement and he did die in 1942. But what is not true is the implication expressed by the word "though," as if Rutherford expected to be one of those "millions." As Whalen well knows, the witnesses of Jehovah teach that there is one salvation for all those exercising

faith in Jesus Christ, but two destinies, an earthly one and a heavenly one. The heavenly one, which is for Jesus Christ and the members of his "bride," is limited to 144,000, and to gain that destiny it is necessary that one die. Rutherford had the hope of realizing that destiny and so expected to die. The "Millions Now Living Will Never Die" slogan he applied only to the "great crowd" of "other sheep," mentioned in the Scriptures at Revelation 7:9 and John 10:16, whose destiny is an earthly paradise. Therefore it is palpably dishonest, a taking of liberties with the truth, for a man who professes to be an authority on Jehovah's witnesses and claims to be writing objectively, so to misrepresent matters, as though Rutherford himself expected to be one of the 'millions now living that will never die.'

In this same magazine article, which is now being reprinted in pamphlet form, Whalen charges Jehovah's witnesses with teaching that "Caesar is Satan." But not so. It is one thing to say that Caesar is a part of the world whose god, according to 2 Corinthians 4:4, is Satan, and something entirely different to say that Caesar is Satan himself. Jehovah's witnesses have always held that they must "pay back Caesar's things to Caesar," and so must be subject to Caesar so long as he does not require anything that directly conflicts with God's law, in which case the rule applies: "We must obey God as ruler rather than men." But as for Satan the Devil, they have always held that they must resist him at all times. Therefore, to say that Jehovah's witnesses believe that Caesar is Satan is to prejudice the governments against Jehovah's witnesses and obviously is taking liberties with the truth. It is of interest to note that the religious leaders in Jesus' day took like liberties with the truth in order to prejudice the rulers



reverse took place. A decreasing number were "called and chosen" to be among the 144,000 whereas a tremendous increase began in the number of the "great crowd" of "other sheep." This great crowd continues to multiply as the world's wicked system nears its end at Armageddon.—Revelation 17:14b.

<sup>18</sup> In the early 1920's, a featured public talk presented by Jehovah's Witnesses was entitled "Millions Now Living Will Never Die." This may have reflected overoptimism at that time. But today that statement can be made with full confidence. Both the increasing light on Bible prophecy and the anarchy of this dying world cry out that the end of Satan's system is very, very near! The Memorial report for 1996 shows that 12,921,933 attended, of whom only 8,757 (.068 percent) indicated their heavenly hope by partaking of the emblems. The restoration of true worship nears completion. But let us never slack the hand in that work. Yes, Haggai 2:4 states: "Be

18. (a) Why can we confidently expect that "millions now living will never die"? (b) Why should we zealously heed Haggai 2:4?

#### Questions for Review

- ☐ What example of the prophets should we follow with regard to Jehovah's name?
- ☐ What encouragement do we gather from Jehovah's powerful message to restored Israel?
- ☐ What glorious spiritual temple operates today?
- ☐ What ingatherings have proceeded in order during the 19th and 20th centuries, with what grand prospect in view?

strong, all you people of the land,' is the utterance of Jehovah, 'and work. For I am with you people,' is the utterance of Jehovah of armies." May we be determined that no strains of materialism or worldliness will ever dampen our zeal for Jehovah's work!—1 John 2:15-17.

<sup>19</sup> Joyous is our privilege of sharing in the modern-day fulfillment of Haggai 2:6, 7: "This is what Jehovah of armies has said, 'Yet once—it is a little while—and I am rocking the heavens and the earth and the sea and the dry ground. And I will rock all the nations, and the desirable things of all the nations must come in; and I will fill this house with glory,' Jehovah of armies has said." Greed, corruption, and hatred are running rampant throughout this 20th-century world. It is indeed in its last days, and Jehovah has already begun to "rock" it by having his Witnesses 'proclaim his day of vengeance,' (Isaiah 61:2) This preliminary rocking will climax with the world's destruction at Armageddon, but before that time, Jehovah is drawing out for his service "the desirable things of all the nations"—the meek, sheeplike people of earth. (John 6:44) This "great crowd" now 'renders sacred service' in the earthly courtyard of his house of worship.—Revelation 7:9, 15.

<sup>20</sup> Service in Jehovah's spiritual temple brings gain more precious than any material treasure. (Proverbs 2:1-6; 3:13, 14; Matthew 6:19-21) Moreover, Haggai 2:9 states: "Greater will the glory of this later house become than that of the former," Jehovah of armies has said. 'And in this place I shall give peace,' is the utterance of Jehovah of armies." What do these words mean for us today? Our next article will tell.

19. How may we share in the fulfillment of Haggai 2:6, 7?

20. Where is the most precious treasure to be found?



### Further 'Shining Forth'

<sup>8</sup> However, would Jehovah "shine forth" only in behalf of the anointed ones of the 'little flock of Kingdom heirs'? (Luke 12:32) No, for the years 1931 through 1938 proved to be a grand period of further enlightenment, as *The Watch Tower* began to focus clearly on another group. The study article in its issue of September 1, 1931, was entitled "MAN WITH THE WRITER'S INKHORN," this being based on Ezekiel 9:1-11. After identifying the 'writer' as the anointed remnant, *The Watch Tower* made this comment:

<sup>9</sup> "The commandment is given to put a 'mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst' of Christendom. . . . The Lord tells of a class of persons whom he will 'deliver in a time of trouble and keep alive and bless upon the earth.' (Ps. 41:1, 2) This must be the class of persons that are often described as 'the millions now living that will never die.'" Today, it is thrilling actually to see millions of these being marked for preservation, as they put on the true Christian personality, in a dedicated relationship to Jehovah through Christ Jesus.—Genesis 22:15-18; Zephaniah 2:1-3; Ephesians 4:24.

<sup>10</sup> Especially noteworthy were study articles in the *Watchtower* issues of July 1 through August 1, 1932. Referring to Second Kings chapters 9 and 10, these showed how King Jehu foreshadowed Jehovah's Executioner, the King Jesus Christ, represented on earth by the anointed remnant, who warn others about Jehovah's coming execution of judgment.

8, 9. (a) In 1931, what other group did *The Watch Tower* bring into focus? (b) According to the Scriptures, how are these 'marked'?  
10, 11. (a) How did Jehu foreshadow Jesus? (b) Identify the modern-day "Jehonadab."

But who was pictured by Jehu's companion, Jehonadab? *The Watchtower* answered:

<sup>11</sup> "Jehonadab represented or foreshadowed that class of people now on the earth during the time that the Jehu work is in progress who . . . are out of harmony with Satan's organization, who take their stand on the side of righteousness, and are the ones whom the Lord will preserve during the time of Armageddon, take them through that trouble, and give them everlasting life on the earth." *The Watchtower* next showed these to be the ones 'blessed by the Father' in Jesus' parable of 'the sheep and the goats.' (Matthew 25:31-46) It said: "These constitute the 'sheep' class that favor God's anointed people, because they know that the anointed of the Lord are doing the Lord's work."

<sup>12</sup> These flashes of prophetic light prepared the ground for the historic discourse on "The Great Multitude," given May 31, 1935, by the president of the Watch Tower Society, J. F. Rutherford, at the Washington, D.C., convention of Jehovah's Witnesses. What a revelation of divine truth that was! Presented at that time was conclusive proof identifying the "great crowd" of Revelation 7:9 with the Lord's "other sheep" of John 10:16, with the Jehonadab class, with those marked in the forehead for survival, with the millions now living who will never die, and with "the sheep" that are separated from "the goats" and will inherit everlasting life in the earthly realm of God's Kingdom. All of this was covered in *The Watchtower*, August 1 and 15, 1935.

<sup>13</sup> In the years that followed, God's or-

12. What thrilling revelation of divine truth was made in 1935?

13. What further suggestion was made in 1938?

These statements are complete falsehoods. Rutherford's message was the very opposite of what these articles claim. He was not preaching that millions of Watchtower followers were never to die, in fact the **few thousand Bible Students all expected to die and go to heaven**, as either the Little Flock or Great Crowd. At that time, the teaching was that the Great Crowd (<https://jwfacts.com/watchtower/great-crowd-other-sheep.php>) would go to heaven. The "Millions" that Rutherford was referring to who would never die were the rest of humankind alive at that time.

The dishonesty that Watchtower displays is even more disturbing when considering the context of the *Watchtower* 1963 May 15 p.294. This quote is part of an article entitled "Taking Liberties with The Truth," which criticises people that misrepresent what Jehovah's Witnesses believe.

## Shifting Blame

It is reprehensible that from the moment Rutherford's prediction proved wrong (and continuing to this day) the Governing Body shifted the blame for the false expectation away from themselves and onto the members.

"It was stated in the "Millions" book that we might reasonably expect them to return shortly after 1925, but **this was merely an expressed opinion**; besides it is still shortly after 1925."

—*Watch Tower* 1926 Jul 1 p.196

"**Some anticipated** that the work would end in 1925, but the Lord did not so state."

—*Watch Tower* 1926 Aug 1 p.232

"Instead of its being considered a 'probability,' **they read into it** that it was a 'certainty'."

—*1975 Yearbook of Jehovah's Witnesses* p.146

"Ever since the 1870's, **Bible Students had been serving with a date in mind** — first 1914, then 1925. Now they realized that they must serve for as long as Jehovah wishes."

—*Watchtower* 1993 Nov 1 p.12

“On the basis of what was said there, many hoped that perhaps the remaining ones of the little flock would receive their heavenly reward by 1925. ... Though mistaken, they eagerly shared it with others.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.632

Rather than accept responsibility for stumbling followers with their false 1925 teachings, Watchtower derogatively describes these ones as chaff.

“Although these tests resulted in a sifting and some blew away like chaff when wheat is winnowed, others remained firm.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.633

Current Watchtower comments about 1925, such as in *Proclaimers*, attempt to whitewash the failure, or shift the blame to the members. However, on one occasion, Rutherford candidly made the following admission:

“Regarding his misguided statements as to what we could expect in 1925, he once confessed to us at Bethel, “I made an ass of myself.”“

—*Watchtower* 1984 Oct 1 p.24

## Importance Downplayed

*Proclaimers* deceptively claims that the failure of 1925 affected just a small minority.

“The year 1925 came and went. Some abandoned their hope. But the vast majority of the Bible Students remained faithful.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.78

We have already seen from Watchtower statistics that over half left the organisation.

An interesting tactic that downplays the importance is seen in the following quote. It is admitted that attendance dropped “in France and Switzerland”, which misleadingly makes it seem other countries were not equally affected.

“But some of their time calculations and the expectations that they associated with these gave rise to serious disappointments. Following 1925,



meeting attendance dropped dramatically in some congregations in France and Switzerland.”

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.633

Similar intellectual dishonesty can be identified in the 1980 *Yearbook*, which misquotes from *The Watch Tower* of 1926 in an attempt to downplay the sentiment of 1925. Notice how only half a sentence is quoted, with a full stop replacing a semi-colon.

62

*Yearbook*

with each other and paid no attention to the speaker; and it was impossible to address them. . . . it became absolutely necessary to abandon the meeting.”

That same year of 1925 sparked off even greater difficulties within the organization. The book *Millions Now Living Will Never Die* had been widely used in the French field since 1921, and on the basis of its contents, much was expected of 1925. But when 1925 came and went without the anticipated happenings coming to pass, those on the outside who had read the book made fun of the brothers. Brother Jules Anache in Sin-le-Noble writes: “We were scoffed at by our enemies who wrote articles, one of which was entitled ‘Millions now living will never die if they take Pink pills,’ referring to a remedy that was popular at the time.”

Worse still, the faith of some of the brothers themselves was shaken. Some expected to go to heaven that year. This brought about siftings in the congregations, particularly in Alsace. Sister Anna Zimmermann writes: “Unjustified hopes brought about great testings. Many gave up.”

Indicative of this testing was the question meeting held by Brother Rutherford during the Basel, Switzerland, assembly, which took place May 1-3, 1926. The report on this convention stated:

➔ “Question: Have the ancient worthies returned?

“Answer: Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the ‘Millions’ book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion.”

“Indicative of this testing was the question meeting held by Brother Rutherford during the Basel, Switzerland, assembly, which took place May 1-3, 1926. The report on this convention stated:

**Question:** Have the ancient worthies returned?

**Answer:** Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the “Millions” book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion.”

#### QUESTION MEETING

**QUESTION:** Have the ancient worthies returned?

**ANSWER:** Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the “Millions” book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion; besides it is still shortly after 1925. There is no good reason why we should expect the ancient worthies to return until the church is complete and the work of the church on earth is done. At this time the work is not complete, and it is quite evident that many of the members of the body of Christ are still here.

*Watch Tower* 1926 Jul 1 p.196

**“Question:** Have the ancient worthies returned?

**Answer:** Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the “Millions” book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion; **besides it is still shortly after 1925.** There is no good reason why we should expect the ancient worthies to return until the church is complete and the work of the church on earth is done.”



Everybody rejoiced in the discourses delivered, and the joy was overflowing at the testimony meetings. Many were standing up waiting for an opportunity to testify to their great joy in the Lord. A very interesting question meeting was held, conducted by the President of the SOCIETY. We give here a brief report of some of the questions and answers:

#### QUESTION MEETING

**QUESTION:** Have the ancient worthies returned?

**ANSWER:** Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the "Millions" book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion; besides it is still shortly after 1925. There is no good reason why we should expect the ancient worthies to return until the church is complete and the work of the church on earth is done. At this time the work is not complete, and it is quite evident that many of the members of the body of Christ are still here.

**QUESTION:** Did the work of the church cease in October, 1925, as some claim, or is there something else yet to do?

**ANSWER:** The work did not cease in 1925 and is still going on. The Lord is at the head of his work and it is going on with the same force and momentum that it has heretofore. Some misguided ones in Switzerland conceived the thought that the work had ended in 1925, that only a small remnant of the consecrated were within the fold, and that everybody who did not agree with this thought were out. Of course such a thought is a foolish one; it is the result of a disturbed mind and not the result of candid consideration of God's Word.

There is nothing in the Scriptures to indicate that the Lord will reveal to his church just how soon the work is going to end, but each one who is devoted to the Lord should be willing and anxious to press on and do with his might what his hands find to do, until the Lord says it is enough. Let no one be disturbed by the foolish proclamation that has been put forth by one or two misguided brethren to the effect that the ancient worthies were back in 1925 and that the work of the church there ceased, and that all those who do not agree with them are outside. The Lord is still able to manage his own affairs and to carry out his work in his own good way, without the expressed wisdom of some self-constituted wise people. Trust in the Lord and follow his Word, and you will be safe.

**QUESTION:** In a class the elders have instructed the brethren not to distribute the "Indictment", and have spoken against the SOCIETY's work. What should the class do?

**ANSWER:** Nearly all the trouble that arises in classes is due to the fact that the elders, or some of them, take themselves too seriously. We should expect this, because it has ever been thus. In St. Paul's day it was exactly the same. We recall that he admonished the elders at Ephesus and told them that ambitious ones would arise to draw away followers after them, and he warned the church against such. The Lord commanded the elders to feed the flock of God; he did not tell them to lord it over his heritage. Whenever an elder gets to the point where he thinks he is lord of the congregation then his usefulness is gone.

The Lord is at the head of his own work. He has organized his work. The SOCIETY is his organization, and in his own regular way he causes the literature to be prepared and sent out for distribution. He has not left it to one or two

self-constituted elders in an isolated town in Switzerland, or anywhere else, to say whether the volunteer literature shall or shall not be distributed. Had the Lord not wanted it distributed he would not have had it published and distributed to the extent of millions throughout the earth.

Whenever the friends find an elder in their class assuming too much responsibility and attempting to command them to do or not to do certain things, they should ask that elder to resign, and if he refuses to resign they remove him. The Scriptures declare that we should dwell together in peace and holiness; else we shall not see the Lord. There can be no peace or whole-hearted devotion to the Lord where elders are trying to command the class to do or not to do that which is merely in the mind of the elders. Let the elders see to it that they are trying to help the brethren and to walk in harmony with the Lord and his duly constituted work.

#### SERVICE DAY

On service day more than 400 of the brethren went out in the work, and the sales totaled upwards of 3000 books. They returned to the hall in the afternoon for a testimony meeting and were overflowing with joy in the blessings that the Lord had granted unto them.

The public meeting was held on Monday night and was attended by 2600 people. About 2000 of these were strangers, the major portion of the brethren having already returned to their homes. The audience listened with the keenest interest to the speaker, and manifested their further interest at the conclusion by standing and expressing their desire for a government of righteousness, which the Lord is now beginning to establish. The public press gave good reports of the meeting.

Without doubt the Basel convention will result in great blessing to the brethren and a great impetus to the message of the kingdom throughout Switzerland. THE WATCH TOWER bids the brethren in all classes to unitedly present a solid front against the enemy. Be earnest, active and zealous in the proclamation of the truth. Stand firmly, shoulder to shoulder, declaring the message of God's kingdom. The Lord will bless all such. Only those who love the Lord will do this, and those who do love the Lord will follow this course.

#### MAGDEBURG

The Lord's blessing upon the work in Germany is manifest to a marked degree. In 1921 the SOCIETY purchased a building at Magdeburg covering ground space about two hundred by sixty feet, and a two and one-half story building. The office at the time was in Barmen. The office was moved to Magdeburg and the work increased. In 1925, or about one year ago, the SOCIETY purchased property near by, covering ground space of about one hundred and forty feet by two hundred feet, on which were some buildings. Other buildings were erected during the year, and several machines for printing and manufacturing books were purchased and installed. The manufacturing department is one story with a saw-tooth roof, the light being received through the roof. The machines are so arranged

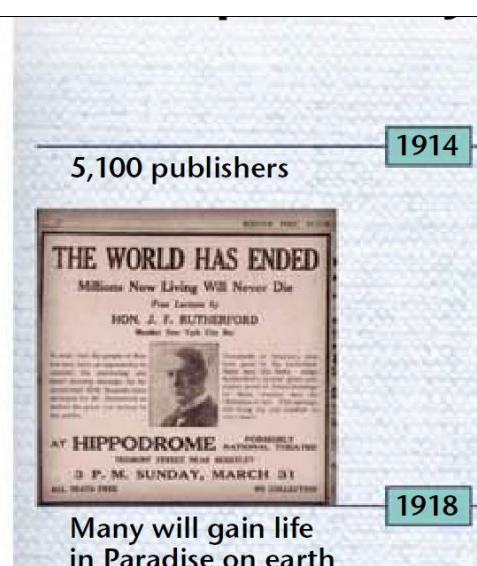


When mentioning the title of the 1918 lectures, a 2010 *Watchtower* uses the word “may” instead of “will”, despite including a scanned image of a newspaper advertisement that used the word “will” in the title.

“The anointed followers of Christ have been extending the invitation since as far back as 1918. In that year, the public talk entitled “Millions Now Living May Never Die” offered hope that many will gain life in a paradise earth after the battle of Armageddon.”

—*Watchtower* 2010 Feb 15 pp.15-16

entitled “Millions Now Living May Never Die” offered hope that many will gain life in a paradise earth after the battle of Armageddon. A talk given at the convention of Bible Students at Cedar Point, Ohio, U.S.A., in 1922 urged listeners to ‘advertise the King and his kingdom.’ This appeal helped the remnant of the bride class to reach more people with the invitation. In 1929, the March 15 issue of *The Watchtower* contained an article entitled “Gracious Invita-



Using the word “may” deceptively covers over the absolute conviction Rutherford was implanting in his followers that the new system would arrive in 1925.

## Rutherford’s Defining Prophecy

The 1925 teaching seems to have originated between 1914 and 1916, whilst Russell was still living, but without his consent. In 1916 the *Watch Tower* quoted a letter asking:

“DEARLY BELOVED PASTOR: —

... A sister recently arrived from — tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; ...”

—*Watch Tower* 1916 Apr 15 (reprints p.5888)

Russell replied:

“Our kindest thought must be that they are not giving much head to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date.”

—*Watch Tower* 1916 Apr 15 (reprints p.5888)

Shortly after Russell's death, Rutherford introduced 1925 as doctrine. Whether this originated with Rutherford or some other person, this became Rutherford's defining prophecy, as he used it to rebuild Watchtower membership after the failure and disappointment of 1914. However, it was the failure of 1925 that resulted in even more important consequences for today, as it led to Rutherford embarking on a dramatic overhaul of Watchtower doctrine and distancing his followers from Russell.

Following the failure of 1925, almost all of Russell's time prophecy predictions were discarded by Rutherford. Furthermore, it was stated that between 1918 and 1919 Jesus cleansed the Watchtower Society, in effect implying that the time of Russell was one of uncleanness, and it was under Rutherford that Jesus chose the Organization as his sole provision for salvation. Rutherford distanced his followers from other Christians by stating most of Christendom's symbols and holidays were pagan. Use of the word Jehovah began to be emphasised (see *God's Kingdom of a Thousand Years Has Approached* p.288; *Proclaimers* p.152), leading to the name change of Watchtower followers from Bible Students to Jehovah's Witnesses in 1931.

Finally, in 1935 the great crowd (<https://www.jwfacts.com/watchtower/great-crowd-other-sheep.php>) was moved from heaven to earth, to become the sole survivors of Armageddon. These changes made it simple to introduce a concept of “narrow salvation,” the concept that only a handful of the world were deserving salvation. Conveniently, survivors now had to belong to one earthly Organization, the Watchtower Society. God was prepared to kill billions of people (<https://jwfacts.com/watchtower/salvation-only-for-jehovahs-witnesses.php>), most that have never even heard of the Watchtower Organization.

The Bible explains that Jesus' Ransom was for all mankind, even the ungodly.

*Romans 5:6* — “For, indeed, Christ, while we were yet weak, **died for ungodly men** at the appointed time ...”

2 Corinthians 5:14 — “For the love the Christ has compels us, because this is what we have judged, that one man **died for all** ...”

Rutherford's post-1925 belief structure removed the value of Jesus' sacrifice from “all mankind” and placed his followers alone amongst the living as worthy of its benefits. This unfortunate view eliminates most of the value of Jesus sacrifice for those alive at Armageddon and paints a cruel and unjust God. This viewpoint cannot be justified by reason or Scripture, yet is common amongst fundamentalist religious groups, due to being an effective way to encourage membership and prevent defection.

“Millions now living will never die” had its first failure in 1925 when the earthly return of Abraham failed to materialise. Time has proven this prophecy false beyond doubt. In 2017 there were less than one million people still alive that were on earth when Rutherford made his bold statement, with an estimate of only 450,000 centenarians throughout the earth.<sup>4</sup>



False Prophecy



True Prophecy

## Footnotes

<sup>1</sup> Russell's will appears in *Studies in the Scriptures*, Series I—*The Plan of the Ages*, 1927 Edition “Biography of Pastor Russell” pp.8-14. Here he directed that rather than a single person having full control as he had done, an Editorial Committee of five (the names of



which are listed in the will) be in charge of approving Watchtower truth. Rutherford contested this and took control as president.

**2** "1918 The discourse "The World Has Ended — Millions Now Living **May** Never Die" is first delivered, on February 24, in Los Angeles, California. On March 31, in Boston, Massachusetts, the talk is entitled "The World Has Ended — Millions Now Living **Will** Never Die."

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.719

**3** M. James Penton, *Apocalypse Delayed: The Story of Jehovah's Witnesses* p.61; *Jehovah's Witnesses—Proclaimers of God's Kingdom* p.717

**4** "How Many People Live to 100 Across the Globe?" *The Centenarian* 26th Oct 2017. <https://www.thecentenarian.co.uk/how-many-people-live-to-hundred-across-the-globe.html>. See also Centenarian – Wikipedia: <https://en.wikipedia.org/wiki/Centenarian>.

## 6. 1975: Watchtower Quotes

From 1966 to 1975, the Watchtower regularly *implied* that Armageddon would arrive in 1975. However, ask one of Jehovah's Witnesses about this date and they will invariably deny there ever being such statements. The following exhaustive list of quotes shows the Watchtower left little to the imagination regarding 1975.

In 1980, Watchtower admitted "considerable expectation was aroused regarding the year 1975" from information printed in its publications.

**The Watchtower strongly implied the end  
would come in 1975.**

"With the appearance of the book *Life Everlasting—in Freedom of the Sons of God*, and its comments as to how appropriate it would be for the millennial reign of Christ to parallel the seventh millennium of man's existence, considerable expectation was aroused regarding the year 1975. ... Unfortunately, however, along with such cautionary information, there were other statements published that implied that such realization of hopes by that year was more of a probability than a mere possibility."

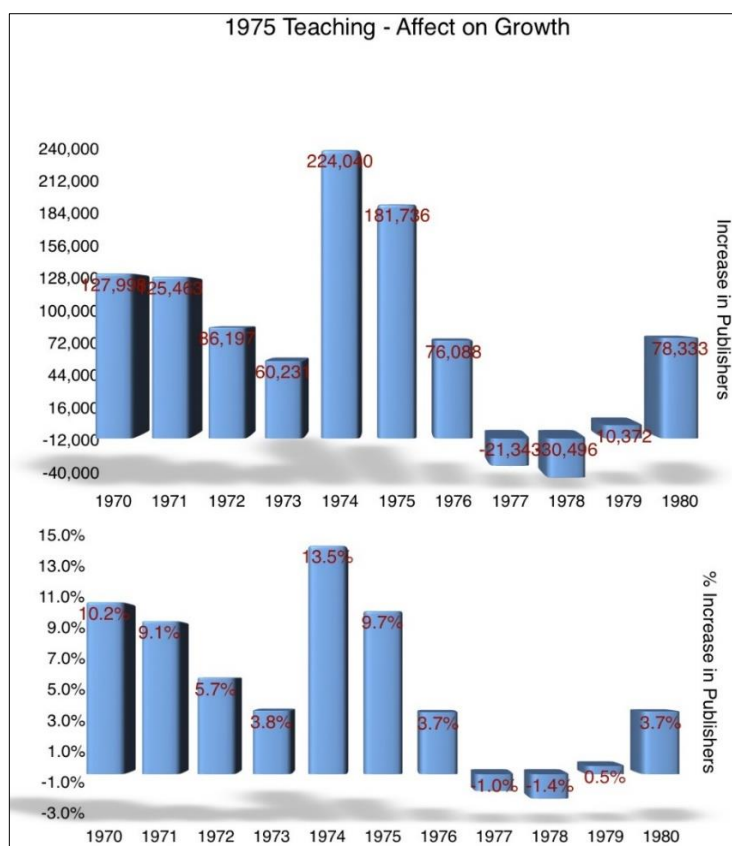
—*Watchtower* 1980 Mar 15 p.17

Regular implications that 1975 would bring Armageddon resulted in many Jehovah's Witnesses firmly believing this was going to be the end.

The growth rate of publishers before and after 1975 proves the significance of 1975 for Jehovah's Witnesses and the affect of Armageddon's failure to eventuate at that time.

| Year | Ave. Publishers | Growth         | % Growth   | 5 Year Growth |
|------|-----------------|----------------|------------|---------------|
| 1970 | 1,384,782       | 127,998        | 10%        |               |
| 1971 | 1,510,245       | 125,463        | 9%         |               |
| 1972 | 1,596,442       | 86,197         | 6%         |               |
| 1973 | 1,656,673       | 60,231         | 4%         |               |
| 1974 | 1,880,713       | <b>224,040</b> | <b>14%</b> |               |
| 1975 | 2,062,449       | 181,736        | 10%        | <b>37%</b>    |
| 1976 | 2,138,537       | 76,088         | 4%         |               |
| 1977 | 2,117,194       | <b>-21,343</b> | <b>-1%</b> |               |
| 1978 | 2,086,698       | <b>-30,496</b> | <b>-1%</b> |               |
| 1979 | 2,097,070       | 10,372         | <b>0%</b>  |               |
| 1980 | 2,175,403       | 78,333         | 4%         | <b>2%</b>     |

\*1976 Service year reports figures from Sept to Dec 1975





The “marked decrease” in Jehovah’s Witnesses occurred in countries all around the world.

*“Korea*

... However, the first few months of the 1976 service year began with a marked decrease in publishers and home Bible studies. This downward trend was to continue for over three years, bottoming out in a 26-percent decrease in publishers, from 32,693 in August 1975 to 24,285 in November 1978 ... The Society’s letter of April 4, 1977, stated:

“We hope the brothers are careful in their teaching. Evidently some were very strong on the 1975 date, and so a good foundation was not laid.”“

—*1988 Yearbook of Jehovah’s Witnesses* p.190

**“Norway**

... There was a steady increase in publishers from the mid-1960’s till the mid-1970’s. But expectations regarding the year 1975 proved to be a test of faith for some brothers. When the great tribulation did not come in 1975, a few left the organization; and between 1976 and 1980, there was a slight decrease in publishers.”

—*2012 Yearbook of Jehovah’s Witnesses* pp.142-143

**“PHILIPPINES**

... However, there were many who stopped serving Jehovah when the present system of things did not end in 1975.”

—*2003 Yearbook of Jehovah’s Witnesses* p.162

This happened because Armageddon’s arrival around 1975 was used to recruit followers.

The video “Cultivate Qualities That Promote Endurance,” featured at the 2017 “Don’t Give Up!”, whilst careful not to mention 1975, refers to it when saying:

“I never thought this system would last so long, and I certainly never thought I’d be a grandfather. ... when I was about your age, I had just become a new father. ...

Years later, another test came our way. You see, back then some were looking to a certain date as signifying the end of this old system of things.”

—“Cultivate Qualities That Promote Endurance” (video, 17:55)

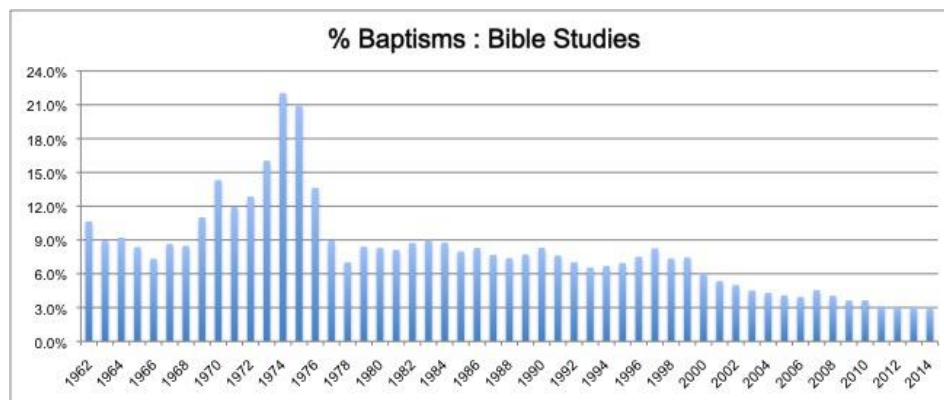
2017 “Don’t Give Up!” Convention

[jw.org/en/library/videos/#en/mediaitems/2017Convention/pub-jwbcov\\_201705\\_4\\_VIDEO](http://jw.org/en/library/videos/#en/mediaitems/2017Convention/pub-jwbcov_201705_4_VIDEO)



2017 Video on 1975 Prophecy  
<https://vimeo.com/218513222>

There can be no denying the sensational results of the 1975 teaching when comparing the conversion rate of Bible Studies prior to and after 1975. In 1974 a high of over 1 in 5 Bible Studies progressed to baptism, compared with just 1 in 30 since the year 2000.



## 1975 Watchtower Quotes

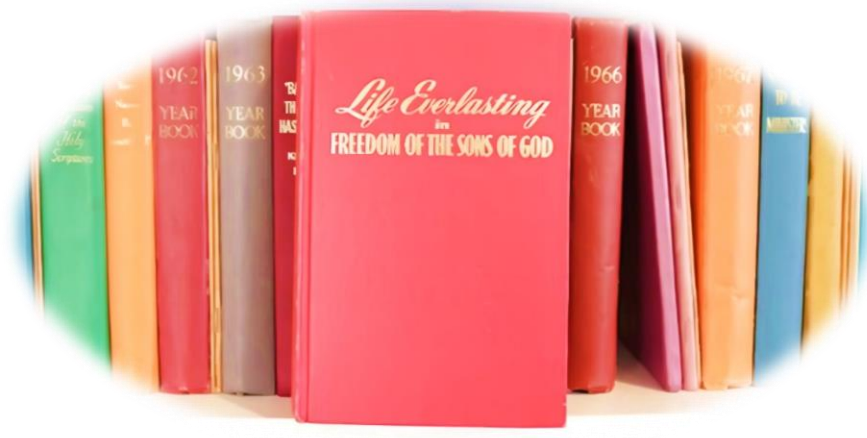
The idea that 1975 would culminate in the end of the world was introduced in 1966.

“... the published timetable resulting from this independent study gives the date of man’s creation as 4026 B.C.E. According to this trustworthy Bible chronology **six thousand years from man’s creation will end in 1975**, and the seventh period of a thousand years of human history will begin in the fall of 1975 C.E.

So six thousand years of man’s existence on earth will soon be up, yes, within this generation. ... So in not many years within our own generation we are reaching what Jehovah God could view as the seventh day of man’s existence.

**How appropriate it would be for Jehovah God to make of this coming seventh period of a thousand years a sabbath period** of rest and release, a great Jubilee sabbath for the proclaiming of liberty throughout the earth to all its inhabitants! This would be most timely for mankind. It would also be most fitting on God’s part, for, remember, mankind has yet ahead of it what the last book of the Holy Bible speaks of as the reign of Jesus Christ over earth for a thousand years, the millennial reign of Christ. ... **It would not be by mere chance or accident but would be according to the loving purpose of Jehovah** God for the reign of Jesus Christ, the “Lord of the Sabbath,” to run parallel with the seventh millennium of man’s existence.”

—*Life Everlasting—in Freedom of the Sons of God* (1966) pp.29,30





# CHART OF SIGNIFICANT DATES FROM MAN'S CREATION TO 7000 A.M.

| DATE C.E. | DATE<br>ANNO MUNDI | EVENT                                                                                                                                                                                                                                                                                                                                                                                                                              |
|-----------|--------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 73        | 4098               | Last Jewish fortress, Masada, falls to Romans                                                                                                                                                                                                                                                                                                                                                                                      |
| c. 100    | 4125               | John, last of the apostles, dies 2 Thess. 2: 7                                                                                                                                                                                                                                                                                                                                                                                     |
| 131       | 4256               | Emperor Hadrian rebuilds Jerusalem, making it a Roman colony called Aelia Capitolina                                                                                                                                                                                                                                                                                                                                               |
| 325       | 4350               | Roman Emperor Constantine, Pontifex Maximus, convokes first general council of bishops at Nicæa                                                                                                                                                                                                                                                                                                                                    |
| 378       | 4403               | Damasus, bishop of Rome, takes over title of Pontifex Maximus                                                                                                                                                                                                                                                                                                                                                                      |
| 366       | 4411               | Augustine is converted to Roman Catholicism                                                                                                                                                                                                                                                                                                                                                                                        |
| 800       | 4825               | Pope Leo III crowns King Charles (Charlemagne)                                                                                                                                                                                                                                                                                                                                                                                     |
| 975       | 5000               | End of 5th 1,000-year day of man's existence                                                                                                                                                                                                                                                                                                                                                                                       |
| 1492      | 5517               | Pope Innocent VIII dies after a blood transfusion                                                                                                                                                                                                                                                                                                                                                                                  |
| 1530      | 5555               | Protestant League of Schmalkold is entered into                                                                                                                                                                                                                                                                                                                                                                                    |
| 1703      | 5788               | Great Britain emerges as Seventh World Power                                                                                                                                                                                                                                                                                                                                                                                       |
| 1806      | 5831               | End of Holy Roman Empire                                                                                                                                                                                                                                                                                                                                                                                                           |
| 1879      | 5904               | (July) First number of Zion's Watch Tower is published                                                                                                                                                                                                                                                                                                                                                                             |
| 1884      | 5909               | Zion's Watch Tower Tract Society (now Watch Tower Bible & Tract Society of Pa.) is legally chartered                                                                                                                                                                                                                                                                                                                               |
| 1914      | 5939               | (October) Gentile Times end; World War I rages                                                                                                                                                                                                                                                                                                                                                                                     |
| 1915      | 5941               | The Watch Tower (Jan. 1) declares for Christian neutrality                                                                                                                                                                                                                                                                                                                                                                         |
| 1916      | 5943               | First use of stored blood, by professor of medicine, University of Chicago; Watch Tower Society representatives imprisoned (June); World War I ends in November                                                                                                                                                                                                                                                                    |
| 1919      | 5944               | (March) Watch Tower Society representatives released, exonerated the following year                                                                                                                                                                                                                                                                                                                                                |
| 1920      | 5945               | League of Nations begins its sessions as Eighth World Power                                                                                                                                                                                                                                                                                                                                                                        |
| 1927      | 5952               | The Watchtower (Dec. 15) declares bloodshed a reason for God's vengeance at Armageddon—Gen. 9: 3, 4                                                                                                                                                                                                                                                                                                                                |
| 1931      | 5956               | (July 26) The name "Jehovah's witnesses" embraced                                                                                                                                                                                                                                                                                                                                                                                  |
| 1935      | 5960               | "Great Crowd" of Revelation 7: 9-17 identified at Washington (D.C.) assembly and in The Watchtower                                                                                                                                                                                                                                                                                                                                 |
| 1937      | 5962               | First blood bank on a large scale established at Cook County Hospital                                                                                                                                                                                                                                                                                                                                                              |
| 1938      | 5963               | Theocratic organization of Jehovah's Christian witnesses completed                                                                                                                                                                                                                                                                                                                                                                 |
| 1939      | 5964               | (September) World War II begins; League of Nations goes into inactivity                                                                                                                                                                                                                                                                                                                                                            |
| 1945      | 5970               | The Watchtower (July 1) exposes blood transfusion—Ps. 16: 4 (September) World War II ends; (October) United Nations Organization ratified                                                                                                                                                                                                                                                                                          |
| 1957      | 5992               | (October) Russia sends up first satellite; causes world to fear                                                                                                                                                                                                                                                                                                                                                                    |
| 1962      | 5997               | (October 11) Pope John XXIII opens Vatican Council II                                                                                                                                                                                                                                                                                                                                                                              |
| 1963      | 5998               | Pope John XXIII, at Council, publishes encyclical "Pacem in Terris" in which he praises United Nations Organization. June 3, he dies despite blood transfusions                                                                                                                                                                                                                                                                    |
| 1964      | 5999               | (May) "Spy satellites" and astronauts increase world tension                                                                                                                                                                                                                                                                                                                                                                       |
| 1965      | 5999               | (October 4) Pope Paul VI visits United Nations Headquarters in New York city, endorses United Nations and confers with president of U.S.A. December 8, he closes Ecumenical Council Vatican II                                                                                                                                                                                                                                     |
| 1966      | 5999               | Threat of World War III grows more ominous as between "king of the north" and the "king of the south." (Dan. 11: 5-7, 40) Expansion of organization of Jehovah's Christian witnesses continues, and international series of "God's Sons of Liberty" District Assemblies are scheduled to begin on June 22, in Toronto, Ontario, Canada. Book Life Everlasting—in Freedom of the Sons of God to be released Saturday, June 25, 1966 |
| 1975      | 6000               | End of 6th 1,000-year day of man's existence (in early autumn)                                                                                                                                                                                                                                                                                                                                                                     |
| 2975      | 7000               | End of 7th 1,000-year day of man's existence (in early autumn)                                                                                                                                                                                                                                                                                                                                                                     |

“Does God’s rest day parallel the time man has been on earth since his creation? Apparently so. In what year, then, would the first 6,000 years of man’s existence and also the first 6,000 years of Gods rest day come to an end? The year 1975. It means that within a relatively **few years** we will witness the fulfilment of the remaining prophecies that have to do with the “time of the end”.”

—*Awake!* 1966 Oct 8 pp.19-20

“It did not take the brothers very long to find the chart beginning on page 31, showing that 6,000 years of man’s existence end in 1975. **Discussion of 1975 overshadowed about everything else.** “The new book compels us to realize that Armageddon is, in fact, very close indeed,” said a conventioner. Surely it was one of the outstanding blessings to be carried home!” ...

‘What about the year 1975? What is it going to mean, dear friends?’ asked Brother Franz. **‘Does it mean that Armageddon is going to be finished, with Satan bound, by 1975? It could! It could!** All things are possible with God. Does it mean that Babylon the Great is going to go down by 1975? It could. Does it mean that the attack of Gog of Magog is going to be made on Jehovah’s witnesses to wipe them out, then Gog himself will be put out of action? It could. But we are not saying. All things are possible with God. **But we are not saying. And don’t any of you be specific in saying anything that is going to happen between now and 1975.** But the big point of it all is this, dear friends: Time is short. Time is running out, no question about that.”

—*Watchtower* 1966 Oct 15 pp.629,631

In 1967, Watchtower wrote that “sudden death” was “only a few short years ahead of us” and to come within the generation that had seen both world wars.

“... the danger of sudden death is staring you in the face. ... That is exactly the case with the warning that we speak of here, and there are reasons why it can truly be said to be the most urgent warning ever given. ... It is to come within the generation that has already seen two world wars and it is only a few short years ahead of us.”

—*Watchtower* 1967 Apr 15 pp.243,244



*Watchtower* 1967 Apr 15 p.243

At the 1967 District Convention, Wisconsin Sheboygan District Overseer Brother Charles Sinutko presented the talk "Serving with Everlasting Life in View", making the following statement:

"Well now, as Jehovah's Witnesses, as runners, even though some of us have become a little weary, it almost seems as though Jehovah has provided meat in due season. Because he's held up before all of us, a new goal. A new year. Something to reach out for and it just seems it has given all of us so much more energy and power in this final burst of speed to the finish line. And that's the year 1975. Well, we don't have to guess what the year 1975 means if we read the *Watchtower*. And don't wait 'till 1975. The door is going to be shut before then. As one brother put it, "**Stay alive to Seventy-Five**"



["Stay Alive to Seventy-Five"](#)

Download MP3

<https://www.jwfacts.com/audio/dodduggan-assembly-pampa-texas-nov-1968-1975.mp3>



In November 1968, District Overseer Duggan announced at the Pampa Texas Assembly that “not really a full 83 months remains, so let’s be faithful and confident and ... we will be alive beyond the war of Armageddon...,” which therefore slated Armageddon by October 1975.

“83 Months Remain”

So, Jehovah’s word is in your mouth. This good news must be preached first before Armageddon. There is, what’ll be now, a remaining few months; not really a full 83 months remains, so, let’s be faithful and confident, and we’ll be alive beyond the war of Babylon. We will be alive beyond the war of Armageddon. Yes, brothers and sisters, by doing this, having plenty to do, we will be alive in God’s new system of things to live and share in the work for a thousand years. And there will be plenty to do for the next 1000 years [*audience applause*].

It certainly has been a joy to be here with all of you, to have the privilege of serving your assembly. And usually, I’m asked where I’m going next and... so we’ll be here another week serving the Brother Grisland as he serves this congregation. And see, Pampa was so bad that they had to have us for two weeks [*audience laughter*]. Then Sister Duggan and I are going to go on over to Winfield, Kansas. And then from there we’re going into Fayetteville, Arkansas, and then around down in Port Dallas and back into Oklahoma, in the central part of Oklahoma.

Download MP3

<https://www.jwfacts.com/audio/do-duggan-assembly-pampa-texas-nov-1968-1975.mp3>

Similar comments flowed through the Watchtower during the late nineteen sixties, showing that the concept Armageddon would arrive in 1975 was encouraged, with terms such as “there is only 6 years left” used as a countdown to the end.

“Just think, brothers, there are only about ninety months left before 6,000 years of man’s existence on earth is completed. Do you remember what we learned at the assemblies last summer? The majority of people living today will probably be alive when Armageddon breaks out, and there are no resurrection hopes for those that are destroyed then.”

—*Kingdom Ministry* 1968 Mar p.4

Ministry" 3/68 p.4

would  
ment." said:  
hs un-  
d most  
ovah's  
r have  
during  
known  
or has

6:1-21) Though all the Israelites were dedi-  
cated to Jehovah through their birth into  
his dedicated nation, individuals, from time  
to time, felt the need to do more. Perhaps  
they saw the privilege of going farther in  
their being more fully set apart to Jehovah.  
Not only by their actions but in all probability  
by word of mouth, those Nazirites declared  
the glory of Jehovah their God. If we were  
living back there, many of us would take up  
the Nazirite vow, wouldn't we?

on pio-  
these  
can be  
positive  
og will-

Being a Nazirite meant a period of  
abstinence in order to live closer to God.  
When vacation pioneering, one abstains from  
other regular things to live closer to God, in  
this case by more time in direct service to  
God. It is Jehovah's loving arrangement by  
which we can satisfy this healthy Christian  
yearning and increase our happiness. The  
way thousands of you have responded to the  
invitation to vacation pioneer shows that  
the Nazirite spirit of wanting to have more  
spirituality is alive as never before. Yes, we  
have every incentive to take advantage of  
this happyfying arrangement.

el that  
yone is  
hat Je-  
of us  
s favor  
ves the  
s their  
is holy  
things  
e times  
special  
le. Here  
vacation  
we can  
creased  
11:25)  
full of  
marked  
through  
is with  
sure of  
door of  
vacation  
ce."

Since we have dedicated ourselves to Je-  
hovah, we want to do his will to the fullest  
extent possible. Making some special effort  
to do more than the usual helps us live up  
to our dedication. In view of the short period  
of time left, we want to do this as often as  
circumstances permit. Just think, brothers,  
there are only about ninety months left be-  
fore 6,000 years of man's existence on earth  
is completed. Do you remember what we  
learned at the assemblies last summer? The  
majority of people living today will probably  
be alive when Armageddon breaks out, and  
there are no resurrection hopes for those  
who are destroyed then. So, now more than  
ever, it is vital not to ignore that spirit of  
wanting to do more.

will walk  
at trea-  
as many

Those who take up vacation pioneering  
know that adjustments must be made to care  
for all of their obligations. You mothers will  
have to arrange your affairs so that with  
family cooperation you can care for your  
household work as you pioneer for a while.  
One sister made adjustments in her schedule  
for laundering and ironing. To vacation pio-

appiness  
arrange-  
? (Num.

"The immediate future is certain to be  
filled with climactic events, for this old  
system is nearing its complete end.

Within a few years at most the final  
parts of Bible prophecy relative to these  
"last days" will undergo fulfilment."

—*Watchtower* 1968 May 1 p.272

The August 15 issue of the  
1968 *Watchtower* went into great detail to  
prove that 1975 really is the end of 6000  
years, giving credence to 1975 speculation.

"Do we know that the seventh year from  
now will conclude the 6,000th year  
since Adam was created? And if we live  
to that year 1975, what should we  
expect to happen?"

—*Watchtower* 1968 Aug 15 p.488

# The Book of TRUTHFUL HISTORICAL DATES

**T**HERE is no question in our minds as to where we are as of this moment, and we, of course, know how we got here. We are also quite conscious of time in relation to events we have personally experienced. We know, for instance, where we were and what we did an hour ago, a day ago, a week ago. Most of us know how old we are, and we can relate with a good deal of accuracy some of the great events in our lifetime.

<sup>2</sup> But what about the distant past before our time? What do we know about dates and events that were no part of our personal experience? For example, do we know what year Jesus was born or, more important, the date of his death? After all, he was the greatest man ever to walk this earth. Do we know what year Jerusalem was destroyed by the Babylonians? That particular date is highly important if we are to understand why certain events have occurred in our lifetime. Where are we today on the stream of time? Do we know that the seventh year from now will conclude the 6,000th year since Adam was created? And if we live to that year 1975, what should we expect to happen?

<sup>3</sup> These are certainly interesting and important questions, but where can we find truthful answers to them? Since

1. With what events of history are we personally acquainted?
- 2, 3. What are some important questions concerning past historical events?

events that occurred long before we were born have a great bearing on these matters, how may we obtain the facts? What written records of the past can we rely upon as factual and true?

<sup>4</sup> The honest seeker of the truth should not be stymied in his search for answers to these questions, thinking it is a hopeless undertaking. In reality he has at his disposal the most ancient book of history and, more important, one that can be trusted and depended upon as the supreme authority, one by which all other testimony can be measured and judged. Fortunately, this historical document is now translated in the language the inquirer can read. This book is the Holy Bible, the inspired and sacred Word of Jehovah God. Jehovah alone knows both the end and the beginning.—Isa. 46:10.

<sup>5</sup> Secular historians who reach back in time to tell us of the distant past, but who scornfully ignore the Bible's record, are compelled to fill in the gaps between their meager fragmentary archaeological findings with unreliable traditions, fancy calculations and outright guesswork. On the other hand, honest investigators, and

4. What encouragement do we have to aid in finding answers to our questions?
5. Of what value is the Bible as a book of history?



wol.jw.org

494

## Why Are You Looking Forward to 1975?

1, 2. (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?

WHAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

<sup>2</sup> But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

3. Is the date for Adam's creation as found in many copies of the Bible part of the inspired Scriptures, and do all agree on the date?

<sup>3</sup> In the marginal references of the Protestant

# WHY ARE YOU LOOKING FORWARD TO 1975?

**W**HAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

<sup>2</sup> But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

1. 2. (a) What has sparked special interest in the year 1975, and with what results? (b) But what questions are raised?

<sup>3</sup> In the marginal references of the Protestant *Authorized* or *King James Version*, and in the footnotes of certain editions of the Catholic *Douay* version, the date of man's creation is said to be 4004 B.C.E. This marginal date, however, is no part of the inspired text of the Holy Scriptures, since it was first suggested more than fifteen centuries after the last Bible writer died, and was not added to any edition of the Bible until 1701 C.E. It is an insertion based upon the conclusions of an Irish prelate, the Anglican Archbishop James Ussher (1581-1656). Ussher's chronology was only one of the many sincere efforts made during the past centuries to determine the time of Adam's creation. A hundred years ago when a count was taken, no less than 140 different timetables had been published by se-

3. Is the date for Adam's creation as found in many copies of the Bible part of the inspired Scriptures, and do all agree on the date?

“WHAT about all this talk concerning the year 1975? Lively discussions, some based on speculation, have burst into flame during recent months among serious students of the Bible. Their interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation. The nearness of such an important date indeed fires the imagination and presents unlimited possibilities for discussion.

<sup>2</sup> But wait! How do we know their calculations are correct? What basis is there for saying Adam was created nearly 5,993 years ago? Does the one Book that can be implicitly trusted for its truthful historical accuracy, namely, the Inspired Word of Jehovah, the Holy Bible, give support and credence to such a conclusion?

<sup>35</sup> One thing is absolutely certain, Bible chronology reinforced with fulfilled Bible prophecy shows that six thousand years of man's existence will soon be up, yes, within this generation! (Matt. 24:34) This is, therefore, no time to be indifferent and complacent. **This is not the time to be toying with the words of Jesus that "concerning that day and hour nobody knows ,** neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36) To the contrary, it is a time when one should be keenly aware that the end of this system of things is rapidly coming to its violent end. Make no mistake, it is sufficient that the Father himself knows both the "day and hour"!

<sup>36</sup> Even if one cannot see beyond 1975, is this any reason to be less active? The apostles could not see even this far; they knew nothing about 1975. All they could see was a short time ahead in which to finish the work assigned to them."

—*Watchtower* 1968 Aug 15 p.494 "Why Are You Looking Forward to 1975?"

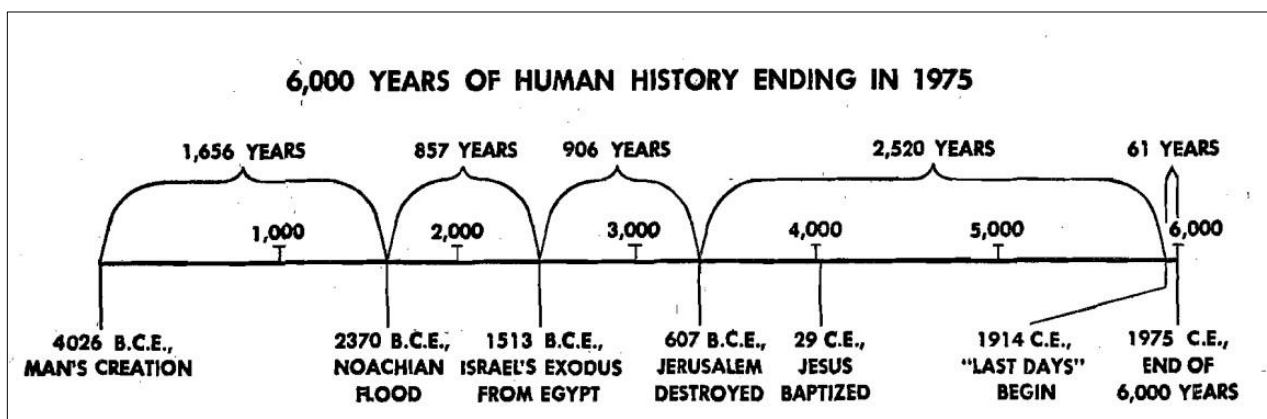
"Are we to assume from this study that the battle of Armageddon will be all over by the autumn of 1975, and the long-looked-for thousand-year reign of Christ will begin by then? Possibly, but we wait to see how closely the seventh thousand-year period of man's existence coincides with the sabbathlike thousand-year reign of Christ. If these two periods run parallel with each other as to the calendar year, it will not be by mere chance or accident but will be according to Jehovah's loving and timely purposes. Our chronology, however, which is reasonably accurate (but admittedly not infallible), at the best only points to the autumn of 1975 as the end of 6,000 years of man's existence on earth. It does not necessarily mean that 1975 marks the end of the first 6,000 years of Jehovah's seventh creative "day." Why not? Because after his creation Adam lived some time during the "sixth day," which unknown amount of time would need to be subtracted from Adam's 930 years, to determine when the sixth seven-thousand-year period or "day" ended, and how long Adam lived into the "seventh day." And yet the end of that sixth creative "day" could end within the same Gregorian calendar year of Adam's creation. **It may involve only a difference of weeks or months, not years.**"



—*Watchtower* 1968 Aug 15 p.499

“The fact that fifty-four years of the period called the “last days” have already gone by is highly significant. It means that **only a few years, at most, remain** before the corrupt system of things dominating the earth is destroyed by God.”

—*Awake!* 1968 Oct 8 p.13



*Awake!* 1968 Oct 8 p.15 — 6000-year timeline

“Many schools now have student counselors who encourage one to pursue higher education after high school, to pursue a career with a future in this system of things. Do not be influenced by them. Do not let them “brainwash” you with the Devil’s propaganda to get ahead, to make something of yourself in this world. **This world has very little time left!** Any “future” this world offers is no future! Wisely, then, let God’s Word influence you in selecting a course that will result in your protection and blessing. Make pioneer service, the full-time ministry, with the possibility of Bethel or missionary service your goal. This is a life that offers an everlasting future!”

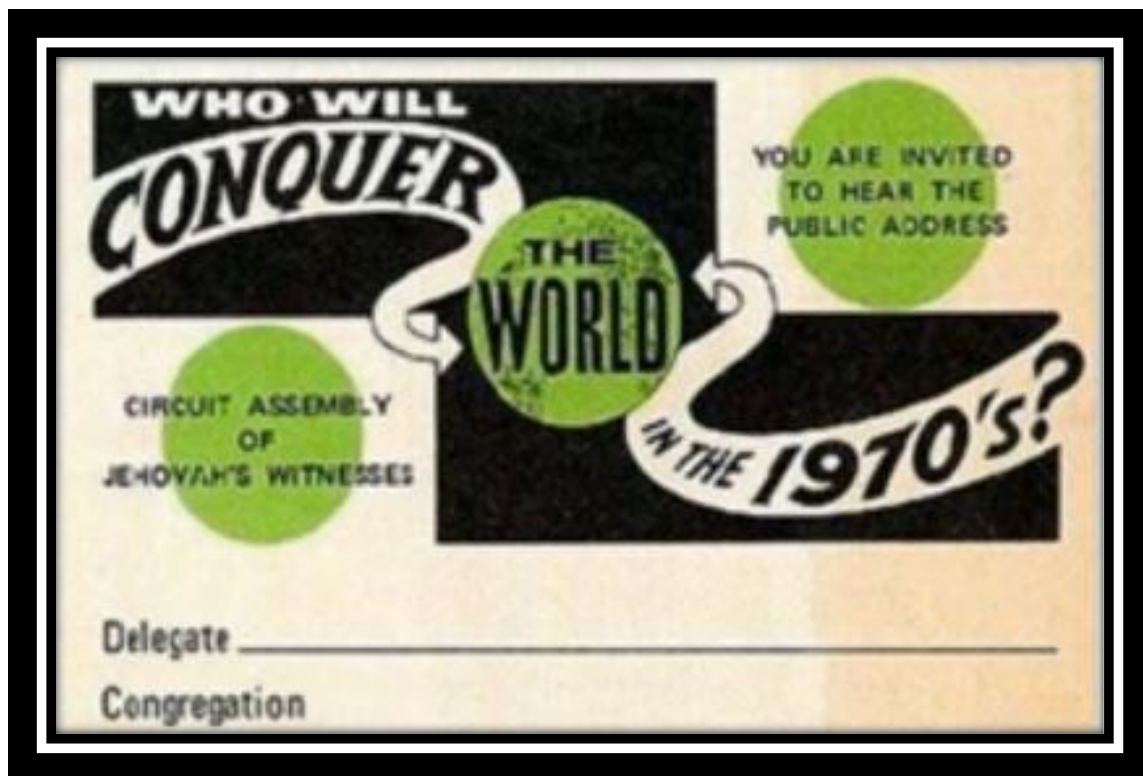
—*Watchtower* 1969 Mar 15 p.171

“If you are a young person, you also need to face the fact that **you will never grow old in this present system of things**. Why not? Because all the evidence in fulfillment of Bible prophecy indicates that this corrupt system is due to end in a few years. Of the generation that observed the beginning

of the “last days” in 1914, Jesus foretold: “This generation will by no means pass away until all these things occur.”—Matt. 24:34.

Therefore, as a young person, you will never fulfill any career that this system offers. If you are in high school and thinking about a college education, it means at least four, perhaps even six or eight more years to graduate into a specialized career. But where will this system of things be by that time? It will be well on the way toward its finish, if not actually gone!”

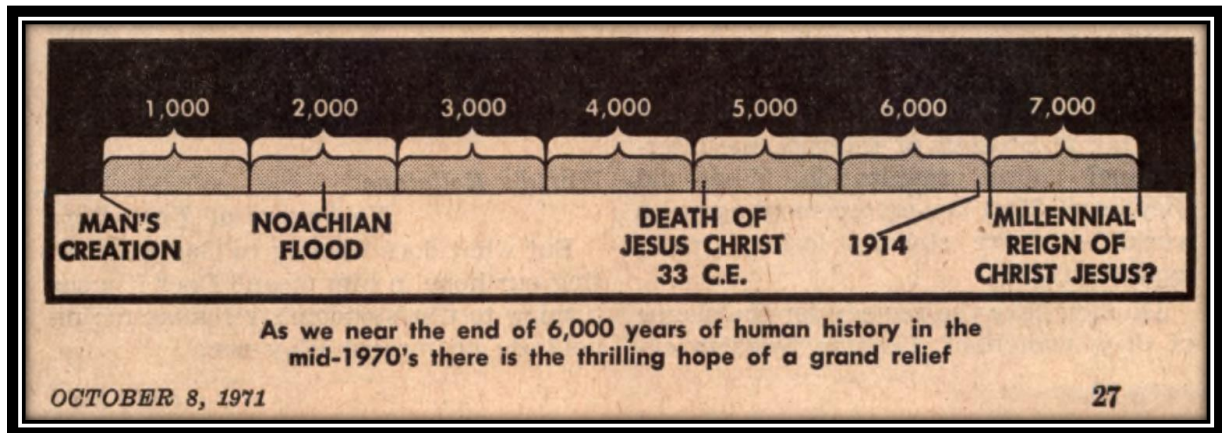
—*Awake!* 1969 May 22 p.15



“... Bible chronology which indicates that Adam was created in the fall of the year 4026 B.C.E. would bring us down to the year 1975 C.E. as the date marking 6,000 years of human history with yet 1,000 years to come for Christ’s Kingdom rule. So whatever the date for the end of this system, it is clear that the time left is reduced, with only approximately **six years left** until the end of 6,000 years of human history.”

—*Watchtower* 1970 May 1 p.273

In the *Awake!* 1971 October 8, a timeline was presented with the caption “As we near the end of 6,000 years of human history in the mid-1970’s there is the thrilling hope of a grand relief.” In the timeline the “Millennial Reign of Christ Jesus” **starts** on the six thousandth year.



“And now, as the year 1975 opens up, some thousands of the anointed remnant, still alive on this earth, look ahead to realizing that joyful prospect. The increasing “great crowd” of their sheeplike companions look forward with them to entering the New Order without interruption of life. In the New Order Jehovah God will add to the “length of days” of the anointed remnant on earth to the point of satisfying the members thereof. It remains to be seen whether they will be yet retained here on earth to see the start of the resurrection of the earthly dead and to meet faithful witnesses of ancient, pre-Christian times. They would enjoy that, before being taken off the earthly scene to the heavenly reward with Christ.”

—*Watchtower* 1974 Dec 15 p.766

Watchtower was still promoting such expectations in 1975. During an Assembly part on February 10th, 1975, in Los Angeles, Fred Franz referred to *Live Everlasting Life in Freedom of the Sons of God*, saying:

“And then if we turn to page 35, we are starting to see the year 1975, where we actually are. And what does it say with regard to 1975? It says, “The end...” — now notice this — “*The end of the 6th 1,000-year day of man’s existence* (in early autumn).”



And then it carries us beyond that, beyond this year. The next date is 2075

...

So, you see, we haven't much left till this year 1975. It's going to end at sundown of September the 5th, and that immediately after September the 5th, why, the millennial kingdom of the Lord Jesus Christ must begin in order to fulfil the final thousand years of God's great seven creative days. And they're expecting the Great Tribulation to occur and the destruction of Babylon the Great and the annihilation of all the political systems of this world and then the binding of Satan and his demons and their abyssing to occur before this year is ended (this year nineteen hundred and seventy-five), and immediately thereafter the thousand-year reign of the Lord Jesus Christ to begin. Now that is all it says about the year 1975." [Audience applauds]

This is a 8mb audio file of Franz's speech and may take a few seconds to start:

**<https://www.jwfacts.com/audio/1975-franz-speech-2-feb-1975-LA-assambly.mp3>**

This kingdom of God and of his Christ is specifically stated to be a thousand years in length. And we can be sure that those thousand years have a definite starting point and a definite terminal point. It's not a period of a thousand years that begins at some indefinite time in the future, but it has a definite date for it to begin, just as the American government dates itself from a certain year, so that we can calculate from the date of the beginning of the millennial reign of the Lord Jesus Christ and know when it is going to end. Now, it's a thousand years in length; it's going to accomplish a certain purpose. And Jesus prayed, taught us to pray, that God's name should be sanctified, and His kingdom should come, and His will be done on earth as it is done in heaven. So, one of the purposes of that millennial kingdom of Jesus Christ is to see not only that Jehovah's universal sovereignty is vindicated but also that His name is sanctified, made sacred throughout the whole universe, and this concords with the purpose of God's great Sabbath day.

And, according to Genesis chapter 2, verses 1-3, why, it says that after God had finished His creative works of the six preceding days, then He desisted from His works by the seventh day, the seventh creative day. And God proceeded to bless the seventh day and make it sacred because, in it, He has been resting from all His works which He created for the purpose of making. So, God's rest day has a definite objective, and that is it is to be a blessed day and a sacred day. And it's going to reflect the honor and the glory and the praise of Jehovah God. Well, now since the thousand-year reign of Jesus Christ has that very objective, it is only logical that before the seventh creative day of Jehovah God terminates, that this

thousand years of the reign of Christ for this purpose should be realized. It should find its place within that seventh creative day, in fact, be the final thousand-year period within that seventh creative day of Jehovah God.

Well, that would mean how many years preceding it has mankind been traveling along through this iniquitous system of things? The Apostle Paul in Hebrews chapter 4 shows that God's great rest day is not a 24-hour day, for that already in the Apostle Paul's day, God's rest day had run more than 4,000 years, and it was going to run some more. And here we are, over 1,900 years past the time of the Apostle Paul's death. And, if we add that to these 1,900 years, to all the years that we can calculate according to the Bible chronology, we find that we are about 6,000 years along in human history, and we have yet, shortly before us, the thousand-year reign of the Lord Jesus Christ.

So that if we add the two together, the millennial reign of Christ with the approximately 6,000 years of human history till now, we can see that it sum totals to 7,000 years. And by this we know that the six creative days which got ready the earth for the inhabitation of mankind were not six 24-hour days, but they were six days of each 7,000 years. And when man came on the scene, it was approximately 42,000 years in progression.

Well then, the big question for us now to determine is this: if we'll go to this red book here, *Everlasting Life—in Freedom of the Sons of God*, and we turn through pages 31 through 35, we find there a chart which is headed, "Chart of Significant Events from the Creation of Man to the Year 7,000 Anno Mundi," 7,000 from the creation of man. And the first item on the list is dated 4026 before our Common Era, and the item is the creation of Adam in the early autumn of that year. Not at January 1st of that year 4026, but in the early autumn of that year, so that we measure the years from autumn to autumn. And then if we turn to page 35, we are starting to see the year 1975, where we actually are. And what does it say with regard to 1975? It says, "The end..." — now notice this — "*The end of the 6th 1,000-year day of man's existence* (in early autumn)."

And then it carries us beyond that, beyond this year. The next date is [2975], a thousand years from now. And what does it say regarding that? "*The end of the 7th 1,000-year day of human existence* (in the early autumn)." Now that's all it says about 1975 [*audience applause*]. And that's all we can say to John Dart, the religious editor of the *Los Angeles Times*, or anybody else out there in the world who wants to know what we have published regarding this critical year. We know it's a critical year. We know we're near something, but we're not seeing [*audience applause*].

| CHART OF SIGNIFICANT DATES FROM MAN'S CREATION TO 7000 A.M.                                                              |              |                                                                                       |                                                        |
|--------------------------------------------------------------------------------------------------------------------------|--------------|---------------------------------------------------------------------------------------|--------------------------------------------------------|
| DATE<br>B.C.E.                                                                                                           | DATE<br>A.D. | EVENT                                                                                 | REFERENCE                                              |
| 4026                                                                                                                     | 130          | Creation of Adam (in early autumn)                                                    | Gen. 2: 7                                              |
| 3896                                                                                                                     | 930          | Birth of Seth                                                                         | Gen. 5: 3                                              |
| 3096                                                                                                                     | 1000         | Death of Adam                                                                         | Gen. 5: 5                                              |
| 3026                                                                                                                     |              | End of 1st 1,000-year day of man's existence                                          |                                                        |
| 1656 yrs.<br>(Genealogy of Gen. 5:3-28; 7:6)                                                                             |              |                                                                                       |                                                        |
| 2970                                                                                                                     | 1056         | Birth of Noah                                                                         | Gen. 5: 28, 29                                         |
| 2468                                                                                                                     | 1558         | Birth of Shem                                                                         | Gen. 11: 10                                            |
| 2370                                                                                                                     | 1656         | Methuselah dies in this year; floodwaters fall (in November)                          | Gen. 5: 27;<br>Gen. 7: 6, 11                           |
| 2369                                                                                                                     | 1657         | Flood subsides; God gives law on sanctity of blood                                    | Gen. 9: 4-6                                            |
| 2368                                                                                                                     | 1658         | Birth of Arpachshad                                                                   | Gen. 11: 10                                            |
| c. 2239                                                                                                                  | 1787         | Founding of Babel; beast comes out of sea                                             | Gen. 10: 8-12; Rev. 13                                 |
| 2026                                                                                                                     | 2000         | End of 2d 1,000-year day of man's existence                                           |                                                        |
| 427 yrs.<br>(Genealogy of Gen. 11:10-32; 12:4)                                                                           |              |                                                                                       |                                                        |
| 2018                                                                                                                     | 2008         | Birth of Abraham                                                                      | Gen. 11:32; 12: 4                                      |
| 1943                                                                                                                     | 2083         | Abrahamic covenant made                                                               | Gen. 12: 4, 7                                          |
| 1918                                                                                                                     | 2108         | Birth of Isaac; beginning of the "about 450 years"                                    | Gen. 21: 2, 5;<br>Acts 13: 17-20                       |
| 1913                                                                                                                     | 2113         | Isaac weaned (age 5); Ishmael (age 19) taunts Isaac; beginning of 400-year affliction | Gen. 21: 8; 15: 13;<br>Acts 7: 6                       |
| 1858                                                                                                                     | 2168         | Birth of Esau and Jacob                                                               | Gen. 25: 26                                            |
| 1737                                                                                                                     | 2289         | Joseph made prime minister of Egypt                                                   | Gen. 41: 40, 46                                        |
| 1728                                                                                                                     | 2298         | Jacob and family move to Egypt                                                        | Gen. 47: 9                                             |
| 2. 1600                                                                                                                  | a. 2426      | Egypt prominent as First World Power                                                  | Ex. 1: 8                                               |
| 1593                                                                                                                     | 2433         | Birth of Moses                                                                        | Deut. 34: 7                                            |
| 1513                                                                                                                     | 2513         | Passover; Israel leaves Egypt; end of 400-year affliction; Law covenant made at Sinai | Ex. 12: 12, 40, 41;<br>Gen. 15: 13, 14;<br>Ex. 24: 6-8 |
| 430 yrs.<br>(Ex. 12:40, 41;<br>Gal. 3:17)                                                                                |              |                                                                                       |                                                        |
| 215 yrs.   215 yrs.<br>(See Ex. 12:40, ftn. in<br>"NW," 1953 edition,<br>and accompanying chron-<br>ology under "EVENT") |              |                                                                                       |                                                        |



|      |      |                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|------|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1927 | 5952 | <i>The Watchtower</i> (Dec. 15) declares bloodshed a reason for God's vengeance at Armageddon—Gen. 9: 3, 4                                                                                                                                                                                                                                                                                                                                |
| 1931 | 5956 | (July 26) The name "Jehovah's witnesses" embraced                                                                                                                                                                                                                                                                                                                                                                                         |
| 1935 | 5960 | "Great Crowd" of Revelation 7: 9-17 identified at Washington (D.C.) assembly and in <i>The Watchtower</i>                                                                                                                                                                                                                                                                                                                                 |
| 1937 | 5962 | First blood bank on a large scale established at Cook County Hospital                                                                                                                                                                                                                                                                                                                                                                     |
| 1938 | 5963 | Theocratic organization of Jehovah's Christian witnesses completed                                                                                                                                                                                                                                                                                                                                                                        |
| 1939 | 5964 | (September) World War II begins; League of Nations goes into inactivity                                                                                                                                                                                                                                                                                                                                                                   |
| 1945 | 5970 | <i>The Watchtower</i> (July 1) exposes blood transfusion—Ps. 16: 4 (September) World War II ends; (October) United Nations Organization ratified                                                                                                                                                                                                                                                                                          |
| 1957 | 5982 | (October) Russia sends up first satellite; causes world to fear                                                                                                                                                                                                                                                                                                                                                                           |
| 1962 | 5987 | (October 11) Pope John XXIII opens Vatican Council II                                                                                                                                                                                                                                                                                                                                                                                     |
| 1963 | 5988 | Pope John XXIII, at Council, publishes encyclical " <i>Pacem in Terris</i> " in which he praises United Nations Organization. June 3, he dies despite blood transfusions                                                                                                                                                                                                                                                                  |
| 1964 | 5989 | (May) "Spy satellites" and astronauts increase world tension                                                                                                                                                                                                                                                                                                                                                                              |
| 1965 | 5990 | (October 4) Pope Paul VI visits United Nations Headquarters in New York city, endorses United Nations and confers with president of U.S.A. December 8, he closes Ecumenical Council Vatican II                                                                                                                                                                                                                                            |
| 1966 | 5991 | Threat of World War III grows more ominous as between "king of the north" and the "king of the south." (Dan. 11: 5-7, 40) Expansion of organization of Jehovah's Christian witnesses continues, and international series of "God's Sons of Liberty" District Assemblies are scheduled to begin on June 22, in Toronto, Ontario, Canada. Book <i>Life Everlasting—in Freedom of the Sons of God</i> to be released Saturday, June 25, 1966 |
| 1975 | 6000 | End of 6th 1,000-year day of man's existence (in early autumn)                                                                                                                                                                                                                                                                                                                                                                            |
| 2975 | 7000 | End of 7th 1,000-year day of man's existence (in early autumn)                                                                                                                                                                                                                                                                                                                                                                            |

The May 1st, 1975, *Watchtower* refers to a similar speech Fred Franz delivered at the March 2nd, 1975, graduation program for Watchtower Bible School of Gilead.

“Another speaker, F. W. Franz, the Society’s vice-president, forcefully impressed on the audience the urgency of the Christian preaching work. He stressed that, according to dependable Bible chronology, 6,000 years of human history will end this coming September according to the lunar calendar. This coincides with a time when “the human species [is] about to starve itself to death,” as well as its being faced with poisoning by pollution and destruction by nuclear weapons. Franz added: “There’s no basis for believing that mankind, faced with what it now faces, can exist for the seventh thousand-year period” under the present system of things.

Does this mean that we know exactly when God will destroy this old system and establish a new one? Franz showed that we do not, for we do not know how short was the time interval between Adam’s creation and the creation of Eve, at which point God’s rest day of seven thousand years began. (Heb. 4:3, 4) But, he pointed out, “**we should not think that this year of 1975 is of no significance** to us,” for the Bible proves that Jehovah is “the greatest chronologist” and “we have the anchor date, 1914, marking the end of the Gentile Times.” So, he continued, “we are **filled with anticipation for the near future**, for our generation.”—Matt. 24:34.”

—*Watchtower* 1975 May 1 p.285

## Fear Mongering

The Watchtower publications dwelt extensively on how bad world conditions were, using secular quotes to support that the world could not continue beyond 1975. For instance, *Awake!* 1968 Oct 8 included the following quote on page 15:

“... U.S. Secretary of State Dean Acheson said in 1960: “I know enough of what is going on to assure you that, in 15 years from today [or, by 1975], this world is going to be too dangerous to live in.”

Also from the same page:

“One of the greatest problems, beyond man’s solving, is the coming food shortage due to the population explosion. In the book *Famine—1975!* food experts W. and P. Paddock state:

“By 1975 a disaster of unprecedented magnitude will face the world. Famines, greater than any in history, will ravage the undeveloped nations.”

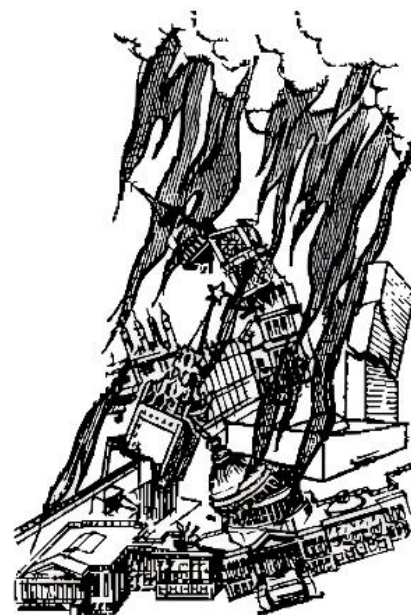
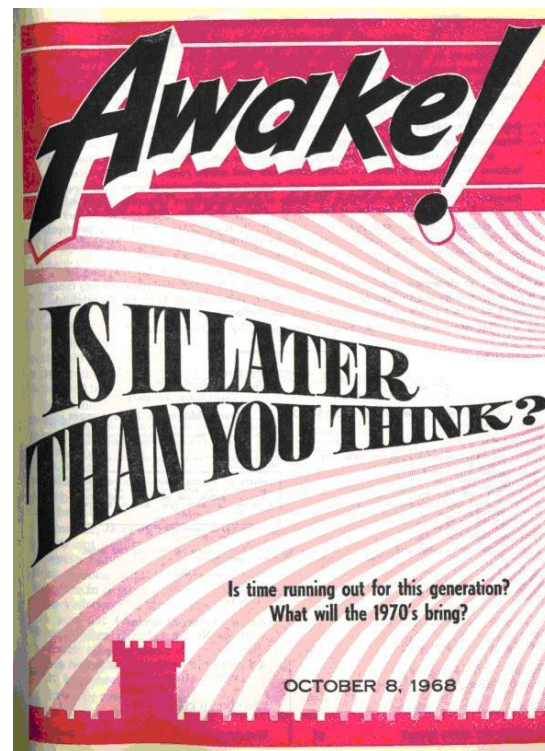
“I forecast a specific date, 1975, when the new crisis will be upon us in all its awesome importance.”

“By 1975 civil disorder, anarchy, military dictatorships, runaway inflation, transportation breakdowns and chaotic unrest will be the order of the day in many of the hungry nations.””

Humans were said to be on the verge of starvation, poisoning or nuclear destruction.

“This coincides with a time when “the human species [is] about to starve itself to death,” as well as its being faced with poisoning by pollution and destruction by nuclear weapons.”

—*Watchtower* 1975 May 1 p.285



*Awake!* 1968 Oct 8 p.16



## Media

The media ran articles reporting on Watchtower's and its message that the end would be by 1975. The following examples are from 1969.

### SECTS

#### Witnessing the End

If this turns out to be the last time they all got together, the thousands of Jehovah's Witnesses who gathered last week in New York City's Yankee Stadium for an international assembly will not be a bit surprised. In fact, they fully expect the cataclysm of Armageddon within the next few years. The latest calculations of this energetic, eschatology-minded sect date the end of the world in autumn, 1975.

Fearful as it may be to other religious believers, the end is a prospect that rejoices the hearts of the 323,688 U.S. members of the Watchtower Bible and Tract Society, as the Witnesses are officially known (worldwide membership: 1,155,826). In 1914, according to the sect's calculations, "God's timetable" ushered in the last days. Ever since then, Witnesses have longed for the end of "this wicked system of things" and the beginning of the millennium. According to their literal interpretation of The Bible, based on *Revelation 14:1*,<sup>\*</sup> the Lord God will then pick 144,000 Witnesses to reign with Christ in heaven. The rest will remain on earth to convert unbelievers; at the end of 1,000 years, the wicked will be annihilated, while the saved will continue to enjoy a worldly Paradise. In his address on closing day to the week-long assembly of delegates from 78 countries, the sect's president, Pennsylvania-born Nathan H. Knorr, confidently discussed "The Approaching Peace of a Thousand Years."

**Disciplined Theocracy.** The New York assembly initiated a round of uplifting sessions of lectures and Bible dramas that the Witnesses will hold in 25 cities around the world, from Pomona to Paris to Papeete, between now and December. Under the supervision of a disciplined theocracy run by Knorr from Watchtower's sprawling Brooklyn headquarters, the Witnesses claim to preach their version of God's gospel in 200 lands.

More than most religious believers, the Witnesses are in almost constant trouble with the law, in the U.S. as elsewhere. They refuse military service, not on the ground of conscientious objection but on the dubious claim that every baptized member of the sect is a minister; as a result, a survey showed, 300 young American Witnesses were in jail last year for draft evasion. Currently, they are having difficulties with several African nations. In Zambia, for example, 3,700 Witness children were expelled from public schools for refusing to sa-

<sup>\*</sup> "Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads."



KNORR

**Soon to depart this wicked scheme.**

lute the flag, which they refuse to do anywhere because it expresses the kind of allegiance that is owed to God alone.

**Return Visits.** With Armageddon so near, the Witnesses waste no time on the social-betterment projects that so concern other churches, instead concentrate on dogged street-corner and door-to-door evangelism. Last year, for example, Witness ministers spent 208,666,762 hours preaching, made 89,903,578 return visits to those interested enough to buy books or magazines, but recorded only 82,842 baptisms—over 1,000 return visits for each convert.

The Witnesses have what they believe is Scriptural proof that the end is coming. For one thing, their interpretation of Biblical chronology reveals that Adam and Eve were created in the autumn of 4026 B.C., or 5,994 years ago. Linking 6,000 years to the six days of God's creation, they believe it fitting that there be a sabbath-like rest thereafter, beginning in 1975—though Witnesses cautiously avoid a flat prediction linked to that year. What is more, Christ's promise that "this generation will not pass away till all these things take place" means that the generation alive in 1914, when the last days began, will see Armageddon. As they eye the thinning ranks of that generation, Jehovah's Witnesses are well aware the time limit is running out.

TIME, JULY 18, 1969

Time 1969 July 18

# Witnesses give world five years at the most

By MARIE H. WALLING  
Republic Religion Editor

Within months, or at the most five years, the end of the world as we have known it will occur and a thousand-year reign of Jesus will begin.

This is the view of the approximately 400,000-member sect calling itself Jehovah's Witnesses.

According to Erroll Burton, Paradise Valley Unit of Jehovah's Witnesses, the prediction is based on the estimate that 1975 will mark the end of 6,000 years since the time of Adam and Eve, and that, according to scripture, is when Armageddon will occur (Rev. 16:16).

By Armageddon, he explained, he doesn't mean the destruction of the world, but rather "a change in the political system of things," when "all presently existing influences must be eliminated."

"After 6,000 years of the deterioration of mankind, there will be 1,000 years of refining mankind," he said. "At the end of that period, man will be perfect, as Adam and Eve were before the fall."

He said here would be no death and no need for the act of reproduction.

Men will know when this period begins, Burton declared, by signs of the downfall of organized religion. He cited Revelation 17, which describes a "great harlot . . . with whom the king of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication, (sitting) on a scarlet-colored beast full of names of blasphemy . . ."

"The beast is the political organization, for example, the United Nations," said Burton. "Organized religion is riding on the back of the political organizations which are pulling the strings."

He predicted people "will abandon religion as we see it today with its hypocritical priests and their handouts. Then the political leaders will abolish religion. Then will come the destruction of politics in the battle of Armageddon. The survivors will be those who have stayed obedient to God and neutral in politics."

This is why Burton said he will have nothing to do with political matters.

"I will not take sides in controversial issues. I will not promote any political party or try to oust any politician. I do not vote. All politics is highly manipulated."

Burton suggested that if everyone refused to vote, "it would be interesting to see how politicians would work it out."

He said Witnesses will not be involved in social work or charitable work. For one thing, the end of the world as we know it is imminent, so why bother?

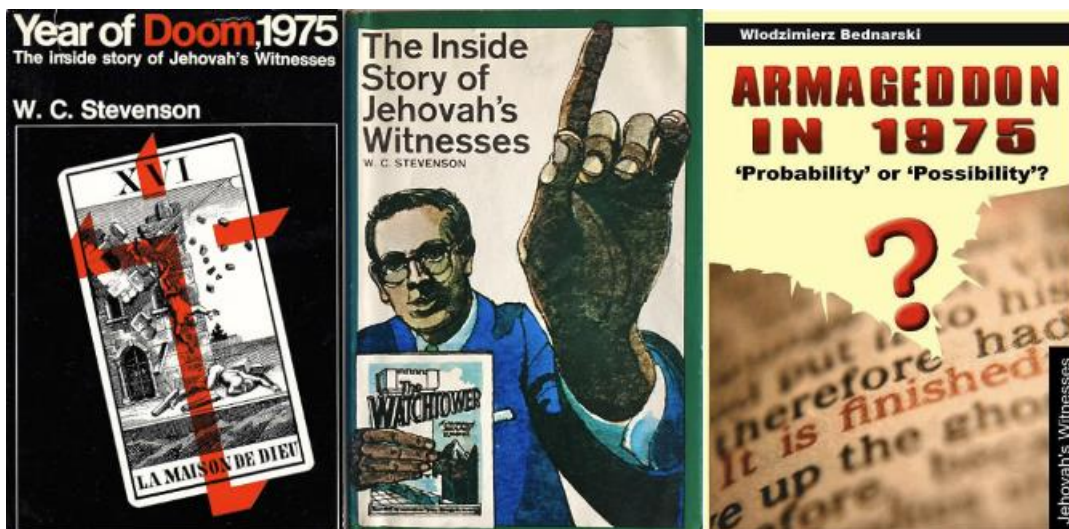
For another, "I know how much money is skimmed off by these charitable organizations," he said.

He objects to the Salvation Army's work "because it is a religious organization. We as a group have no interfaith action at all. You can get a pig out of the mire and clean it up, but you can't clean it up by getting in the mire with it. These are false religions."

Witnesses give allegiance only to Jehovah, and so refuse to vote, do jury duty or salute the flag. All Witnesses are regarded as missionary ministers and consider themselves exempt from the draft.

They deny the Christian Trinity, saying instead that Jesus is a sort of agent, sent to establish Jehovah's kingdom and redeem mankind, and the Holy Ghost is simply the "power of Jehovah" on earth.





U. S. News & World Report

From Dean Acheson

## DANGER IN THE WORLD— AND WHAT TO DO ABOUT IT

I assure you that I know nothing which is classified, but I know enough of what is going on to assure you that, in 15 years from today, this world is going to be too dangerous to live in.

A former Secretary of State takes a look at where the world is heading—and sounds some warnings for Americans.

First of all, says Dean Acheson, Americans must realize that the primary duty of any society is to survive—and this means that U. S. must not lose to Russia in the arms race.

This is the nineteenth century putting its glasses upon us as we look upon a period of unequaled instability, unequaled violence and revolutionary change.

The veteran diplomat talks of the trend in Soviet arms, in trade, in "cold war" strategy all around the world.

What to do?

Here is Mr. Acheson's diagnosis and his remedy—a plan for the U. S. to follow in a world he says may become too dangerous to live in.



## The Effect

This teaching had a dramatic effect on people's lives. In 1974 the *Kingdom Ministry* reported that the number of pioneers boomed, with people commended for selling homes to spend the short time left in God's Service. Likewise, it was recommended to put off raising children.

### HOW ARE YOU USING YOUR LIFE?

**I**S IT not apparent that most of mankind are living their lives for themselves? They are using their lives as *they* see fit, without concern for others. But what about us? The apostle Paul wrote to fellow servants of Jehovah, saying: "None of us, in fact, lives with regard to himself only, and no one dies with regard to himself only; for both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah."—Rom. 14:7, 8.

This is something for all of us to give serious thought to: It would be entirely inappropriate for us, while professing to be Jehovah's people, to try to live our lives with regard to ourselves only. As the apostle Paul wrote: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God."—1 Cor. 6:19, 20.

Are we not thankful that Jehovah God has purchased us and that we now belong to Him? He has bought us with the life of his own dear Son so that eternal death does not have to be our lot, but we have before us the opportunity to enjoy everlasting life. (John 3:16, 36) How are you affected by this loving provision of God? Does it not cause you to want to show Jehovah your deep appreciation? The apostle Peter noted that if we have the proper mental disposition we will be moved to "live the remainder of [our] time in the flesh, no more for the desires of men, but for God's will."—1 Pet. 4:2.

Is that what you are doing? Are you living no longer simply to satisfy personal ambitions or desires, but to do God's will? Are there ways in which you could share more fully in doing the will of God?

#### God's Will for Us

Jehovah makes clear in his Word that his will for us today includes accomplishing a great work of Kingdom-preaching before the end of this system comes. (Matt. 24:14) Jesus Christ did a similar work. He said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth."—Luke 4:43.

Jesus did not hold back, but was whole-souled in his service to God. When we read the historical accounts of his ministry in the Gospels, how impressed we are with his energy and zeal in doing the Kingdom-preaching! Jesus knew that he had only a short time, and he did not spare himself in finishing his assignment. Should we not today be imitating his example, especially since we have such a short time left now in which to complete the Kingdom-preaching?

Yes, the end of this system is so very near! Is that not reason to increase our activity? In this regard we can learn something from a runner who puts on a final burst of speed near the finish of a race. Look at Jesus, who apparently stepped up his activity during his final days on earth. In fact, over 27 percent of the material in the Gospels is devoted to just the last week of Jesus' earthly ministry!—Matt. 21:1-27:50; Mark 11:1-15:37; Luke 19:29-23:46; John 11:55-19:30.

By carefully and prayerfully examining our own circumstances, we also may find that we can spend more time and energy in preaching during this final period before the present system ends. Many of our brothers and sisters are doing just that. This is evident from the rapidly increasing number of pioneers.

Yes, since the summer of 1973 there have been new peaks in pioneers every month. Now there are 20,394 regular and special pioneers in the United States, an all-time peak. That is 5,190 more than there were in February 1973! A 34-percent increase! Does that not warm our hearts? Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service. Certainly this is a fine way to spend the short time remaining before the wicked world's end.—1 John 2:17.

Circumstances such as poor health or responsibilities in connection with your family may limit what you can do in the field ministry. And yet, the pioneer ranks include many who have health limitations, as well as some persons with families. But these broth-

“Yes, since the summer of 1973 there have been new peaks in pioneers every month. Now there are 20,394 regular and special pioneers in the United States, an all-time peak. That is 5,190 more than there were in February 1973! A 34-percent increase! Does that not warm our hearts? Reports are heard of **brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service.** Certainly this is a fine way to spend the short time remaining before the wicked world’s end.”

—*Kingdom Ministry* May 1974 p.3 “How Are You Using Your Life?”

“Today there is a great crowd of people who are confident that a destruction of even greater magnitude is now imminent. The evidence is that Jesus’ prophecy will shortly have a major fulfilment, upon this entire system of things. This has been **a major factor in influencing many couples to decide not to have children at this time.**”

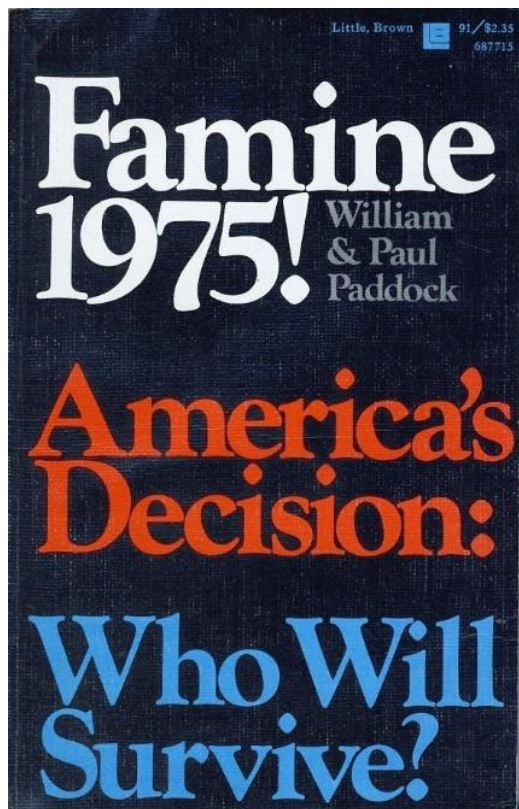
—*Awake!* 1974 Nov 8 p.11

Witnesses stocked up on long life food, reminiscent of Mormon pantries. One of my friend’s families hid items in the bush, including a cross bow so they could quietly hunt animals during Armageddon. Others went further; they cashed in superannuation plans, cancelled health insurance and sold their homes and bought caravans to live in. This created great problems for many families as they were totally unprepared for lives that would extend on for many decades.

Even external news sources understood the message that the Watchtower was indicating. The July 18th, 1969, issue of *Time* contained an article “Witnessing the End” that stated:

“In fact, they fully expect the cataclysm of Armageddon within the next few years. The latest calculations of this energetic, eschatology-minded sect date the end of the world in autumn, 1975. Fearful as it may be to other religious believers, the end is a prospect that rejoices the hearts of the 323,688 U.S. members of the Watchtower Bible and Tract Society, as the Witnesses are...”<sup>1</sup>





## Post 1975 Print Edition Changes

The 1968 edition of *The Truth* book contained subtle quotes pointing to the fact that the world could not survive past 1975.

“Back in 1960, a former United States Secretary of State, Dean Acheson, declared that our time is “a period of unequaled instability, unequaled violence” And he warned: “I know enough of what is going on to assure you that, **in fifteen years from today**, this world is going to be too dangerous to live in.”“

—*The Truth That Leads to Eternal Life* (1968 edition) p.9

The revised edition, published in 1981, replaced this quote to read as follows:

“Also, as reported back in 1960, a former United States Secretary of State, Dean Acheson, declared that our time is “a period of unequaled instability, unequaled violence.” Based on what he knew was then going on in the world, it was his conclusion that **soon** “this world is going to be too dangerous to live in.”“

—*The Truth That Leads to Eternal Life* (1981 edition) p.9

Likewise, the 1968 edition contained a quote from the book *Famine—1975!* referring to how unlivable the world would be by 1975.

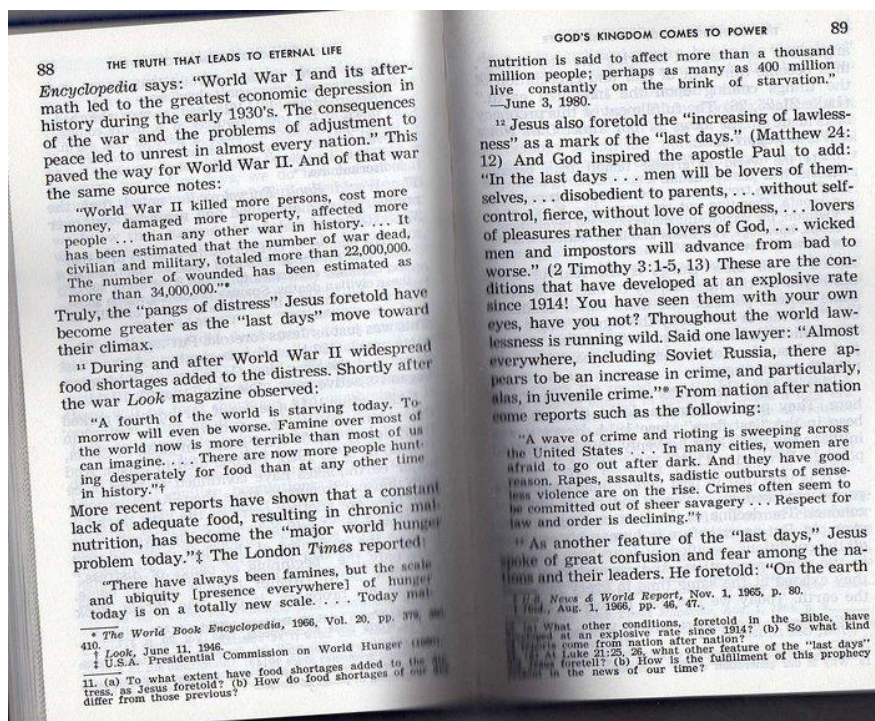
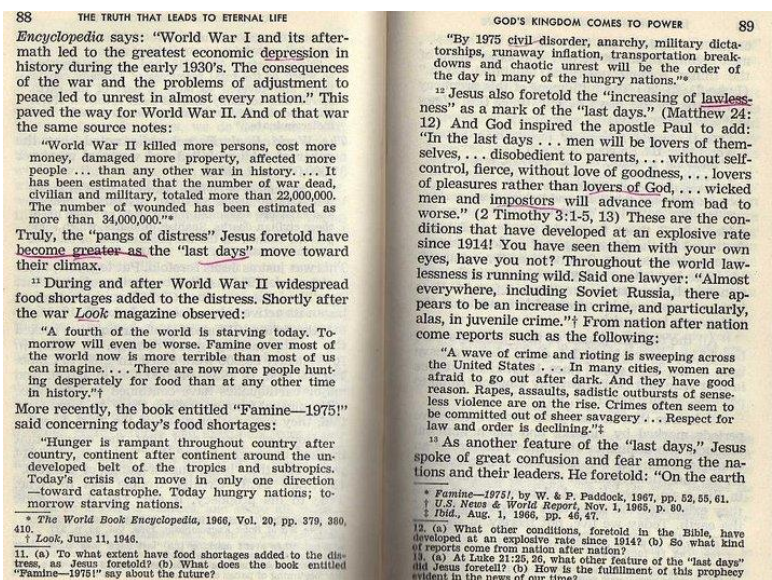
““By 1975 civil disorder, anarchy, military dictatorships, runaway inflation, transportation breakdowns and chaotic unrest will be the order of the day in many of the hungry nations.”“

—*The Truth That Leads to Eternal Life* (1968 edition) p.89

Today Hungry Nations, Tomorrow Starving Nations  
 use. Hunger is rampant throughout country after country, continent after continent around the undeveloped belt of the tropics and subtropics. Today's crisis can move in only one direction — toward catastrophe.  
 Today hungry nations; tomorrow starving nations.  
 By 1975 civil disorder, anarchy, military dictatorships, runaway inflation, transportation breakdowns and chaotic unrest will be the order of the day in many of the hungry nations — all because hunger will turn inexorably into starvation and starvation will become widespread famine.  
*Famine—1975!*, by W. & P. Paddock, 1967, pp. 52, 55, 61



The 1981 edition replaced this with a 1980 quote on famine from the *London Times*.



There have always been famines, but the scale and ubiquity of hunger today is on a totally new scale. Since the 1950s a thousand million people have been added to the populations of developing countries, and both the absolute numbers of poor, and their proportion in the total world population have increased rapidly. Today malnutrition is said to affect more than a thousand million people; perhaps as many as 100 million live constantly on the brink of starvation.

The Truth That Leads to Eternal Life  
1968 edition compared to 1981 edition

10 THE TIMES, TUESDAY, JUNE 3, 1980

OVERSEAS

There are enough calories but they are never in the right place at the right time

**Malnutrition now afflicts a thousand million people**

## Post 1975: Blame the Followers

After the failure of 1975, very little was ever said. In 1976, the Watchtower printed an incredulous article chastising those that planned their lives around a certain date.

The *Watchtower* of 1976 Jul 15 pp.440-441 stated:

<sup>11</sup> It may be that some who have been serving God have planned their lives according to a mistaken view of just what was to happen on a certain date or in a certain year. They may have, for this reason, put off or neglected things that they otherwise would have cared for. But they have missed the point of the Bible's warnings concerning the end of this system of things, thinking that Bible chronology reveals the specific date.

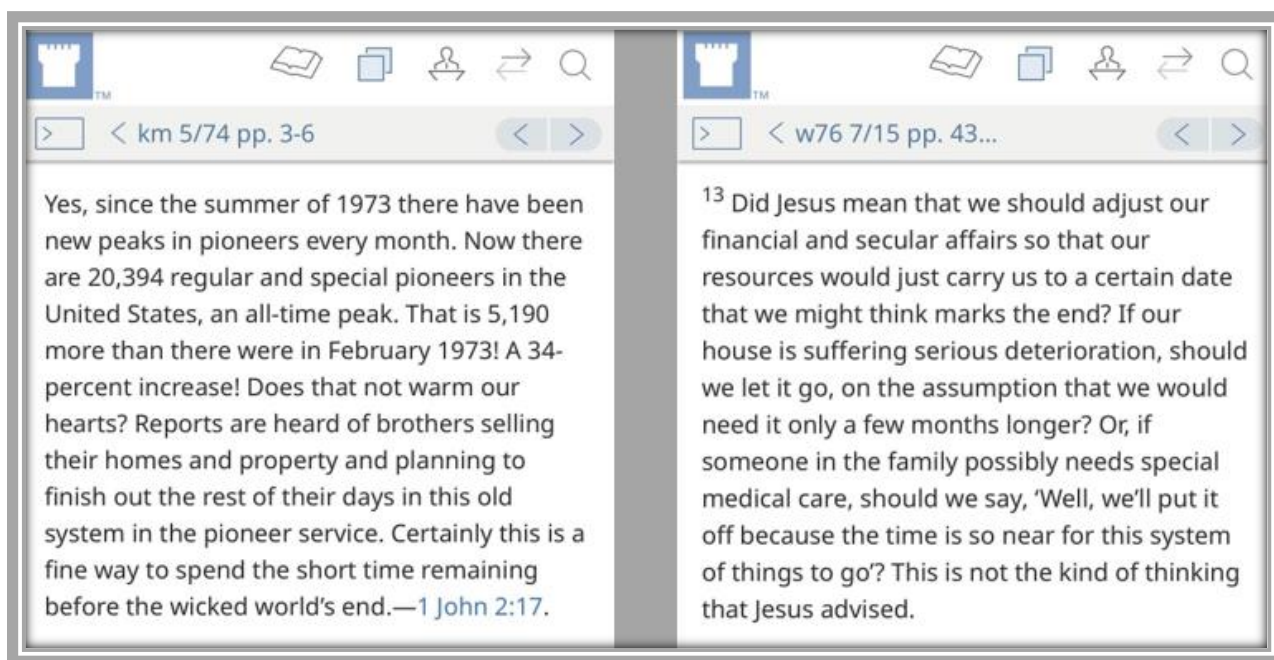
<sup>12</sup> What do Jesus' own words show concerning the proper attitude as to the end—to look for a date, or what? He said: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man."—Luke 21:34-36.

<sup>13</sup> Did Jesus mean that we should adjust our financial and secular affairs so that our resources would just carry us to a certain date that we might think marks the end? If our house is suffering serious deterioration, should we let it go, on the assumption that we would need it only a few months longer? Or, if someone in the family possibly needs special medical care, should we say, 'Well, we'll put it off because the time is so near for this system of things to go'? This is not the kind of thinking that Jesus advised. ...

<sup>15</sup> But it is not advisable for us to set our sights on a certain date, neglecting everyday things we would ordinarily care for as Christians, such as things that we and our families really need. We may be forgetting that, when the "day" comes, it will not change the principle that Christians must at all times take care of all their responsibilities. If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises.

<sup>16</sup> However, say that you are one who counted heavily on a date, and, commendably, set your attention more strictly on the urgency of the times and the need of the people to hear. And say you now, temporarily, feel somewhat disappointed; are you really the loser? Are you really hurt? We believe you can say that you have gained and profited by taking this conscientious course. Also, you have been enabled to get a really mature, more reasonable viewpoint.—Eph. 5:1-17.”

Compare comments from immediately prior to 1975, to shortly afterwards. In 1974, Jehovah’s Witnesses were praised for selling their houses. In 1976, they were criticised. It is incomprehensible that the Governing Body could be so hypocritical as to criticise people doing what they had encouraged, and that Jehovah’s Witnesses accepted this without question.



Blaming Jehovah’s Witnesses for having false expectations is a common theme. Watchtower strongly promoted that the world would end in 1914, and then in 1925. Regarding the failure of the end eventuating in 1914, Watchtower wrote:

“There were also other expectations concerning 1914. Alexander H. Macmillan, who had been baptized in September 1900, later recalled: “A few



of us seriously thought we were going to heaven during the first week of that October. Had some been attracted by the thought of their own early salvation rather than love for God and a strong desire to do his will?"

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.61

Watchtower similarly shifted blame to the members after 1925, shirking responsibility despite having printed a considerable amount of literature promoting 1925 as the time for Jesus' return.

"Some anticipated that the work would end in 1925, but the Lord did not state so. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything."

—*Watch Tower* 1926 p.232

## Post 1975 Admission of Guilt

The first suggestion the Watchtower was compliant in the hype of 1975 was not until the 1980 *Yearbook*.

"The brothers also appreciated the candor of this same talk, which acknowledged the Society's responsibility for some of the disappointment a number felt regarding 1975."

—*1980 Yearbook of Jehovah's Witnesses* pp.30-31

| Country                     | Population  | 1979<br>Peak<br>Pubs. | Ratio,<br>One Pub-<br>lisher to: | 1979<br>Av.<br>Pubs. | % Inc.<br>over<br>1978 |
|-----------------------------|-------------|-----------------------|----------------------------------|----------------------|------------------------|
| Togo (L-6)                  | 2,572,195   | 1,405                 | 1,831                            | 1,315                | -39*                   |
| Tokelau Isls. (M-33)        | 1,603       | 4                     | 401                              | 3                    | -25*                   |
| Tonga (N-33)                | 96,294      | 24                    | 4,012                            | 19                   | -5*                    |
| Trinidad (K-47)             | 1,098,200   | 3,177                 | 346                              | 2,978                | 4                      |
| Truk (K-28)                 | 31,600      | 37                    | 854                              | 35                   | -3*                    |
| Tunisia (H-7)               | 6,000,000   | 60                    | 100,000                          | 55                   | 15                     |
| Turkey (G-10)               | 45,000,000  | 835                   | 53,892                           | 809                  | -2*                    |
| Turks & Caicos Isls. (H-45) | 6,000       | 19                    | 316                              | 17                   |                        |
| Tuvalu Isls. (M-32)         | 7,300       | 12                    | 608                              | 8                    | 300                    |
| Uganda (M-10)               | 12,000,000  | 137                   | 87,591                           | 113                  | -11*                   |
| U. Arab Emirates (J-12)     | 760,000     | 16                    | 47,500                           | 15                   | 25                     |
| U.S. of America (F-42)      | 218,409,800 | 533,781               | 409                              | 521,370              | 1                      |
| Upper Volta (L-5)           | 6,147,363   | 128                   | 48,026                           | 111                  | 28                     |
| Uruguay (F-47)              | 2,760,000   | 4,220                 | 654                              | 4,064                | -2*                    |
| Venezuela (K-46)            | 14,000,000  | 14,560                | 962                              | 13,780               | 3                      |
| Virgin Is. (Brit.) (J-46)   | 11,000      | 75                    | 147                              | 71                   | -5*                    |
| Virgin Is. (U.S.) (J-46)    | 80,000      | 489                   | 164                              | 462                  | 3                      |
| West Berlin (E-7)           | 1,926,826   | 5,048                 | 382                              | 4,978                | -2*                    |
| Western Samoa (M-33)        | 151,883     | 133                   | 1,143                            | 108                  | -15*                   |
| Yap (K-27)                  | 7,869       | 40                    | 197                              | 38                   | -5*                    |
| Zaire (M-9)                 | 26,000,000  | 20,623                | 1,261                            | 19,314               | 7                      |
| Zambia (O-9)                | 5,649,000   | 54,333                | 104                              | 50,962               | -3*                    |
| Zimbabwe Rhod. (O-9)        | 7,140,000   | 11,373                | 628                              | 10,418               | -8*                    |
| 188 Countries               |             | 1,970,690             |                                  | 1,893,308            | .6                     |
| † 17 Other Countries        |             | 215,385               |                                  | 203,762              | -.6*                   |
| GRAND TOTAL (205 countries) |             | 2,186,075             |                                  | 2,097,070            | .5                     |

\* Percentage of decrease

† Work banned and reports are incomplete

Many were the appreciative comments heard on the symposium dealing with "Soundness of Mind in a Mixed-up World." These talks underscored the value of cultivating a realistic view of life; of forming trusted relations with Jehovah God and our brothers; of strengthening our Bible-based hope and the will to live, as well as of allowing for variety and recreation in one's life. A fine point made in the talk "Choosing the Best Way of Life" was that Jehovah God will save us from stumbling—even as he did David in the case of Nabal's insolence—but we must do our part. The brothers also appreciated the candor of this same talk, which acknowledged the Society's re-

The other formal admission of guilt was a single paragraph in the 1980 *Watchtower* article "Choosing the Best Way of Life". This paragraph confessed excitement surrounding 1975 was encouraged by the Watchtower. However, one cannot help note with disappointment the five year span before such admission, or that the article still concluded by shifting blame to the attitude of the members. The *Watchtower* of 1980 March 15 p.17 to p.18 stated:

"In modern times such eagerness, commendable in itself, has led to attempts at setting dates for the desired liberation from the suffering and troubles that are the lot of persons throughout the earth. With the appearance of the book *Life Everlasting—in Freedom of the Sons of God*, and its comments as to how appropriate it would be for the millennial reign of Christ to parallel the seventh millennium of man's existence, **considerable expectation was aroused regarding the year 1975**. There were statements made then, and thereafter, stressing that this was only a

| 1978<br>Av.<br>Pubs. | 1979<br>No.<br>Bptzd. | Av.<br>Pio.<br>Pubs. | No. of<br>Cong. | Total<br>Hours | Av.<br>Bible<br>Studies | Memorial<br>Attendance |
|----------------------|-----------------------|----------------------|-----------------|----------------|-------------------------|------------------------|
| 2,145                | 16                    | 44                   | 67              | 99,028         | 768                     | 2,925                  |
| 4                    |                       |                      | 1               | 118            | 8                       |                        |
| 20                   |                       | 5                    | 1               | 7,456          | 35                      | 73                     |
| 2,875                | 144                   | 271                  | 44              | 530,568        | 2,567                   | 7,791                  |
| 36                   | 4                     | 6                    | 2               | 11,590         | 57                      | 140                    |
| 48                   | 4                     | 1                    | 1               | 5,089          | 29                      | 94                     |
| 822                  | 60                    | 44                   | 11              | 137,225        | 453                     | 1,359                  |
| 17                   |                       | 1                    | 2               | 4,653          | 20                      | 70                     |
| 2                    |                       | 1                    | 1               | 2,740          | 19                      | 83                     |
| 127                  | 9                     | 10                   | 7               | 25,175         | 111                     | 291                    |
| 12                   |                       |                      |                 | 359            | 4                       | 37                     |
| 513,673              | 26,958                | 32,878               | 7,464           | 76,477,271     | 275,978                 | 1,335,268              |
| 87                   | 1                     | 37                   | 5               | 55,791         | 266                     | 455                    |
| 4,149                | 189                   | 345                  | 90              | 777,888        | 3,850                   | 11,673                 |
| 13,332               | 1,011                 | 1,018                | 181             | 2,480,967      | 13,294                  | 49,261                 |
| 75                   | 3                     | 3                    | 3               | 8,883          | 44                      | 266                    |
| 450                  | 10                    | 21                   | 8               | 65,520         | 327                     | 1,303                  |
| 5,095                | 165                   | 147                  | 64              | 604,859        | 1,559                   | 7,450                  |
| 127                  | 9                     | 20                   | 3               | 31,235         | 112                     | 350                    |
| 40                   |                       | 10                   | 1               | 15,631         | 78                      | 206                    |
| 18,114               | 2,252                 | 2,427                | 741             | 5,285,204      | 28,367                  | 78,010                 |
| 52,617               | 1,475                 | 2,184                | 1,235           | 7,271,468      | 49,666                  | 224,451                |
| 11,357               | 661                   | 555                  | 489             | 1,659,712      | 6,411                   | 24,872                 |
| 1,881,610            | 106,102               | 123,880              | 38,761          | 299,796,391    | 1,167,736               | 4,988,208              |
| 205,088              | 7,570                 | 3,678                | 3,839           | 19,177,956     | 93,999                  | 335,558                |
| 2,086,698            | 113,672               | 127,558              | 42,600          | 318,974,347    | 1,261,735               | 5,323,766              |

MEMORIAL PARTAKERS WORLD WIDE: 9,727

sponsibility for some of the disappointment a number felt regarding 1975.

"Christlike Modesty—Evidence of Wisdom" made the point that modesty means to be aware of one's limitations. The Bible shows that God is humble, but since he is without limitations the term modesty does not appropriately apply to him. Then again, a Christian may be humble and yet not be fully aware of his limitations, as in the case of the apostle Peter.—Ps. 18:35; Mark 14:27-31, 66-72.

The heartwarming message contained in the public talk, "Mankind's Only Hope—God's Unshakable Kingdom," also elicited many expressions

possibility. Unfortunately, however, along with such cautionary information, **there were other statements published that implied that such realization of hopes by that year was more of a probability than a mere possibility.** It is to be regretted that these latter statements apparently overshadowed the cautionary ones and contributed to a buildup of the expectation already initiated.

In its issue of July 15, 1976, *The Watchtower*, commenting on the inadvisability of setting our sights on a certain date, stated: "If anyone has been disappointed through not following this line of thought, he should **now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding** was based on wrong premises." In saying "anyone," The Watchtower included all disappointed ones of Jehovah's Witnesses, hence including persons having to do with the publication of the information that contributed to the buildup of hopes centered on that date.

Nevertheless, there is no reason for us to be shaken in faith in God's promises. Rather, as a consequence, we are all moved to make a closer examination of the Scriptures regarding this matter of a day of judgment. In doing so, we find that the important thing is not the date. What is important is our keeping ever in mind that there is such a day - and it is getting closer and it will require an accounting on the part of all of us. Peter said that Christians should rightly be "awaiting and keeping close in mind the presence of the day of Jehovah." (2 Pet. 3:12) It is not a certain date ahead; it is day-to-day living on the part of the Christian that is important. He must not live a single day without having in mind that he is under Jehovah's loving care and direction and must submit himself thereto, **keeping also in mind that he must account for his acts."**



made the choice in a dedication to God and symbolized it by baptism. But every day we are all faced with problems that require us to make lesser decisions and choices in harmony with that first big decision. Can we continue daily to make the right choices that keep us on the way to life? Can we be sure that we will actually realize the fullness of our hope in time?

### Hold to Your Choice!

<sup>4</sup> If we remain faithful, God will not let us make ruinous mistakes. But sometimes he permits us to be in error so that we may see our need to look always to him and his Word. This strengthens our relationship with him and our endurance while waiting. We learn from our mistakes that it is necessary to be more careful in the future. The desire for the new system of things to take complete charge of the earth has always been very strong in Christians down through the centuries. And because of their own short life-span, they doubtless longed for it to come in their particular lifetime. Those who have tried to keep God's judgment time "close in mind" have, on more than one occasion throughout history, become overly eager for that day's arrival, in their own minds trying to rush the arrival of the desired events. (2 Pet. 3:12) In the first century, for example, the apostle Paul found it necessary to write to Christians in Thessalonica in this fashion, as we read at 2 Thessalonians 2: 1-3: "However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of you not to be quickly shaken from your reason nor to be excited either through an inspired expression or through a verbal message or through a letter as

4. (a) Why should we not let the disappointment caused by errors shake us from our chosen course? (b) Into what erroneous attitudes has desire for the fulfillment of their hope led Christians throughout the past?

though from us, to the effect that the day of Jehovah is here. Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction."

<sup>5</sup> In modern times such eagerness, commendable in itself, has led to attempts at setting dates for the desired liberation from the suffering and troubles that are the lot of persons throughout the earth. With the appearance of the book *Life Everlasting—in Freedom of the Sons of God*, and its comments as to how appropriate it would be for the millennial reign of Christ to parallel the seventh millennium of man's existence, considerable expectation was aroused regarding the year 1975. There were statements made then, and thereafter, stressing that this was only a possibility. Unfortunately, however, along with such cautionary information, there were other statements published that implied that such realization of hopes by that year was more of a probability than a mere possibility. It is to be regretted that these latter statements apparently overshadowed the cautionary ones and contributed to a buildup of the expectation already initiated.

<sup>6</sup> In its issue of July 15, 1976, *The Watchtower*, commenting on the inadvisability of setting our sights on a certain date, stated: "If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises." In saying "anyone," *The Watchtower* included all disappointed

5. (a) How did strong expectation develop regarding the year 1975? (b) Why did cautionary statements published not accomplish a curbing of such concern over a date?

6. Did the information in the July 15, 1976, *Watchtower* endeavor to lay the responsibility for such expectation solely or primarily on its readers? Explain.

ones of Jehovah's Witnesses, hence including *persons having to do with the publication of the information* that contributed to the buildup of hopes centered on that date.

<sup>7</sup> Nevertheless, there is no reason for us to be shaken in faith in God's promises. Rather, as a consequence, we are all moved to make a closer examination of the Scriptures regarding this matter of a day of judgment. In doing so, we find that the important thing is not the date. What is important is our keeping ever in mind that *there is such a day*—and it is getting closer and it will require an accounting on the part of all of us. Peter said that Christians should rightly be “awaiting and keeping close in mind the presence of the day of Jehovah.” (2 Pet. 3:12) It is not a certain *date* ahead; it is *day-to-day living* on the part of the Christian that is important. He must not live a single day without having in mind that he is under Jehovah's loving care and direction and must submit himself thereto, keeping also in mind that he must account for his acts.

<sup>8</sup> Jesus gave the reason why we should maintain such a viewpoint, saying: “For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior.” (Matt. 16:27) The apostle Paul also pointed out: “We shall all stand before the judgment seat of God . . . So, then, each of us will render an account for himself to God.” (Rom. 14:10-12) And, “we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile.” (2 Cor. 5:10) How long

do we have before making such an accounting? Jesus said: “He that has endured to the end is the one that will be saved.” (Matt. 24:13) When is “the end”? That end can come either at the end of this system of things or at the individual's own death before then. How long, then, does each one of us have? No one can calculate the day when he will die. Likewise, Jesus said to his apostles about the time for establishing God's kingdom: “It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction.” (Acts 1:7) It is impossible for us to figure out the world's end in advance.

## The Fulfillment of Our Hope

<sup>9</sup> If anyone is fearful that, because of trials that may arise, he will not stick to his choice to serve God and Christ, let him listen to the words of the apostle Peter. This apostle assures us that our hope is a certainty if we hold firmly to it through faith in God and his sure promises. He says: “[You] are being *safe-guarded by God's power* through faith for a salvation ready to be revealed in the last period of time.” (1 Pet. 1:3-5) What do we learn from these words?

<sup>10</sup> Well, when we first took notice and listened with belief to the “good news” proclaimed to us, could we properly credit *ourselves* with having the good sense to see its value and grasp it right away? No. “While we were yet weak,” helpless to save ourselves, “while we were yet sinners,” yes, while we were yet *enemies*, we were “reconciled to God through the death of his Son.” (Rom. 5:6-10) Whom, therefore, do we have to thank for the favorable posi-

7. (a) What effect should such human errors have on our faith in what God himself promises? (b) In actuality, what does God's Word stress as the important factor?

8. (a) How do the words of Jesus and of Paul establish the rightness of such viewpoint? (b) We must endure to the end; but when is that “end,” and what can we know about the time of its arrival?

9. What words of Peter can give us confidence to hold true to the choice we have made?

10, 11. (a) To whom goes the real credit for our having accepted the “good news,” and why? (b) How does God make it possible for persons to recognize the light of truth? (c) What does 1 Corinthians 2:9 show as to the ability of humans to discern divine truths on their own?



In its brief discussion of this event, Watchtower's history book *Proclaimers* makes subtle admission.

“This later led to the idea — sometimes stated as a possibility, **sometimes more firmly** — that since the seventh millennium of human history would begin in 1975, events associated with the beginning of Christ's Millennial Reign might start to take place then.”

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.633

## Conclusion

Jehovah's Witnesses are forced to ignore intelligent lines of reason and follow whatever is promoted in the Watchtower. The excitement over 1975 is testament to how their thinking ability atrophies. There are at least three obvious reasons for why 1975 could not be the date for Armageddon.

Adam's creation was neither the end of creation nor the start of God's day of rest. The Bible does not tell when God created Eve. The *Watchtower* of 1955 Feb 1 p.95 specifically said as much:

“The very fact that, as part of Jehovah's secret, no one today is able to find out how much time Adam and later Eve lived during the closing days of the sixth creative period, so **no one can now determine when six thousand years of Jehovah's present rest day come to an end.**”

During the 1975 hype it began being stated that Adam and Eve were created in the same year, speaking of “the year of Adam and Eve's creation in 4026 B.C.E.” (*Watchtower* 1968 May 1 p.271) Immediately following the failure of 1975 the Watchtower reverted to their original position.

“But that great rest day did not begin immediately after Adam's creation. Other events took place after Adam's creation but before the close of the sixth creative day. One of these is of great importance to all of us. That is the creation of the first woman, Eve.”

—*Watchtower* 1976 Jul 15 p.436

The angels were observing as the day of creation ended and hence would know the day for the start of Armageddon if it was to be a simple 6000-year calculation, yet the Bible states the angels did not know the time for the end.



*Matthew 24:36* — “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.”

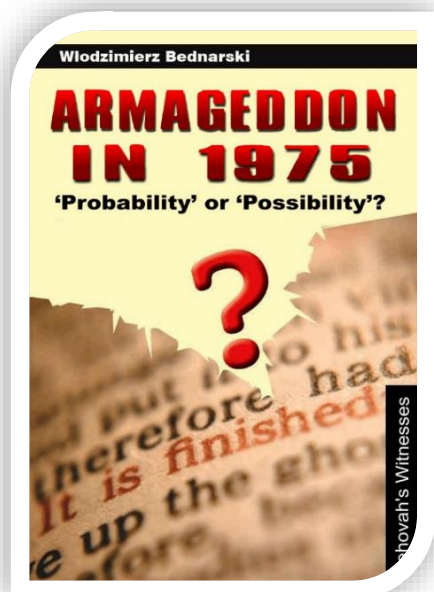
The Bible does not specify the length of the creative days or the seventh day. It does not indicate that God’s day of rest is 7,000 years, or that Jesus’ reign is to start after 6,000 years.

The shallow reasoning the Watchtower had used to support its promotion of 1975 does not say much for the doctrinal integrity of the Governing Body. Acceptance of this doctrine also says wonders about the gullibility of the followers, indicating a lack of any deep desire to see truth beyond what appears written in the pages of the Watchtower.

The failure of 1914 and 1925 taught the Watchtower the danger of specific date setting, but there can be no misunderstanding the implication of the articles prior to 1975. However, ask a Jehovah’s Witnesses now whether 1975 was ever thought to be the end of the world and the answer will invariably be denial. This is in line with how the Watchtower paints this part of its history. Notice the brief discussion the *Proclaimers* book devotes to this important time of growth and the extent of an admission of error.

“Brother Franz then referred to the many questions that had arisen as to whether the material in the new book meant that by 1975 Armageddon would be finished, and Satan would be bound. He stated, in essence: ‘It could. But we are not saying . All things are possible with God. But we are not saying. And don’t any of you be specific in saying anything that is going to happen between now and 1975. But the big point of it all is this, dear friends: Time is short. Time is running out, no question about that.’ ... However, other statements were published on this subject, and some were likely more definite than advisable.”

—*Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (1993) p.104



## Recommended Reading

Watchtower's 1975 "End of World" Timeline is the most comprehensive list of quotes related to the 1975 prediction: <https://www.jwfacts.com/pdf/1975-comprehensive-list-of-quotes.pdf>.

*Armageddon in 1975* — Włodzimierz Bednarski (<https://www.jwfacts.com/pdf/armageddon-in-1975.pdf>)

## Footnotes

<sup>1</sup> [time.com/time/archive](http://time.com/time/archive) (8th Aug 2006)



## 7. Year 2000: The End Will Be in the 20th Century

As an apocalyptic religion, the Watchtower has spent the last 100 plus years attempting to convince its followers the end was just about to occur. In the latter part of the 20th Century (i.e. the 1900's) this was done by providing a continual flow of information regarding how evil and unsustainable life had become. The Watchtower went as far as to confidently predict that the end would arrive *before* the year 2000. Following are quotes regarding the twentieth century or the year 2000.

This book does not endorse the following Watchtower quotes. They are simply presented to show what the Watchtower teaches regarding the topic.

### "The End Will Be in the 20th Century"

***"The Nations Shall Know That I Am Jehovah"—How? (kj 1971) p.216***

"Shortly, **within our twentieth century**, the "battle in the day of Jehovah" will begin against the modern antitype of Jerusalem, Christendom."

***Watchtower 1984 Mar 1 (p.19) "Kingdom Unity a Reality Today"***

"Some of that "generation" could survive until the end of the century. But there are many indications that "the end" is much closer than that!"

***"Let Your Kingdom Come" (kc 1981) p.102***

"But now **in our 20th century**, we have come to the time for harvest—"a conclusion of a system of things, and the reapers are angels"!"



**Watchtower 1989 Jan 1 (p.12) “The Hand of Jehovah Was With Them”**  
 “He was laying a foundation for a work that would be **completed in our 20th century.**”

(The 1989 *Watchtower* used the term “in our 20th century” in the magazine, but this was changed to “in our day” for the bound volume and subsequent CD library. Click on the thumbnails to compare the magazine version to the bound volume.)

spirit, indicated a decisive move for the expansion of the missionary work. The record at Acts 13:2-4 tells us: “The holy spirit said: ‘Of all persons set Barnabas and Saul apart for me for the work to which I have called them.’ . . . Accordingly these men, sent out by the holy spirit, went down to Seleucia [the seaport of Syrian Antioch], and from there they sailed away to Cyprus.” How thrilling that must have been for Paul and Barnabas—sailing to their first foreign assignment! The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be completed in our 20th century.

<sup>9</sup> Paul went on to make three recorded missionary tours plus his journey to Rome as a prisoner. In the course of these, he opened up the work in several cities in Europe and preached the Kingdom message in countries and islands that today are known as Syria, Cyprus, Crete, Turkey, Greece, Malta, and Sicily. He may even have reached Spain. He helped establish congregations in many cities. What was the secret of his effective missionary activity?

#### Effective Teaching

<sup>10</sup> Paul imitated Christ’s way of teaching. Therefore he knew how to relate to people. He knew how to teach and how to train others as teachers. He based his teaching on the Scriptures. He did not try to impress others with his own wisdom but, rather, reasoned from the Scriptures. (Acts 17: 2, 3) Paul also knew how to adapt to his audience and how to use the local setting as a springboard for his message. As he said: “I have made myself the slave to all, that I may gain the most persons. And so to the

9. What did the apostle Paul accomplish by means of his missionary tours?

10. Why was Paul so effective in his missionary activity?

Jews I became as a Jew . . . To those without law I became as without law . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some.” —1 Corinthians 9:19-23; Acts 17:22, 23.

<sup>11</sup> Paul and his companions were effective missionaries. By perseverance and endurance, they established and strengthened Christian congregations everywhere they went. (Acts 13:14, 43, 48, 49; 14:19-28) The early Christian ministry was so widespread that Paul could eventually write about “the truth of that good news which has presented itself to you, even as it is bearing fruit and increasing in all the world . . . , and which was preached in all creation that is under heaven.” Truly, early Christian missionary activity affected people.—Colossians 1:5, 6, 23.

<sup>12</sup> However, by the beginning of the second century C.E., apostasy was creeping into the Christian congregation, even as Jesus and the apostles had warned. (Matthew 7:15, 21-23; Acts 20:29, 30; 1 John 2: 18, 19) In the centuries that followed, theology and pagan doctrine submerged the Kingdom message. Christendom sent out missionaries, not to preach the true Kingdom of God, but to impose on defenseless natives—often with the sword—the kingdom of their political masters and sponsors. Authentic Christian missionary work ceased but not forever.

<sup>13</sup> Toward the close of the 19th century, Charles T. Russell, the first president of the Watch Tower Society, saw the need for missionary activity. He thus organized an extensive witnessing campaign, and he

11. What indicates that Paul and his companions were effective missionaries, and how widespread was the Christian ministry?

12. What caused the authentic Christian missionary work to cease for a time?

13. How did a missionary campaign get started in modern times, and what was accomplished by the end of 1916?

spirit, indicated a decisive move for the expansion of the missionary work. The record at Acts 13:2-4 tells us: "The holy spirit said: 'Of all persons set Barnabas and Saul apart for me for the work to which I have called them.' . . . Accordingly these men, sent out by the holy spirit, went down to Seleucia [the seaport of Syrian Antioch], and from there they sailed away to Cyprus." How thrilling that must have been for Paul and Barnabas—sailing to their first foreign assignment! The apostle Paul was spearheading the Christian missionary activity. He was also laying a foundation for a work that would be completed in our day.

<sup>9</sup> Paul went on to make three recorded missionary tours plus his journey to Rome as a prisoner. In the course of these, he opened up the work in several cities in Europe and preached the Kingdom message in countries and islands that today are known as Syria, Cyprus, Crete, Turkey, Greece, Malta, and Sicily. He may even have reached Spain. He helped establish congregations in many cities. What was the secret of his effective missionary activity?

#### Effective Teaching

<sup>10</sup> Paul imitated Christ's way of teaching. Therefore he knew how to relate to people. He knew how to teach and how to train others as teachers. He based his teaching on the Scriptures. He did not try to impress others with his own wisdom but, rather, reasoned from the Scriptures. (Acts 17: 2, 3) Paul also knew how to adapt to his audience and how to use the local setting as a springboard for his message. As he said: "I have made myself the slave to all, that I may gain the most persons. And so to the

9. What did the apostle Paul accomplish by means of his missionary tours?

10. Why was Paul so effective in his missionary activity?

Jews I became as a Jew . . . To those without law I became as without law . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." —1 Corinthians 9:19-23; Acts 17:22, 23.

<sup>11</sup> Paul and his companions were effective missionaries. By perseverance and endurance, they established and strengthened Christian congregations everywhere they went. (Acts 13:14, 43, 48, 49; 14:19-28) The early Christian ministry was so widespread that Paul could eventually write about "the truth of that good news which has presented itself to you, even as it is bearing fruit and increasing in all the world . . . , and which was preached in all creation that is under heaven." Truly, early Christian missionary activity affected people.—Colossians 1:5, 6, 23.

<sup>12</sup> However, by the beginning of the second century C.E., apostasy was creeping into the Christian congregation, even as Jesus and the apostles had warned. (Matthew 7:15, 21-23; Acts 20:29, 30; 1 John 2: 18, 19) In the centuries that followed, theology and pagan doctrine submerged the Kingdom message. Christendom sent out missionaries, not to preach the true Kingdom of God, but to impose on defenseless natives—often with the sword—the kingdom of their political masters and sponsors. Authentic Christian missionary work ceased but not forever.

<sup>13</sup> Toward the close of the 19th century, Charles T. Russell, the first president of the Watch Tower Society, saw the need for missionary activity. He thus organized an extensive witnessing campaign, and he

11. What indicates that Paul and his companions were effective missionaries, and how widespread was the Christian ministry?

12. What caused the authentic Christian missionary work to cease for a time?

13. How did a missionary campaign get started in modern times, and what was accomplished by the end of 1916?

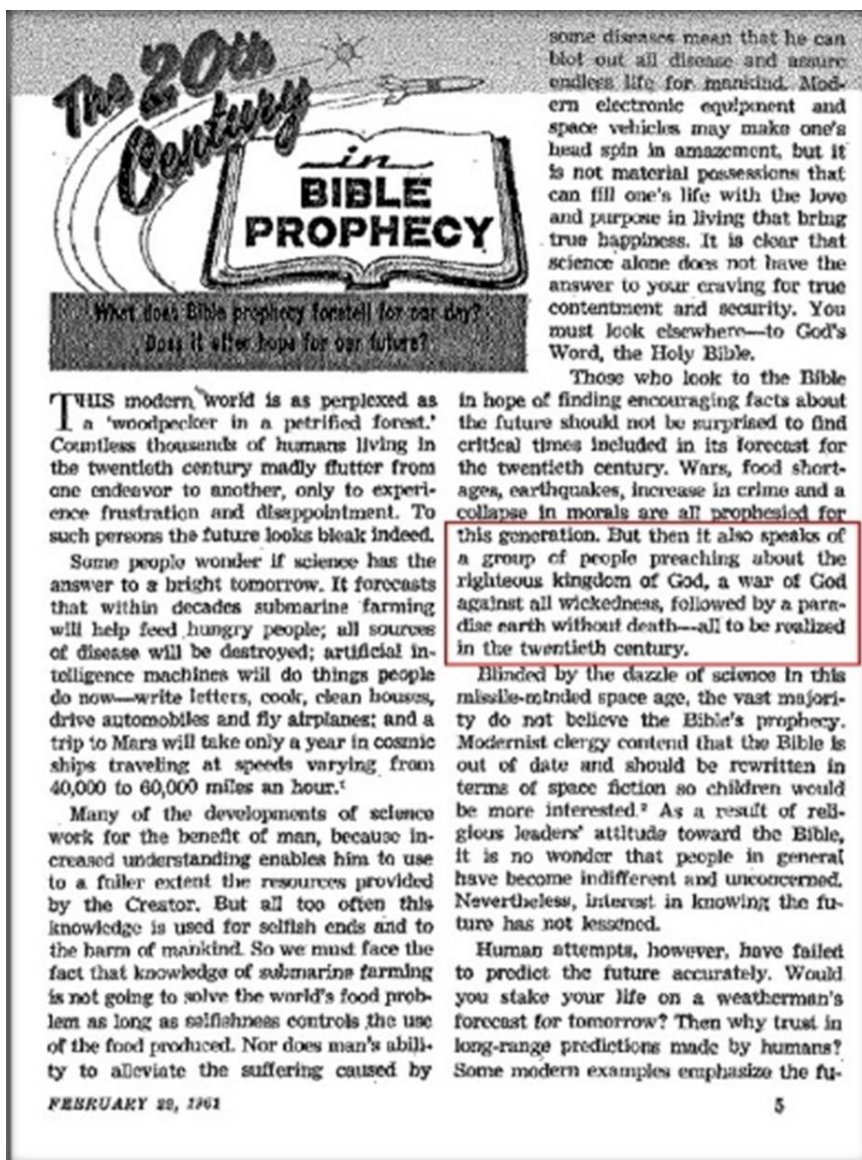


### **Awake! 1961 Feb 22 (pp.5-8) "The 20th Century in Bible Prophecy"**

"But then it [the Bible] also speaks of a group of people preaching about the righteous kingdom of God, a war of God against all wickedness, followed by a paradise earth without death—all to be realized in the twentieth century. ...

That now-operating kingdom in heaven will, **within the twentieth century**, cleanse the entire earth of wickedness. ...

Revelation 16:16 calls it the "war of the great day of God the Almighty," Armageddon. **This war will come in the twentieth century.** It will come right on schedule, as have the wars, food shortages, earthquakes and other events foretold. This generation will see its fulfillment."



**The 20th Century in BIBLE PROPHECY**

What does Bible prophecy foretell for our day?  
Does it offer hope for our future?

**T**HUS modern world is as perplexed as a 'woodpecker in a petrified forest.' Countless thousands of humans living in the twentieth century madly flutter from one endeavor to another, only to experience frustration and disappointment. To such persons the future looks bleak indeed.

Some people wonder if science has the answer to a bright tomorrow. It forecasts that within decades submarine farming will help feed hungry people; all sources of disease will be destroyed; artificial intelligence machines will do things people do now—write letters, cook, clean houses, drive automobiles and fly airplanes; and a trip to Mars will take only a year in cosmic ships traveling at speeds varying from 40,000 to 60,000 miles an hour.<sup>1</sup>

Many of the developments of science work for the benefit of man, because increased understanding enables him to use to a fuller extent the resources provided by the Creator. But all too often this knowledge is used for selfish ends and to the harm of mankind. So we must face the fact that knowledge of submarine farming is not going to solve the world's food problem as long as selfishness controls the use of the food produced. Nor does man's ability to alleviate the suffering caused by

some diseases mean that he can blot out all disease and assure endless life for mankind. Modern electronic equipment and space vehicles may make one's head spin in amazement, but it is not material possessions that can fill one's life with the love and purpose in living that bring true happiness. It is clear that science alone does not have the answer to your craving for true contentment and security. You must look elsewhere—to God's Word, the Holy Bible.

Those who look to the Bible in hope of finding encouraging facts about the future should not be surprised to find critical times included in its forecast for the twentieth century. Wars, food shortages, earthquakes, increase in crime and a collapse in morals are all prophesied for this generation. But then it also speaks of a group of people preaching about the righteous kingdom of God, a war of God against all wickedness, followed by a paradise earth without death—all to be realized in the twentieth century.

Blinded by the dazzle of science in this mischievous space age, the vast majority do not believe the Bible's prophecy. Modernist clergy contend that the Bible is out of date and should be rewritten in terms of space fiction so children would be more interested.<sup>2</sup> As a result of religious leaders' attitude toward the Bible, it is no wonder that people in general have become indifferent and unconcerned. Nevertheless, interest in knowing the future has not lessened.

Human attempts, however, have failed to predict the future accurately. Would you stake your life on a weatherman's forecast for tomorrow? Then why trust in long-range predictions made by humans? Some modern examples emphasize the fu-

FEBRUARY 22, 1961

5



tility. Years after World War I had ended, British General Sir Ian Hamilton was quoted as saying: "The 'next war' will take as many weeks as the last war took years and civilization will be blotted out." According to him, World War II should have ended after a month's fighting. It dragged on piteously for six years.

Before the end of World War II another prediction was made. A peasant girl in Italy had allegedly received visitations from the "virgin Mary." The visitations began on May 12, 1944. In one apparition the war was predicted to be over by the end of July, 1944.<sup>4</sup> The stark truth is that not until more than a year later, on August 14, 1945, did the war actually end.

Predictions are now being manufactured about World War III. Jeane Dixon, favorite seeress of senators, ambassadors and White House intimates in the United States, predicted that Red China would plunge the world into war over Quemoy and Matsu in October, 1958. "The Red Chinese will take those islands," she said grimly. "Nothing will stop them, including the immense loss of life that will result from the fighting." Further, she predicted that Soviet boss Nikita Khrushchev would begin to lose his power before the end of 1958.<sup>5</sup> Two years have gone by without seeing any fulfillment of the above predictions.

#### ***Source and Manner of True Prophecy***

The methods man has employed to determine the future vary. He has tried everything from balancing an ax to reflecting the sun's rays by fingernails. He has looked into the well-known crystal ball, besides observing the color and peculiarities of wine, in hopes of knowing the future. He has even tried myomancy, a means of divination by the movements of mice. Little wonder that these methods as well as all others have failed miserably to

aid mankind in his desire to know the future.

The time is ripe for mankind to turn to a better source of prophecy than what imperfect humans can offer. That source is God. His book of prophecy is the Holy Bible.

What is Bible prophecy? Do you know? Most people have only a hazy idea. Plainly defined, Bible prophecy is any event foretold by God to take place at some future time.

There were several methods used by God in revealing future events to man. Sometimes God would utter prophecy word for word. At other times he would give men visions during their wakeful hours. Dreams and interviews with angels were also used. Moved by holy spirit, God-approved prophets recorded these divine messages of future events in the Bible.—Dan. 2:19, 28; Acts 10:10-16; Gen. 18:16-21.

#### ***Fulfillments in the 20th Century***

A sensible thing to do now is to examine a few of the many Bible prophecies that have come true in the twentieth century. Not only will such an examination serve to prove the Bible's reliability, but it will also build confidence in prophecy yet to be fulfilled.

Matthew 24:7 says that "nation will rise against nation." Are you going to brush aside this statement by saying, "We've always had wars"? Have any of those previous wars been as monstrous in destruction as World War I? It far outstripped all previous wars. As evidence, compare the casualty list of five major wars prior to World War I: Napoleonic Wars, 1796-1815, 6,000,000 casualties; Crimean, 1854-1856, 787,000; U.S. Civil War, 1861-1865, 936,122; Franco-German, 1870-1871, 710,000; Russo-Japanese, 1904-1905, 550,000; World War I, 1914-1918, 37,508,686; World War

It was even greater, with casualties mounting to 53,886,541.<sup>8</sup> For a certainty, this prophecy for the twentieth century has come true.

Mark 13:8 says: "There will be food shortages." Has this been fulfilled? Again, consider the facts. India reported 32,000,000 people on the verge of starvation at the end of World War I. One source stated that the "existing conditions are unparalleled elsewhere in the history of the world."<sup>9</sup> Reporting on the great Russian famine at that time, it was said that people were "dying like flies from the eating of offal, grass, wood bark, melon rinds, clay and other substitutes for food."<sup>10</sup> Russians numbering 13,772,613 were actually starving as of February, 1922. In 1925 the worst famine since 1897 held the west coast of Ireland in its grip.<sup>9</sup> Sixty percent of Canada's wheat fields were burned up by drought in 1933 and 1934. Also, the greatest plague of grasshoppers in Canada's history invaded her western plains. Germany lost her hay crop; France and Italy suffered badly from drought; Portugal's crops were eaten up by great swarms of locusts; Britain had a most severe water shortage.

Famines have increased during the twentieth century in fulfillment of Bible prophecy, as the following figures comparing major famines of the past with those of our era show: A.D. 1016, 30,000,000 persons affected; A.D. 1344, 90,000,000; A.D. 1790, 103,000,000; A.D. 1877, 116,000,000; A.D. 1920, 255,000,000; A.D. 1946, 500,000,000. More recent is a newspaper report that "parents in famine-stricken North Bengal [India] have sold children for 70 cents apiece to save the youngsters from starvation and to raise money for their own food."<sup>10</sup> The evidence is overwhelming. This prophecy has also seen fulfillment in the twentieth century.

FEBRUARY 22, 1961

Luke 21:11 says: "There will be great earthquakes." Can anyone deny the fact that earthquakes have increased in destructiveness during the twentieth century? Note the following: "In 2,000 years of recorded history, earthquakes have probably taken 10,000,000 lives."<sup>11</sup> This constitutes an average of about 5,000 killed each year. However, during the period between 1915 and 1949 a total of 848,450 were killed. This is an annual average of 24,241 deaths during the thirty-five-year period. Not to be forgotten is 1960, when during the first five months of the year more than 20,000 lives were lost in earthquakes around the globe. Again, Bible prophecy has come true.

#### *Fulfillment of Prophecy Inspires Hope*

The twentieth century has also seen a pleasant fulfillment of Bible prophecy. The "good news of the kingdom" is being preached. (Matt. 24:14) Jehovah's witnesses, numbering 851,000 in 179 different lands, are doing this preaching. Upward of 131,662,000 hours spent by these Christians last year alone gives evidence that more than 15,000 are preaching every minute of every day about this kingdom.

What kingdom? The kingdom of God that is to crush all present kingdoms of men. (Dan. 2:44) That now-operating kingdom in heaven will, within the twentieth century, cleanse the entire earth of wickedness.

Now stop and reason. Does not fulfillment of all the foregoing prophecies give you assurance that future Bible prophecy must come true? Can you not see that the twentieth century is the century indicated by the prophetic language of Matthew 24, Mark 13, Luke 21, and 2 Timothy 3? Since, according to 1 Corinthians 14:33, 40, God does everything by order and arrangement, is it not only logical that whatever else is recorded in these above-mentioned



Bible chapters must also come upon the twentieth century? If so, then

### *What Is Ahead?*

Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. Truly I say to you, This generation will by no means pass away until all things occur. But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth."—Luke 21: 28, 32, 34, 35.

What day was Jesus speaking of? The beginning of World War III? No, Zephaniah 2:3 identifies it as "the day of Jehovah's anger." Revelation 16:16 calls it the "war of the great day of God the Almighty," Armageddon. This war will come in the twentieth century. It will come right on schedule, as have the wars, food shortages, earthquakes and other events foretold. This generation will see its fulfillment.

The real cause for rejoicing is found in the last prophecy recorded in the Bible, found in Revelation, chapter 21. There it foretells the operation of a new heaven for the uplifting and blessing of mankind. Not only will all disease pass away, but the sting of death will no longer be felt either. God promises to make all things new.—Rev. 21:4, 5.

To realize the fulfillment of this prophecy requires action now. The time that is left must be spent wisely in gaining an understanding of Bible prophecy so as to

act with benefit to ourselves. To gain such an understanding means first of all to cultivate the proper motives. These motives are a love for truth and righteousness and a desire to be obedient to God's Word. Then associate with Jehovah's witnesses, who have already been enlightened by God's spirit to an understanding of the things that have come true in the twentieth century.

Final advice for those living in the twentieth century is given by Jesus himself: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man."—Luke 21:36.

Will you be able to hold your position before Christ Jesus when he fights at Armageddon, or will you be involved in some aimless activity when that war comes? Will you be able to stand in the earthly paradise as a survivor of the battle of Armageddon, or will you be stone dead because of having been caught off guard by its approach?

Now is no time to be applying yourself to fruitless endeavors in this doomed world. Now is the time to heed Bible prophecy concerning the twentieth century and live forever in the sunshine of God's new world.

### **References**

- 1 *Science News Letter*, April 19, 1958, and May 3, 1958.
- 2 Associated Press Dispatch, Bristol, England.
- 3 *San Francisco Examiner*, April 2, 1953.
- 4 The New Italian News Service, July 19, 1944.
- 5 *Seattle Post-Intelligence*, September 14, 1958.
- 6 *World Almanac*, 1946.
- 7 *The Nation*, June 7, 1919, p. 902.
- 8 *Current History Magazine* (published by *New York Times*), October, 1921, p. 134.
- 9 *Outlook*, May 27, 1925.
- 10 *New York Times*, May 1, 1958.
- 11 *New York Times*, August 20, 1950.





## Quotes regarding How Bad the 20th Century Is

### ***God's Kingdom of a Thousand Years Has Approached* (ka 1973) p.14**

“For one thing, the end of six thousand years of human existence on earth and the beginning of mankind’s seventh millennium of existence may come many years sooner than the year 2000 C.E. It is well that this is so. Today, with the world of mankind in such a deplorable condition and being threatened with destruction from so many angles, there are many students and investigators of these threats to human existence who express **substantial doubts that mankind will be able to survive till the year 2000 C.E.**”

### ***Mankind's Search for God* (sh 1990) p.373**

“A situation approaching global ruin has existed only in the 20th century. All the more reason, then, to believe that soon Jehovah will take action to protect his property, his creation.”

### ***Watchtower* 1973 Nov 1 (p.646) “The Best Time to Be Alive”**

“And now, particularly, many serious students of government and of world conditions—statesmen, scientists and others are saying that **mankind will not even be able to survive to the year 2000 C.E.** They base their outlook, not on the Bible, but on the hard facts of today and upon the now irreversible trend of things that involve all of us. The Bible tells of these hard times that we are experiencing as a sign of the nearness of the end of this system.—2 Tim. 3:1-5.”

### ***Watchtower* 1976 May 15 (p.300) “Insight on the News”**

“● “A Query into the Quarter Century” is the title of a message issued recently by twenty experts from various fields who met under the sponsorship of the Charles F. Kettering Foundation and the Wright-Ingraham Institute. They concluded: “Famine, social unrest and possible political chaos may not be far away. ... **By the year 2000** the problems in food production, storage, transportation and distribution will make today’s problems appear as child’s play.”

### ***Watchtower* 1978 Oct 1 (p.16) “Keep on the Watch”**

“That day of Jehovah’s “burning anger” is drawing perilously close. Jesus’ own great prophecy concerning the conclusion of the system of things” **has now had its remarkable fulfillment in our 20th century** since 1914. We clearly see militaristic elements of that “disgusting thing,” the UN organization, poised to wreak havoc on the realm of Christendom.”

### ***“The Nations Shall Know That I Am Jehovah”—How?* (kj 1971) p.72**

“What did he [Ezekiel] as a “sign” or “portent” for the future indicate that Jehovah’s remnant of anointed witnesses would do **in this twentieth century?**”

**Watchtower 1979 Oct 15 (p.12) “Sustained by the Millennial Hope”**

“In foretelling events, the “things happening” **in our 20th century**, Jesus Christ compared them to the fig tree when “its young branch grows tender and puts forth its leaves”—a proof that summer is at hand. (Mark 13:28, 29) This corresponds with Jesus’ coming to execute judgment.”

**Watchtower 1980 Feb 1 (p. 26) “Serve the ‘King of the Nations’ and Survive”**

“Does all that ancient history have any relation **to our 20th century**? Yes! ... Today that which was foreshadowed by Jerusalem of King Zedekiah’s day is nearing its destruction, according to the judicial decision of Jehovah, the “King of the nations.” (Jer. 10:7) How fitting it is, then, that there should be on earth at this critical time a class of worshipers of Jehovah God who were prefigured by the prophet-priest Jeremiah!”

**Watchtower 1980 Apr 1 (pp.19-20) “Creation’s Hope—Awaiting Its Realization”**

“Today, after all the wars and other catastrophes besides sickness and natural death, there are more than 4,200 million of us alive, and it is predicted that **by the year 2000 C.E.** there will be 6,000 million humans on earth.”

**Watchtower 1980 Oct 15 (p.10) “Insight on the News”**

“A special 800-page document titled “Global 2000 Report to the President” from the U.S. State Department and Council on Environmental Quality illustrates the accuracy of Jesus’ words. It warns that there is “potential for global problems of alarming proportions **by the year 2000.**” The New York “Times” states that, according to the report, “time is running out for international action to prevent a starving, overcrowded, polluted, resource-poor world.”“

**Watchtower 1980 Oct 15 (p.31) “Questions from Readers”**

“It is the generation of people who saw the catastrophic events that broke forth in connection with World War I from 1914 onwards And if the wicked system of the world survived **until the turn of the century**, which is highly improbable in view of world trends and the fulfillment of Bible prophecy, there would still be survivors of the World War I generation.”

**Watchtower 1983 Feb 15 (p.3) “Are Our Times Really Different?”**

“France’s scientific monthly *Science et Vie* (Science and Life) had this to say on the subject of population growth and the expansion of deserts: “The world population will increase from four to six billion **by the year 2000**, whereas arable ground will possibly be reduced by 30 percent over the same period, due to overcropping and urbanization. The simultaneous character of these two tendencies is preparing the way for an explosive situation.”“

**Watchtower 1984 Nov 15 (p.3) “Our Age of Despair”**

“Even if nuclear annihilation could be averted, human existence is being imperiled by the

sheer mass of mankind. “Global population grows inexorably and at a rate so prodigious that **by the year 2000**—only 16 years from now—the world, with its added billions, will be unable to provide adequate food and energy, let alone jobs, housing, education and health care,” reports *Parade* magazine.”

**Watchtower 1987 July 1 (p.10) “No Peace for the Wicked Ones”**

“In a recent survey 40 percent of the adults interviewed felt that there was a “high chance” of nuclear war **before the year 2000**.—See Luke 21:26.”

**Watchtower 1992 Oct 1 (pp. 16-17) “The Messiah’s Presence and His Rule”**

“When Jesus’ disciples asked him: “What will be the sign of your presence and of the conclusion of the system of things?” Jesus responded by giving them a detailed description of that future time. (Matthew, chapter 24; Mark, chapter 13; Luke, chapter 21; see also 2 Timothy 3:1-5; Revelation, chapter 6.) This sign amounts to a detailed portrait of a troubled era. Every passing day confirms that **the 20th century perfectly fits Jesus’ description**.”

**Watchtower 1994 Apr 15 (p.10) “Helpful Teaching for Our Critical Times”**

“The events **of this 20th century** overwhelmingly prove that we are now living in the conclusion of this present wicked system.”

**Awake! 1970 Apr 22 (p.30) “Watching the World”**

“According to the U.S. Department of Housing and Urban Development, room must be found for about 100,000,000 more Americans **by the year 2000**. The paper says: “In light of already severe environmental problems, such figures have prompted some scientists to circle a date on the calendar for an Armageddon sometime in the middle or latter years of this decade.”“

**Awake! 1972 Jun 22 (p.29) “Watching the World”**

“Dr. Martin, in his book *Three Popes and the Cardinal*, concludes: “**Well before the year 2000**, there will no longer be a religious institution recognizable as the Roman Catholic and Apostolic Church of today.”“

**Awake! 1972 July 22 (p.10) “Will the ‘Green Revolution’ Be Enough?”**

“... the New York *Times* says: “Unless the rate is reduced significantly India will have a billion people **by the year 2000**, far outstripping any increase in food output.”“

**Awake! 1974 Nov 22 (p.30) “How Serious Are Shortages?”**

“And a government official estimates that this deficit will reach 31 billion dollars by 1985, and 64 billion **by the year 2000**.”

**Awake! 1975 Nov 22 (p.30) “Watching the World”**

“Wood scarcity also has necessitated greater use of dried cattle dung for fuel—diverting much-needed nutrients from the soil—at a rate of 300 million tons per year in India. “Even



if we somehow grow enough food for our people **in the year 2000**,” worries one Indian official, “how in the world will they cook it?”“

**Awake! 1976 Nov 22 (p.14) “Habitat Conference—A Hope for Mankind?”**

“**By the year 2000**, if present trends continue, there will actually be more city dwellers than rural in a world population of between six and seven billion. This startling change in human habitat gives rise to many gigantic problems.”

**Awake! 1979 Oct 22 (p.14) “World Population—Is It a Problem?”**

“**By the year 2000**, a population of between six and eight billion is expected at present increase rates. **The year 2000** is not so far away, is it?”

**Awake! 1979 Nov 22 (p.21) “Amazonia—Center of Controversy”**

“Reports about the possibility of the vast Amazon region being transformed into a “red desert” **by the year 2000** have alarmed scientists, the common man and the Brazilian government.”

**Awake! 1980 Nov 22 (p.23) “What’s Wrong with Nuclear Power?”**

“Another deterrent to the growth of nuclear power is the fact that the supply of uranium is not unlimited. If the projected doubling of present capacity by 1985 is realized, the U.S. will be running short **before the year 2000**.”

**Awake! 1980 Feb 22 (p.16) “Are Christendom’s Churches Losing Their Grip?”**

“Pope John Paul II recently raised these questions: “What is the destiny Our Lord has in store for his Church in the coming years? What direction will Mankind take **while nearing the year 2000**? These are burning questions and the only answer is: ‘God knows.’”“

**Awake! 1980 Jun 8 (p.7) “The Unthinkable—Could it Happen?”**

“For several days in May 1978, 30 scientists, military men and government advisers from 10 nations met in closed sessions in Toronto, Canada, to consider seriously the theme “The Danger of Nuclear War **by the Year 2000**.”“

**Awake! 1980 Jun 22 (p.8) “I Am Putting You in Charge”**

“The tropical rain forests of the Amazon are now being exploited, and, if this continues, hundreds of thousands of species of plants and animals will be lost **by the year 2000**.”

**Awake! 1982 Dec 8 (pp.3-4) “The Fight Against Sickness”**

“In 1981 former UN secretary-general Kurt Waldheim warned that the present 400 million disabled people in the world could rise to 500 million **by the year 2000**.”

**Awake! 1983 Feb 22 (p.29) “Watching the World”**

“Today six countries, the United States, the U.S.S.R., France, Britain, China and India, have produced nuclear weapons. **But by the year 2000** that number could grow to 31, claim U.S. military analysts in a special report to *The New York Times*.”

**Awake! 1983 Apr 8 (p.3) “How Can You Tell?”**

“‘If things go on as they are, *by the year 2000* the world will be . . .’”

PREDICTIONS of this sort have now become commonplace.”

**Awake! 1983 Aug 8 (p.3) “Our ‘Jewel in Space’—Is it in Trouble?”**

“● FAMINE. In some cities of underdeveloped countries, on many mornings street sweepers have to clean dead persons out of the gutters. Yes, starvation and malnutrition lead to death for millions each year. And the demand for food worldwide is expected to double *by the year 2000*, less than 17 years from now!”

**Awake! 1984 Sep 22 (p.29) “Watching the World”**

“In 1977 a special United Nations conference mandated a program to halt the spread of deserts *by the year 2000*. But after six years, little progress has been made.”

**Awake! 1985 Mar 8 (p.5) “‘Signs From Heaven’—A Cause for Gloom?”**

“‘Terribly effective weaponry could well be deployed in space *by the year 2000*, weaponry that can attack both satellites and space stations as well as targets here on Earth.’”

[Quoting George E. Mueller, then-president of the International Academy of Astronautics]

**Awake! 1985 Mar 22 (p.26) “When Money Talks”**

“By the year 1930, however, drastic changes could be seen in my purchasing power. My value had eroded to exactly half of what it was in 1908. As a one-dollar bill, I was now worth 50 cents. The inflation that concerned me and the deflation of my value that worried you was by now on an unstoppable course ... And *by the year 2000*, I am expected to shrivel to a mere four pennies.”

**Awake! 1986 Mar 22 (p.12) “The Marching Deserts—Will They Really Blossom as the Rose?”**

“In 1980 UNEP estimated that it would cost about 90 billion dollars (U.S.) over 20 years, or about 4.5 billion dollars per year, to stop the spread of deserts *by the year 2000*. How serious do the experts consider this marching world of sand to be? “If the present march of desertification continues,” said a representative of UNEP, “by the year 2000 the situation will have become a global catastrophe.””

**Awake! 1986 Nov 8 (p.4) “Hopes and Fears of Today’s Youth”**

“Will *the year 2000* dawn bright or dismal?

Branch offices of the Watch Tower Society around the world conducted interviews with youths.”

***Awake!* 1986 Oct 8 (p.31) “Watching the World”**

“The Food and Agriculture Organization of the UN warns that “if present rates of deforestation continue, much of the world’s tropical forests could be destroyed.” If this trend continues, an estimated 10 to 20 percent of earth’s plant and animal life could be wiped out **by the year 2000** unless deforestation can be stopped and reversed.”

***Awake!* 1986 Nov 8 (pp.7-8) “A Sure Hope for the Present Generation”**

“Samuel, a 15-year-old youth from the same country [France], also believes in a complete change: “**For the year 2000**, I visualize a world transformed into a beautiful paradise! But I don’t think that either the present world or its rulers will live to see that day. . . . We are living in the last days of the system of things.” Ruth, a German girl of 16, also expresses her confidence in these changes: “I know I’m not smart enough to change the world and make things run right. Only Jehovah, our Creator, can and will do that soon.”“

But why are the last youngsters interviewed so sure of beneficial changes in the near future? Simply because they have come to know about God’s promises through his Word, the Bible. As Jehovah’s Witnesses they are confident of something better—a world of justice and peace where according to God’s promise, even illness and death will be no more.—2 Peter 3:13; Revelation 21:3, 4.

A close examination of Bible prophecies showed these young Witnesses that we are now living in a privileged period of history, for the time has come for God to intervene in human affairs and rid the entire earth of unrighteousness. The Scriptures call this short period preceding God’s intervention the “time of the end” and specify that it will not last longer than a “generation.” It would also be distinguished by wars, earthquakes, epidemics, fear, and rising insecurity—all of which have marked the world since 1914. Since the “generation” of 1914 is now well advanced in years, God’s promise is really up-to-date news for young people today.—Daniel 12:4; Matthew 24:3, 7-14, 34.

***Awake!* 1986 Nov 22 (p.10) “Warning! This Water May Be Hazardous to Your Health”**

“Already the world shudders in fear of the coming explosion. For example, it has been estimated that **by the year 2000** a fourth of the world’s water supply could be unsafe for drinking.”

***Awake!* 1987 Mar 8 (p.5) “Why Can’t Africa Feed Itself?”**

“Some estimate the present population [of Africa] to be 553 million. **By the year 2000**, according to current trends, there could be an additional 324 million mouths to feed!”

***Awake!* 1987 May 8 (p.4) “Health for All—A Basic Need”**

“WHO’s regional office for Europe has foreseen not health **by the year 2000** but a possible crisis by then.”



**Awake! 1987 Jul 22 (p.7) “An Earth Without Forests—Is That What the Future Holds?”**

“By the year 2000, according to some experts, about 12 percent of the tropical rain forest that remained in 1980 will be gone—no small accomplishment for man, even with his reputation for destruction.”

**Awake! 1988 Oct 8 (p.5) “AIDS Carriers—How Many Could Die?”**

“An article in *Politiken* of Denmark said: “Uganda’s chief AIDS official states, ‘Unless something changes, every second adult in this country will be HIV-positive in the year 2000.’”“

**Awake! 1988 Nov 8 (p.8) “The Reason for the Cult”**

“As has been said, according to the pope’s intentions, the revival of the figure of Mary will help to prepare for the year 2000. In the face of the fears and the anxieties caused by the “symptoms of malaise that pervade this generation,” the pope has placed his trust in the “Madonna” so that she may intercede with God and solve the world’s problems.”

**Awake! 1989 Jul 22 (p.29) “Watching the World”**

“Studies predict that “by the year 2000, water, not oil, will be the dominant resource issue of the Middle East.”“

**Awake! 1989 Sep 22 (p.28) “Watching the World”**

“The World Health Organization has predicted that AIDS cases worldwide will jump tenfold by the year 2000, raising the total to 5,000,000 from the present 450,000.”

**Awake! 1990 Feb 8 (p.20) “No Money for the Blind”**

“But WHO predicts gloomily that, at the present rate, the world will have 84 million blind and partially blind persons by the year 2000.”

**Awake! 1990 Feb 22 (p.28) “Watching the World”**

“By the year 2000, AIDS may kill six million people.”

**Awake! 1990 Sep 22 (p.4) “The Garbage Glut—Will It Bury Us?”**

“It is estimated that by the year 2000, this garbage pile will “tower half again as high as the Statue of Liberty and fill more cubic feet than the largest Great Pyramid of Egypt.”“

**Awake! 1991 Jan 22 (p.29) “Watching the World”**

“In its first report on the impact of AIDS on children, the World Health Organization said that the virus is striking many more children than had been previously thought and that some ten million children would probably be infected with it by the year 2000. “The vast majority of these will have developed AIDS and died by the year 2000,” said Dr. Michael Merson, director of the agency’s global AIDS program.”

**Awake! 1991 Jun 8 (p.26) “A Visit to the Great Barrier Reef”**

“Some take the alarming view that the entire Barrier Reef is at risk, and they issue warnings such as ‘No Reef by the Year 2000.’”

**Awake! 1992 Jun 8 (p.7) “The Bitter Price of Gambling”**

“In the United States, for example, women now represent about 30 percent of the total number of compulsive gamblers, but it is estimated that by the year 2000, this will have risen to 50 percent.”

**Awake! 1993 Mar 22 (pp.3,4) “Why So Many False Alarms?”**

“THE story is told of a boy who watched the sheep of the villagers. To stir up a bit of excitement, one day he cried out, ‘Wolf! Wolf!’ when there was no wolf. ... So it has become with those who proclaim the end of the world. Down through the centuries since Jesus’ day, so many unfulfilled predictions have been made that many no longer take them seriously. ...

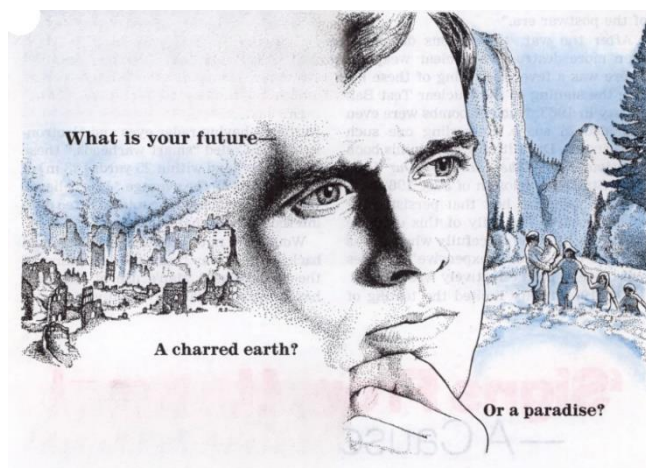
Undeterred by previous failures, some seem to have been spurred on by the approach of the year 2000 and have made further predictions of the end of the world. ... The flood of false alarms is unfortunate. They are like the wolf-wolf cries of the shepherd boy—people soon dismiss them, and when the true warning comes, it too is ignored.”

**Awake! 1993 Apr 22 (p.24) “Where Have All the Quaggas Gone?”**

“Chilling predictions indicate that by the year 2000, as much as 15 to 20 percent of all living species on earth may be extinct.”

**Awake! 1993 May 22 (p.18) “Young People Ask... Why Do I Have to Suffer With a Disability?”**

“Statistics show that by the year 2000, the number of young people with disabilities will reach about 59 million worldwide.”



Awake! 1985 Mar 8 p.5

## 8.

### **Beth-Sarim: House of Princes**

Despite the failures of 1914 and 1925, Rutherford continued stating that the earthly resurrection was about to happen. In 1929, he authorised the purchase of Beth-Sarim, a house for Abraham and other resurrected Princes to live in.

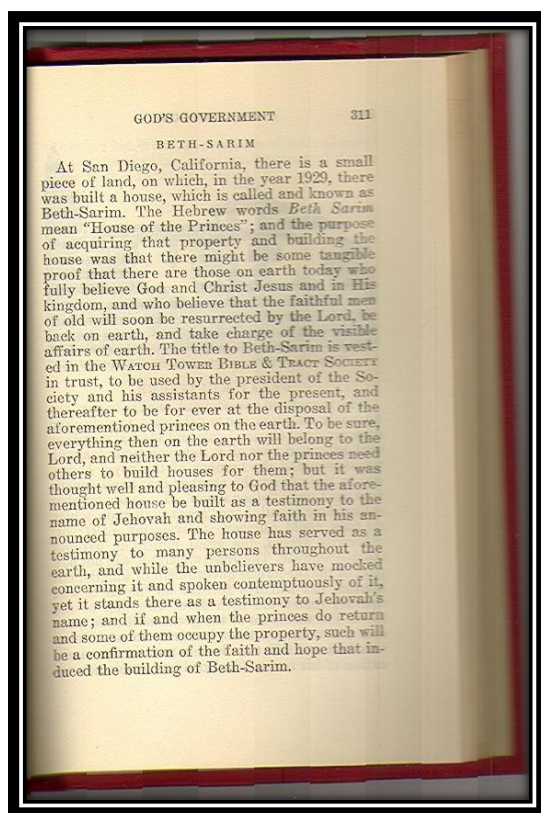




Concerning Beth-Sarim, the book *Salvation* explains:

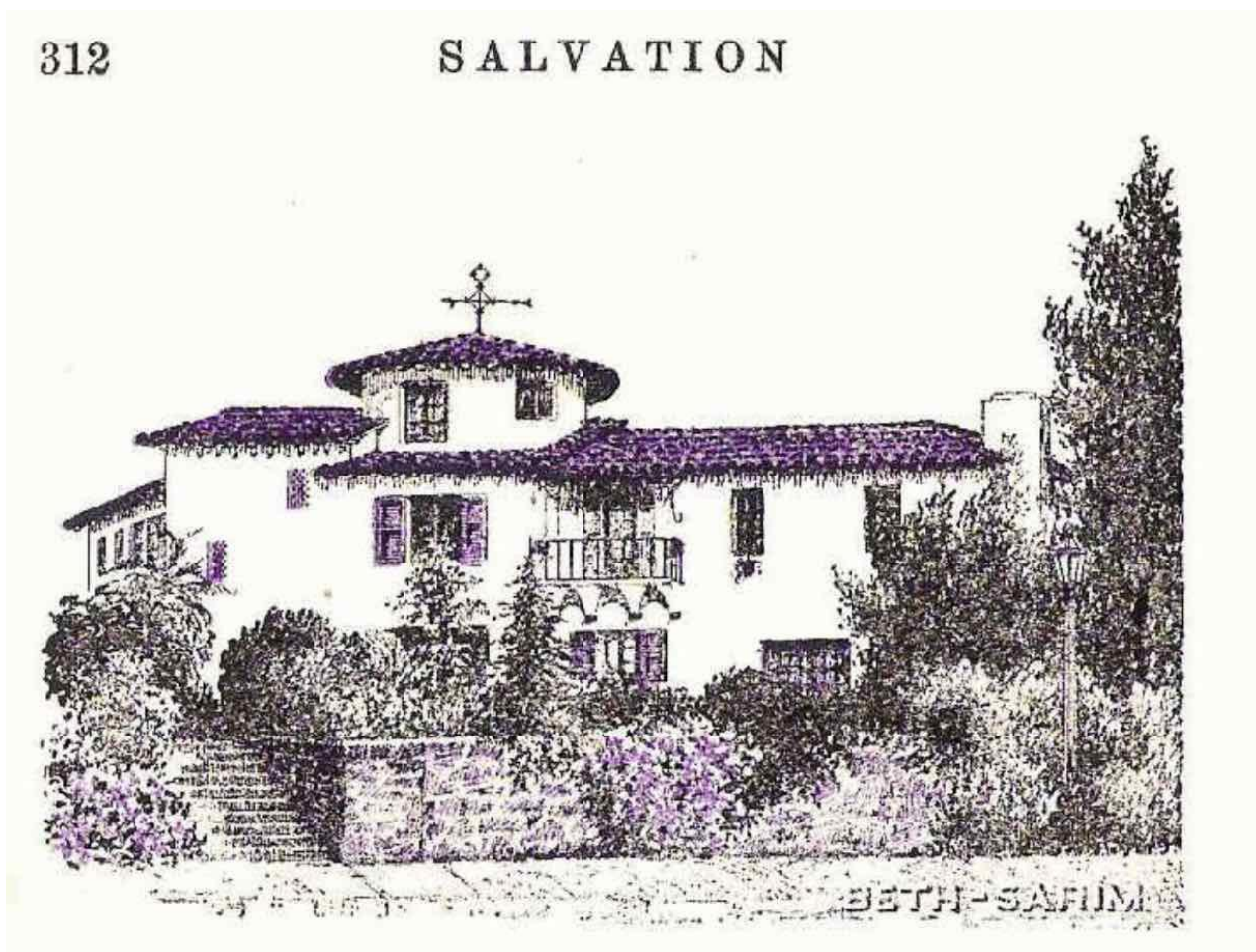
“At San Diego, California, there is a small piece of land, on which, in the year 1929, there was built a house, which is called and known as Beth-Sarim. The Hebrew words Beth Sarim mean “House of the Princes”; and the purpose of acquiring that property and building the house was that there might be some tangible proof that there are those on earth today who fully believe God and Christ Jesus and in His kingdom, and who believe that the faithful men of old will soon be resurrected by the Lord, be back on earth, and take charge of the visible affairs of earth. The title to Beth-Sarim is vested in the Watchtower Bible & Tract Society in trust, to be used by the president of the Society and his assistants for the present, and thereafter to be forever at the disposal of the aforementioned princes on earth. . . . while the unbelievers have mocked concerning it and spoken contemptuously of it, yet it stands there as a testimony to Jehovah’s name; and if and when the princes do return and some of them occupy the property, such will be a confirmation of the faith and hope that induced the building of Beth-Sarim.”

—J.F. Rutherford, *Salvation* (1939) p.311



312

## SALVATION



The *Golden Age* of March 19, 1930 included a copy of the Beth-Sarim deed, showing who was expected to take possession of it.

“Both the grantor and the grantee, the said JOSEPH F. RUTHERFORD, are fully persuaded from the Bible testimony, which is the word of Jehovah God, and from extraneous evidence that God’s Kingdom is now in the course of establishment and that it will result beneficially for the peoples of earth; that the governing power and authority will be invisible to men but that the kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nations under supervision of the invisible ruler, Christ. That among those who will be thus the faithful representatives and visible governors of the world will be David, who was once King over Israel; and Gideon, and Barak, and Samson, and Jephthai, and Joseph, formerly ruler of Egypt, and Samuel the prophet and other faithful **men named with**

**approval in the Bible at Hebrews the eleventh chapter.** The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's kingdom on earth and that **such men shall have possession and use of said property** hereinabove described as they may deem for the best interest for the work in which they are engaged.

...

Any persons appearing to take possession of said premises **shall first prove and identify themselves** to the proper officers of said Society as the person or persons described in Hebrews chapter eleven and in this deed."

—*Golden Age* 1930 Mar 19 pp.406,407 (See **Appendix 7**)

Both the grantor and the grantee, the said JOSEPH F. RUTHERFORD are fully persuaded from the Bible testimony, which is the Word of Jehovah God, and from extraneous evidence that God's kingdom is now in 'course of establishment and that it will result beneficially to the peoples of earth; that the governing power and authority will be invisible to men but that kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nations under the supervision of the invisible ruler Christ; that among those who will thus be the faithful representatives and visible governors of the world will be David, who was once king over Israel; and Gideon, and Barak, and Samson, and Jephthae, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's kingdom on earth and that such men shall have possession and use of said property hereinabove described as they may deem for the best interest for the work in which they are engaged.

~~~~~

kingdom it shall be used as such for ever. Any persons appearing to take possession of said premises shall first prove and identify themselves to the proper officers of said Society as the person or persons described in Hebrews chapter eleven and in this deed. IN WITNESS WHEREOF I the said ROBERT J. MARTIN and the said JOSEPH F. RUTHERFORD have hereunto signed our names this 24th day of December A.D. 1929.

ROBERT J. MARTIN
JOSEPH F. RUTHERFORD

I am certain that the loyal ones would have been glad to help finance the house had opportunity been given, and that they will rejoice when they know that this property will be forever for the Lord's people; that when Brother Rutherford is through with it somebody else in the Lord's work will have it, and when David and Joseph or some of the other ancient worthies return they will have it.

The enemy charges that the house cost \$100,000. Of course it did not cost one-fourth that amount; but their falsification in this behalf is in keeping with their false statements about everything else. See the statement from the treasurer of the Society that not one penny of the Society's money was drawn out to pay for this house.

March 3, 1930

TO WHOM IT MAY CONCERN:

This is to testify that no money has been drawn from the funds of the Watch Tower Bible & Tract Society, or any affiliated association, by R. J. Martin, Brooklyn, N. Y., or anyone else to be used for the purpose of erecting, purchasing or acquiring the possession of any building or real estate in San Diego, California.

Respectfully submitted,
[Treasurer's seal] W. E. VAN AMBURGH, Treas.

I append a copy of the deed, including the notarial acknowledgments and recorder's memoranda on the back, all of which will be of interest to many readers of *The Golden Age*, I feel sure.

DEED

ROBERT J. MARTIN

a single and unmarried person of 117 Adams St. Brooklyn, New York, for and in consideration of the sum of Ten Dollars (\$10.00) does hereby grant bargain and sell unto

JOSEPH F. RUTHERFORD

of 124 Columbia Heights, Brooklyn, New York for and during his life on earth and thereafter to the WATCH TOWER BIBLE AND TRACT SOCIETY, a corporation created and organized under the laws of the State of Pennsylvania and maintaining its chief operating offices at 124 Columbia Heights, Brooklyn, New York and for the purposes hereinafter set forth.

All that real property situated in Kensington Heights, County of San Diego, State of California bounded and described as follows, to wit:

Lot One Hundred Ten (110) and Lot One Hundred Eleven (111) of Kensington Heights, Unit No. 2, in the County of San Diego, State of California, according to Map thereof No. 1912, filed in the office of the County Recorder of said San Diego County, May 24, 1926.

TO HAVE AND TO HOLD THE ABOVE GRANTED AND DESCRIBED PREMISES unto him, the said JOSEPH F. RUTHERFORD for his exclusive possession, use and benefit for and during his life on earth and at the end of said limited estate then to the WATCH TOWER BIBLE AND TRACT SOCIETY in trust to be used for the purposes herein set forth, to wit:

The grantor at the request of the said JOSEPH F. RUTHERFORD who is President of the WATCH TOWER BIBLE AND TRACT SOCIETY and General Manager thereof makes this provision and condition as set forth in this deed:

Both the grantor and the grantee, the said JOSEPH F. RUTHERFORD are fully persuaded from the Bible testimony, which is the Word of Jehovah God, and from extraneous evidence that God's kingdom is now in course of establishment and that it will result beneficially to the peoples of earth; that the governing power and authority will be invisible to men but that kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nations under the supervision of the invisible ruler Christ; that among those who will thus be the faithful representatives and visible governors of the world will be David, who was once king over Israel; and Gideon, and Barak, and Samson, and Jephthah, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's kingdom on earth and that such men shall have possession and use of said property hereinabove described as they may deem for the best interest for the work in which they are engaged.

This property has been acquired and the improvements built thereon at the instance and under the direction of the said JOSEPH F. RUTHERFORD and dedicated to Jehovah God and to His King Christ who is the rightful ruler of the earth and for the express purpose of being used by those who are servants of Jehovah God. For this reason the provision is made in this deed that the property shall be forever used for that purpose subject to any encumbrances that may have been placed thereupon.

IT IS FURTHER PROVIDED that if the said JOSEPH F. RUTHERFORD while alive on the

MARCH 19, 1930

THE GOLDEN AGE

407

earth shall by lease, deed or contract provide that any other person or persons connected with the said WATCH TOWER BIBLE AND TRACT SOCIETY shall have the right to reside on said premises until the appearing of David or some of the other men mentioned in the eleventh chapter of Hebrews as above set forth even such person or persons so designated by the said JOSEPH F. RUTHERFORD in such lease or other paper writing shall have the right and privilege of residing on said premises until the same be taken possession of by David or some of the other men herein named and this property and premises being dedicated to Jehovah and the use of his kingdom it shall be used as such for ever. [Any persons appearing to take possession of said premises shall first prove and identify themselves to the proper officers of said Society as the person or persons described in Hebrews chapter eleven and in this deed.]

IN WITNESS WHEREOF I the said ROBERT J. MARTIN and the said JOSEPH F. RUTHERFORD have hereunto signed our names this 24th day of December A.D. 1929.

ROBERT J. MARTIN
JOSEPH F. RUTHERFORD

Witnesses:

DONALD HASLETT
BONNIE BOYD

STATE OF NEW YORK)
COUNTY OF KINGS) SS

On this 24th day of December A.D. 1929 before me, Donald Haslett a notary public in and for said County and State of New York, having authority to take acknowledgments of legal instruments, personally appeared ROBERT J. MARTIN and JOSEPH F. RUTHERFORD known to me to be the persons whose names are subscribed to the foregoing instrument and each acknowledged to me that he executed the same as his free act and deed.

WITNESS MY HAND and official seal the day and year in this certificate first above written.

DONALD HASLETT
Notary Public.

[Notary Seal]

State of New York,
County of Kings, ss.

I, Fred G. Limmermann, Clerk of the County of Kings and also Clerk of the Supreme Court for said county (said court being a court of record) do hereby certify that Donald Haslett the Notary Public before whom the within acknowledgment or deposition was made was at the time of making the same authorized by the laws of the state of New York to take the acknowledgments and proofs of deeds or conveyances for lands, tenements and hereditaments situate, lying and being in said state of New York. And further that I am well acquainted with the hand writing of such Notary Public, and verily believe that the signature to said certificate of proof, acknowledgment or deposition is genuine.

In testimony whereof I have hereunto set my hand and affixed the seal of said County and Court this 24th day of December, 1929.

FRED G. LIMMERMAN, Clerk.

GRANT DEED

Individual

ROBERT J. MARTIN

to

JOSEPH F. RUTHERFORD

et al

Dated December 24th, 1929

Recorded at the request of Grantee February 7, 1930, at 15 minutes past 2 o'clock in Book No. 1741, Page 69 of Deeds.

Records of San Diego County, California.

JOHN H. FERRY County Recorder

By N. C. PARSONS Deputy. Compared. Fee \$1.50.

Boy Scouts and the Budget *By Byron A. Tripp (Ohio)*

THE following from the Kent Courier may help some to see how the religious and financial leaders are wringing and twisting the dollars out of the wage-earners to build up the side lines of Satan's organization. Note that the answer is not given as to where the money goes and who gets it.

BOY SCOUTS

By M. B. SPELMAN

The question has been raised, viz: Why is it necessary to place in the Kent Welfare Association budget an item of \$1600 for Boy Scouts, and where does the money go or who gets this amount?

First, this sum goes as our portion of the budget of the Akron Area Council of Boy Scouts of America, of which we are a part.

The budget for the area for 1930 is \$35,000. The Community Chest of Akron gives of the above sum \$29,000, thus leaving \$6,000 to be raised by other portions of the area.

Barberton gives \$3,000, Wadsworth \$1,000, Hudson \$400, Cuyahoga Falls and Kenmore give with Akron.

Eight people are employed on regular staff to oversee and plan program for 3000 boys. One field executive gives largely of his time to Kent and this portion east of Akron.

In 1931, *The Messenger* contained an article on Beth-Sarim, with some interesting photos, including Rutherford seated in front of the fireplace.



Click for a 17MB scan of the 1931 *Messenger*: <https://www.jwfacts.com/pdf/messenger-beth-sarim-1931.pdf>. (See also **Appendix 8**)

Rutherford's imagination that Jehovah was going to resurrect the Princes to live in California shared the American centric views of similar religions such as the Mormons. The *Messenger* explains that San Diego was chosen, (instead of the Brooklyn headquarters), for its climate.

“The climate is the same as that of Palestine. The place is planted with date and palm trees, such as would be familiar and pleasing sights to these men.”

—*Messenger* 1931 Jul 25

In 1942 the ‘House of Princes’ was sold, proving false the statement that it would be “perpetually” and “forever at the disposal of the aforementioned princes.” Why did the Watchtower board of directors decide to sell Beth-Sarim? The *Watchtower* of 1947 December 15 explained:

“It had fully served its purpose and was now only serving as a monument quite expensive to keep; our faith in the return of the men of old time whom the King Christ Jesus will make princes in ALL the earth (not merely in California) is based, not upon that house Beth-Sarim, but upon God’s Word of promise.”

There is very little mention of Beth-Sarim since 1950. In a 1992 *Watchtower* article, it is referred to in the life story of Sandra Cowan. She relates:

“Often we preached near Beth-Sarim, which was where the ailing president of the Watch Tower Society, Brother Rutherford, had spent the winters before his death in 1942. We visited regularly and had dinner with the full-time servants there.”

—*Watchtower* 1992 Mar 1 p.27

In the summer of 1946, I was baptized at the international convention in Cleveland, Ohio. Although I was only six years of age, I was determined to fulfill my dedication to Jehovah. That summer I served as a pioneer for the first time. I remember one morning placing 40 magazines with people seated at The Plaza in San Diego, California. My being tiny and talkative had a lot to do with it, I'm sure.

Often we preached near Beth-Sarim, which was where the ailing president of the Watch Tower Society, Brother Rutherford, had spent the winters before his death in 1942. We visited regularly and had dinner with the full-time servants there. Such happy visits made me decide that this was truly the kind of life I wanted. I then made Gilead School and missionary service my goal in life.

The following year my parents divorced, but the changed family situation didn't dampen our spirituality. Mom was a pioneer and very concerned about the training my brother and I received. Our small trailer was alive with visits of Christian brothers and sisters. Mom made a point of my meeting Gilead graduates. Two such graduates were Lloyd and Melba Barry, who were visiting in the traveling work while waiting to go to their foreign assignment in Japan. They took time to encourage me—a little girl who yearned to be a missionary—and that really impressed me.



When I was ten years old, Mom married a wonderful Witness who was also a pioneer minister. He adopted my brother and me not only on paper but also in his heart. His love for Jehovah and zeal for the service were very contagious.

Mom and Dad worked as a team to guide both of us children through the difficult teenage years. Our home was a spiritual haven that I look back on fondly. For them to pioneer on a small income while raising two children wasn't easy; it took self-sacrifice. But Mom and Dad depended on Jehovah and put Kingdom interests first.

How well I remember the international convention in New York City in 1950! Dad obtained a loan from the bank, and we took three passengers to help with expenses. Mom, Dad, my brother, and I sat together in the front seat all the way from San Diego to New York, while the others sat in the back. Because Dad's employer refused to give him two weeks' leave from work, attending that convention cost him his job. But as Dad assured us, Jehovah would provide for our needs, and He did. Dad sold the car to pay off the bank loan, and then he obtained a better job. This and similar experiences proved invaluable to me years later when my husband and I faced difficult situations.

On our return trip from New York, we visited Kingdom Farm, where I got to see Gilead School for the first time. I remember standing in one of the classrooms and saying to myself, 'I'm

Beth-Sarim — Much Talked About House in San Diego

The House of the Princes

Somebody Paid a Hundred Thousand Dollars for Advertising the Resurrection of the Old Testament Saints. But Not Us. Come Again, Reporters

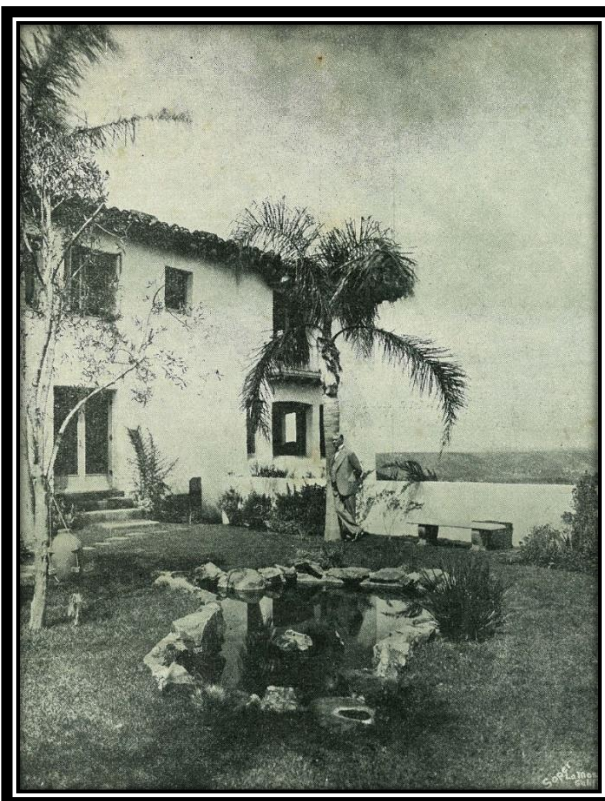
"All men have not faith," and there is no use in expecting men to exercise faith when they do not have it. At the present time there is only a handful of people in the world who really know that the Bible is the Word of God. Since the Bible is the Word of God, then we may depend upon it that it was specially written for us who are living just now, when Satan's organization is slipping down into the abyss from which it will never arise.

God has a people in the earth at this time. These people are his people, and not the Devil's people. They look like other men; but they are not like most other men; they are governed in what they do by the Word of God. Their desire is to do God's will so they find it recorded in his Word is the all-consuming passion of their lives; it means more to them than all else in the world put together.

We know who the people of God are. They are, collectively, God's "faithful and true servants" in the earth at this time. Collectively this "servant" goes to make up the Watch Tower Bible & Tract Society. There is no other "servant." God does not have fifty-thousand or even two hundred million of other his



A View of the Front and East Side.



Beth-Shan

A second property — Beth-Shan — was purchased next to Beth-Sarim on February 3rd 1939. The only time Watchtower literature ever mentioned it was in the *Consolation* of 1942 May 27 p.3:



"The judge decided to continue the case so that the new site could be brought before the Planning Commission ...

the second plot was a proper place for burial. ...

The Planning Commission, who deliberated for more than two weeks, investigating the site, was haled before the court, and denied the second application for a cemetery. ...

New location for interment was almost in the center of the property known as Beth-Shan, which is roughly 75 acres of canyon and mesa land, adjoining Beth-Sarim but separated by a half-mile width of canyon.

This property, also belonging to WATCHTOWER, has one small and one large dwelling on it and a few outhouses, and consists of some fruit trees and other cultivated patches in aggregate about seven acres, and about 65 acres of unreclaimed brush, either too steep, or rocky, or inaccessible for development. ...

Judge Rutherford, in a discussion before his death, had said that as a second choice he wished to be buried somewhere on these wild acres. In order that all the objections made in regard to the first site near to Kensington Heights might be removed to this new site, it was requested that only a ten-foot-square cemetery be

granted. The spot was also inaccessible except by a private road a half mile long and closed by a gate.”

Though the *Consolation* discusses Beth-Sarim in regards to Rutherford's desire to be buried there, the property deed read similar to that of Beth-Sarim:

“NOW THEREFORE this trust is created and said trustee shall hold the title to said property in trust for the use and benefit of the following named persons, whose names appear in the Bible at the book of Hebrews, chapter eleven, verses one to forty, to wit: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sara, Joseph, Moses, Rahab, Gideon, Barak, Sampson, Jephthae, David, Samuel.”

It appears that Beth-Shan had a threefold purpose: to house the princes, to be a burial place for Rutherford and to provide protection during Armageddon. Word spread that a bomb shelter was built at Beth-Shan. This was adamantly denied in a 1940 *Watchtower*.

“Some unreliable person is responsible for the circulation of a report that **Beth-Sarim** is being enlarged as a place of security and that this is being built by the Society. There is absolutely not one word of truth in the report. Those who are interested in the Theocracy would better be circulating the kingdom message rather than false imaginations of others.”

—*Watchtower* 1940 Jun 1 p.162

The reliability of the *Watchtower* report is questionable, as it claimed the rumor was about Beth-Sarim, not Beth-Shan, hence avoiding answering whether or not Beth-Shan contained a bomb shelter.



JEHOVAH'S V

"House of the Princes"

Brother Rutherford had a severe case of pneumonia after his release from unjust imprisonment in 1919. Thereafter, he had only one good lung. In the 1920's, under a doctor's treatment, he went to San Diego, California, and the doctor urged him to spend as much time as possible there. From 1929 on, Brother Rutherford spent the winters working at a San Diego residence he had named Beth-Sarim. Beth-Sarim was built with funds that were a direct contribution for that purpose. The deed, which was published in full in "The Golden Age" of March 19, 1930, conveyed this property to J. F. Rutherford and thereafter to the Watch Tower Society.

Concerning Beth-Sarim, the book "Salvation," published in 1939, explains: "The Hebrew words 'Beth Sarim' mean 'House of the Princes'; and the purpose of acquiring that property and building the house was that there might be some tangible proof that there are those on earth today who fully believe God and Christ Jesus and in His kingdom, and who believe that the faithful men of old will soon be resurrected by the Lord, be back on earth, and take charge of the visible affairs of earth."

A few years after Brother Rutherford's death, the board of directors of the Watch Tower Society decided to sell Beth-Sarim. Why? "The Watchtower" of December 15, 1947, explained: "It had fully served its purpose and was now only serving as a monument quite expensive to keep; our faith in the return of the men of old time whom the King Christ Jesus will make princes in ALL the earth (not merely in California) is based, not upon that house Beth-Sarim, but upon God's Word of promise."*

* At the time, it was believed that faithful men of old times, such as Abraham, Joseph, and David, would be resurrected before the end of this system of things and would serve as "princes in all the earth," in fulfillment of Psalm 45:16. This view was adjusted in 1950, when further study of the Scriptures indicated that those earthly forefathers of Jesus Christ would be resurrected after Armageddon.—See "The Watchtower," November 1, 1950, pages 414-17.

Rutherford



Watchtower's history book, *Jehovah's Witnesses—Proclaimers of God's Kingdom*, briefly discusses Beth-Sarim, where it is also made to appear to have been purchased predominantly for the health of Rutherford.

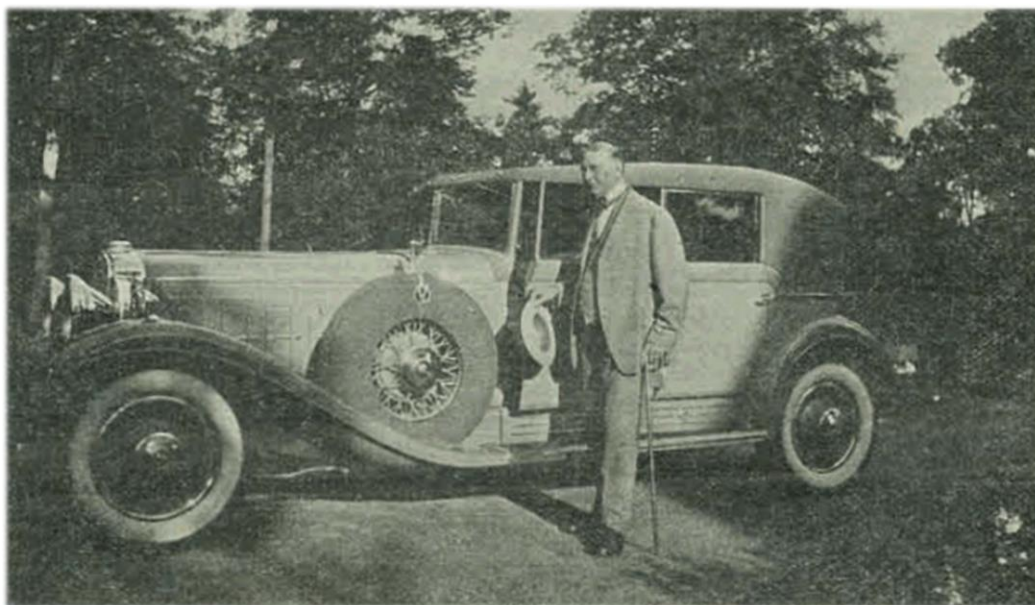
"House of the Princes"

Brother Rutherford had a severe case of pneumonia after his release from unjust imprisonment in 1919. Thereafter, he had only one good lung. In the 1920's, under a doctor's treatment, he went to San Diego, California, and the doctor urged him to spend as much time as possible there. From 1929 on, Brother Rutherford spent the winters working at a San Diego residence he had named Beth-Sarim. Beth-Sarim was built with funds that were a direct contribution for that purpose. The deed, which was published in full in "The Golden Age" of March 19, 1930, conveyed this property to J. F. Rutherford and thereafter to the Watch Tower Society."

direct contribution for that purpose. The deed, which was published in full in "The Golden Age" of March 19, 1930, conveyed this property to J. F. Rutherford and thereafter to the Watch Tower Society."

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.76

These descriptions may not be far from the truth. Rutherford summered in Europe and wintered at Beth-Sarim. During the Great Depression he owned two luxury Cadillac's. Whilst it is possible Rutherford believed his own teaching that the end was going to arrive in his life time, the purchase of Beth-Sarim was as much for his own benefit as that of the resurrected princes.



Rutherford was known for excessive use of alcohol, even printing an article against the prohibition in the *Watchtower* 1924 Nov 1 pp.323-326. Olin Moyle worked as legal counsel for Jehovah's Witnesses during the time of Rutherford. After writing a letter of complaint to Rutherford over issues within Bethel, including Rutherford's excessive drinking and extravagance, Moyle resigned from the position. A court case ensued, described in the *Watchtower's* publication *Consolation* of 1944 Dec 20 p.21.

Libel Case Terminated

ALLEGING libel on the grounds of statements appearing in several issues of *The Watchtower* during 1939, suit was filed by Olin R. Moyle, of Wauwatosa, Wis., against the two corporate societies, Watch Tower Bible and Tract Society, of Pennsylvania, and Watchtower Bible and Tract Society, Inc., of New York; and, on the other cause of action, against J. F. Rutherford and eleven associates in the organization. Action for damages to the amount of \$50,000 on each cause of action, or a combined total of \$100,000, was commenced October 11, 1940. Less than two years thereafter the defendant J. F. Rutherford died, but the suit continued to be pushed.

This unique libel suit came up for trial before Judge Ughetta of the New York Supreme Court in Brooklyn's Supreme Court Building on May 10, 1943. After an extended trial continuing until May 27, the jury rendered a verdict, voting ten to two, against the defendants of the case and awarded the complainant Moyle \$15,000 on each count, or a total of \$30,000 damages. The presiding judge denied all motions

by defense attorney for alternative ruling and decided in agreement with the jury's verdict.

Appeal was at once taken from this decision to the court's Appellate Division, Second Department. After due reargument by opposing attorneys before this court of five judges, followed by judicial deliberation, decision was rendered. It was three to two in affirmation of the judgment of the Supreme Court, but reducing the damages one-half, to \$15,000.

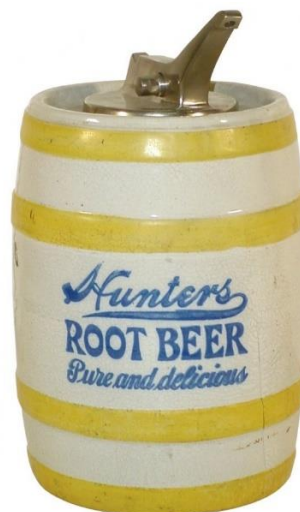
According to due process of law, again the defendants took appeal from the decision, now to the state's highest court, the Court of Appeals at Albany, New York's capital. After due reargument and deliberation, this court of seven judges let their decision be known on November 22, 1944, affirming decision of the lower court, affixing the costs, but offering no opinion on the case.

Their decision being unanimous, and the defendants being unable to move for reargument of the case, the \$15,000 damages was duly paid over, with interest accrued, to plaintiff Moyle, thus terminating the matter.

DECEMBER 20, 1944

21

The following picture of Rutherford has been regularly used as an example of his intoxication, though it is probable that this is a picture of non-alcoholic root beer. The glasses and dispenser with the pump on top is typical of root beer dispensers from the 1920s and 1930s.



Rutherford wished to be buried at either Beth-Sarim or Beth-Shan. On Rutherford's death Knorr and the Watchtower Society went to court in an attempt to have Rutherford buried at Beth-Sarim. As shown in the *Consolation* 1942 May 27 insertion below, this was to do with Rutherford's fanciful belief in the return of the "the King of the East" to Beth-Sarim and his need to face "the rising sun" upon that return. Knorr lost the case, but his action postponed Rutherford's burial for three and a half months after he died (see **Appendix 9**)

Judge Rutherford looked for the early triumph of "the King of the East", Christ Jesus, now leading the host of heaven, and he desired to be buried at dawn facing the rising sun, in an isolated part of the ground which would be administered by the princes, who should return from their graves. Even his burial request was a token of faith.

Similar Groups

Rutherford was not the only person expecting resurrected leaders would want to live with them in America. Genevieve Ludlow Griscom, member of the cult Outer Court of the Order of the Living Christ, had similar delusions of grandeur. In 1928, a year earlier than Beth-Sarim, Griscom built a similarly opulent property at 360W 253rd Street in Riverdale, Bronx for Jesus to live after the second coming. In January 2017 the house sold for \$USD 6.25 million.

(See New York mansion built for Jesus sells for \$AUD8 million 9 April 2017, <https://tinyurl.com/5d685emc> and Divine intervention? Bronx mansion built for Christ's return finally sells for \$6.2M 6 April 2017, <https://tinyurl.com/4nd7k32r>).

9.

Malawi, Mexico, and the Oath of Allegiance

Many faithful Jehovah's Witnesses have died obeying the Watchtower stance on neutrality. This article shows the tragedy that occurred when Malawian Witnesses were hypocritically forced to uphold a higher standard than was expected of those in Mexico, or by the Governing Body themselves.

Religion is most culpable when its rules lead to unnecessary death of its followers. Graphic representation of this in Watchtower history is the torture and murder of Jehovah's Witnesses in Malawi between 1964 and 1994. Most disturbing is that Watchtower leaders enforced a stance in Malawi that was misguided and applied inconsistently in other countries.

When reading *Crisis of Conscience* by Raymond Franz, chapter 6 titled "Double Standards" disturbed me more than any other. Franz explained how a Watchtower principle that led to the torture and death of thousands of Witnesses in Malawian was excused for Witnesses in Mexico. Malawian Witnesses suffered unspeakable atrocities because Watchtower leaders forbade them holding a political card, yet they allowed Witnesses in Mexico to bribe officials for a Cartilla card in order to escape military service.

This article outlines this blight on Watchtower history, along with its hypocritical stance regarding the Oath of Allegiance and displaying the National Flag in Chile. It is one of the most distressing aspects of Watchtower leadership and has led many Witnesses to re-evaluate the wisdom of ascribing spirit direction to the Governing Body and following them without question.

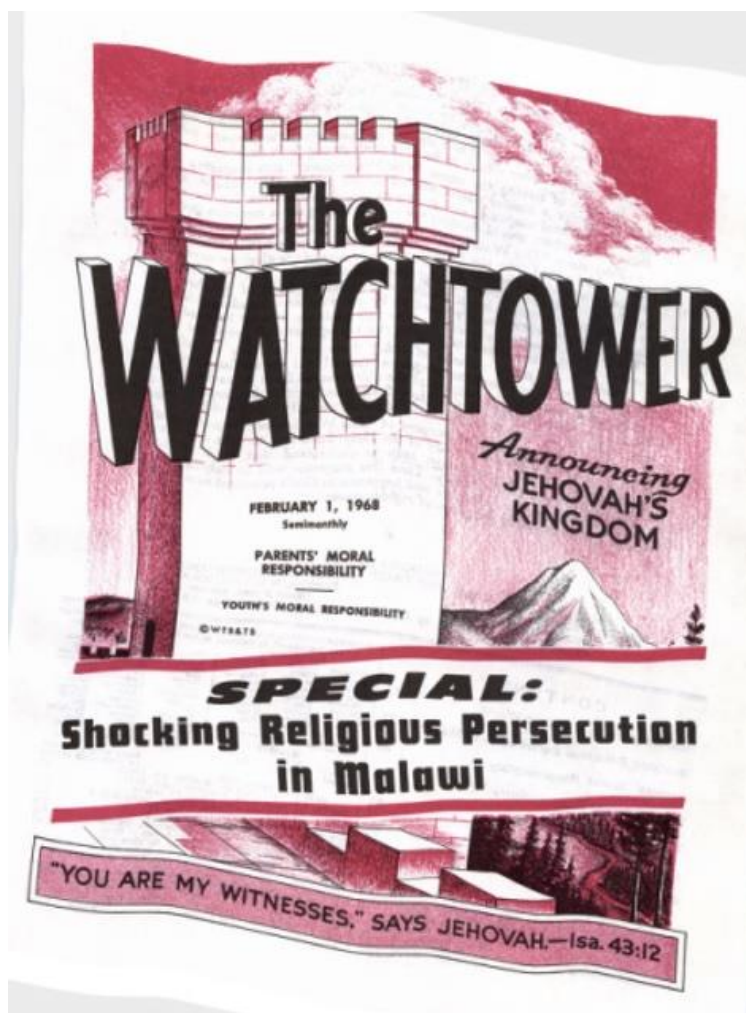
Malawi

The following Watchtower articles discuss the torture that occurred in Malawi.

"At Lilongwe in central Malawi, 170 homes of these Christians were burned down in three nights. In the Fort Johnston district, slightly to the south, 34 homes and 18 food storage places were burned down toward the end of

October. At Mbalame on October 27 the Christians of two congregations all had their homes burned down while they, including the women, were stripped of their clothes and brutally beaten ... Since this is the way the witnesses of Jehovah conduct themselves, why, then, all this violent persecution of them in Malawi? One of the main reasons is that the Witnesses refuse to buy membership cards in Malawi's Congress Party as well as refuse to buy and wear badges with the picture of the President of Malawi, Dr. H. Kamuzu Banda. Other religious organizations, Catholic, Protestant and Moslem, have all yielded to pressure in these respects, but Jehovah's witnesses have not. Why? Because of their strictly adhering to the Word of God."

—*Watchtower* 1968 Feb 1 p.71



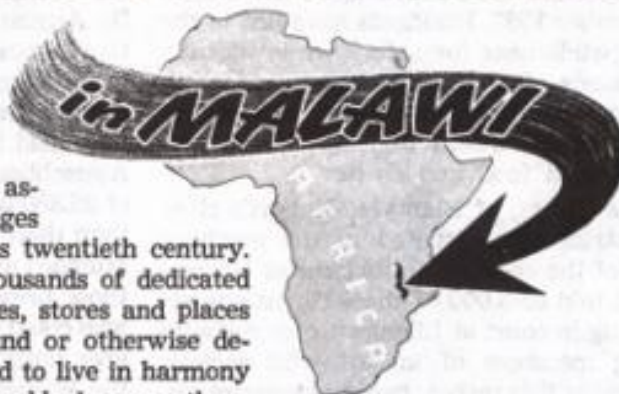
Shocking RELIGIOUS PERSECUTION

SUDDENLY persecution of a zealous religious minority has again broken out. It has flared up with a violence and brutality that one associates more with the Dark Ages than with the last third of this twentieth century. During the year just ended thousands of dedicated Christians have had their homes, stores and places of worship burned to the ground or otherwise destroyed because they endeavored to live in harmony with the Bible. They have been robbed, over a thousand women have been raped, men have been beaten unconscious and a number of them have been killed. Where? In Malawi, a narrow, landlocked country in Central Africa, somewhat to the southeast.

Yes, it is in this new nation of some four million inhabitants, formerly known as Nyasaland, that this shocking religious persecution is taking place. At Lilongwe in central Malawi, 170 homes of these Christians were burned down in three nights. In the Fort Johnston district, slightly to the south, 34 homes and 18 food storage places were burned down toward the end of October. At Mbalame on October 27 the Christians of two congregations all had their homes burned down while they, including the women, were stripped of their clothes and brutally beaten. In some of these places persecutors used trucks to haul away the confiscated household furnishings of these Christians before destroying their homes.

A traveling minister in the country wrote: "On October 27 I was robbed of all my possessions. . . . My wife and I were badly beaten up. Hundreds of our Christian brothers have had their homes destroyed. Many places of worship have been demolished."

In one place a number of these Christians were beaten unconscious and one of them placed on top of a pile of wood, which was then set afire, all at the instigation of a member of Malawi's parliament. But



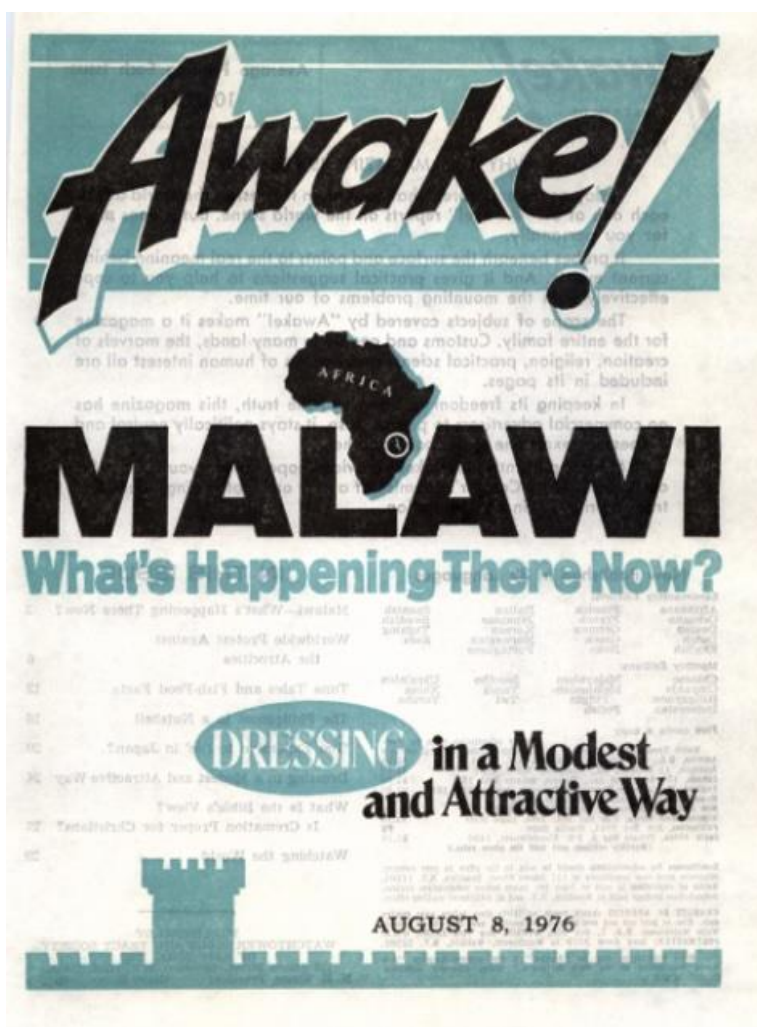
then this politician began to have second thoughts about the matter and so had the unconscious Christian hurriedly pulled off the pile.

In another place one night a group of these Christians was awakened by Congress Party officials. The men were beaten and slashed with sticks and pangas [machetes] and then were forced to look on while ten of their women were raped. Two of the women were pregnant, one of whom later had a miscarriage as a result.

Late in October a large number of Christian women from the Mlanje area were assaulted and raped, and on October 25, 1967, a fifteen-year-old girl at Mkuwila Village, because of refusing to compromise her religious convictions, was tied to a tree and raped six times. How sadistic these persecutors were can be seen from the fact that they even forced a wooden plug into one Christian woman.

“It is because Jehovah’s Witnesses refuse to buy the Malawi Congress Party card. This card declares the holder to be a member of the ruling political party of Malawi. But for Jehovah’s Witnesses to buy a political card and thus join a political party would be an open denial of what they believe and stand for.”

—*Awake!* 1976 Aug 8 p.5



“For some of our dear sisters, the persecution was especially harrowing. Many were the reports of rape, mutilation, and beating of Christian women. The sadistic attackers spared nobody. The elderly, the young, and even some pregnant sisters were put through such cruel ordeals. Some suffered

miscarriages as a result. Once again, thousands were forced to flee their villages. Many found refuge in the bush. Others went into temporary exile in neighboring Mozambique. By the end of November 1967, the brutal wave of attacks on Jehovah's Witnesses had claimed at least five more lives. ... The vicious attacks claimed many lives. In Cape Maclear, at the southern end of Lake Malawi, bundles of grass were tied around Zelphat Mbaiko. Petrol was poured on the grass and set alight. He was literally burned to death! Sisters also suffered terribly. Following their refusal to buy party cards, many were repeatedly raped by party officials. In Lilongwe, Sister Magola, along with many others, tried to flee the trouble. However, she was pregnant and could not run very fast. A mob, acting like a pack of wild dogs, caught up with her and beat her to death. At the campus of Bunda College of Agriculture, just outside of Lilongwe, six brothers and one sister were murdered and their bodies were horribly mutilated."

—1999 Yearbook of Jehovah's Witnesses pp.182,18



Malawi political card

This sickening account of brutal rape, torture and murder of Jehovah's witnesses is shocking and the people responsible cannot be excused for their actions, but this could have been prevented by purchasing a political card. The reasoning the Watchtower

leaders used when setting their brothers up to come in line for such persecution was that Witnesses are to be “no part of the world”.

“However, because Jesus Christ said that his followers would be “no part of the world,” Jehovah’s Witnesses also maintain a position of strict neutrality as to the wars of the nations and their political affairs.”

—*1999 Yearbook of Jehovah’s Witnesses* p.171 “Malawi”

“Jesus Christ said of his followers: “They are no part of the world.” And he told a first-century political ruler: “My kingdom is no part of this world.” (John 17:16; 18:36) Therefore, Jehovah’s Witnesses believe that joining a political party is wrong for them. They are not being obstinate or unreasonable. They would gladly buy an identification document, or even a card that declares them to be tax-paying citizens of the country.”

—*Awake!* 1976 Aug 8 p.5 “Malawi—What’s Happening There Now?”

The Watchtower claims the brothers could not compromise what they are told by the “word of God”. However, this is false reasoning, as the “word of God” does not prohibit political involvement. The Bible provides examples of God’s followers being involved in politics, such as Joseph, who was second in charge of the Egyptian government.

Genesis 41:39-43 — “After that Phar’aoh said to Joseph: “Since God has caused you to know all this, there is no one as discreet and wise as you are. You will personally be over my house, and all my people will obey you implicitly. Only as to the throne shall I be greater than you.” And Phar’aoh added to Joseph: “See, I do place you over all the land of Egypt.” With that Phar’aoh removed his signet ring from his own hand and put it upon Joseph’s hand and clothed him with garments of fine linen and placed a necklace of gold about his neck. Moreover, he had him ride in the second chariot of honor that he had, so that they should call out ahead of him, “A·vrékh!” thus putting him over all the land of Egypt.”

The government’s requirement in Malawi was far less than Joseph’s involvement in government; it was simply a law to hold a political membership card.

It is bad enough that the Governing Body misused the “word of God” to set the Malawian brothers up for murder. Worse however is to find out that they applied a different standard to Witnesses in other countries and especially to themselves.

Mexico

At the same time that Witnesses were forbidden to hold a card in Malawi a comparable situation arose in Mexico, with the Governing Body ruling in the opposite direction for Mexican brothers. In Mexico, military service was compulsory for young men. On completion of service young men would receive a “Cartilla” card, which similar to the card in Malawi, was required for a transactions such as obtaining a passport and drivers license. Young Witness brothers experienced persecution and imprisonment for refusing their obligation to attend military service.



Mexico Cartilla card cover

REMISO
SECRETARIA DE LA DEFENSA NACIONAL
 SERVICIO MILITAR NACIONAL
 "CLASE 19..."

Nombre [REDACTED]
 Fecha de nacimiento [REDACTED]
 Nació en [REDACTED]
 Hijo de [REDACTED]
 Y de [REDACTED]
 Estado Civil **CASADO**
 Ocupación **AGENTE DE VENTAS**
 ¿Sabe leer y escribir? **SI**
 Grado máximo de estudios **CO. PREPARATORIA**
 Domicilio [REDACTED]

Firma del Interventor [REDACTED] Firma del Operador [REDACTED]

El Presidente de la J. M. de A. El Civil de la J. M. de A. El Civil de la J. M. de A.
 El Civil de la J. M. de A. El Civil de la J. M. de A. El Civil de la J. M. de A.
 El Civil de la J. M. de A. El Civil de la J. M. de A. El Civil de la J. M. de A.

RAUL GONZALEZ GALANZA
 Consul General de México en [REDACTED]

[REDACTED]

Extrato de la foto Lugar y Fecha Huella digital

MATRICULA Nóm.
B-[REDACTED]

ESTA CARTILLA NO DEBE TENER RASPADURAS




Cartilla card insert

In order to relieve this suffering, the Governing Body ruled that it was acceptable for Mexican brothers to bribe officials to obtain a government Cartilla card that exempted them

from military service. This is discussed in the following letter to Mexico Branch Committee dated June 2, 1960.

“As to those who are relieved of military training by a money transaction with the officials who are involved therewith, this is on par with what is done in other Latin American countries where brothers have paid for their relief through some military official in order to retain their freedom for theocratic activities. If members of the military establishment are willing to accept such an arrangement upon the payment of a fee then that is the responsibility of these representatives of the national organisation. In such a case the money paid does not go to the military establishment, but is appropriated by the individual who undertakes the arrangement. **If the consciences of certain brothers allow them to enter into such an arrangement for their continued freedom we have no objection.** Of course, if they would get into any difficulties over their course of action then they would have to shoulder such difficulties themselves, and we could not offer them any assistance. But if the arrangement is current down there and is recognized by the inspectors who do not make any inquiries into the veracity of the matter then the matter can be passed by for the accruing advantages. Should a military emergency arise and confront these brothers with their marching card it would oblige them to make a decision by which they could not extricate themselves by a money payment and their mettle would be tested and they would have to demonstrate outright where they stand and prove that they are in favor of Christian neutrality in a determined test.

Faithfully yours in the Kingdom ministry,

Watchtower B.&T. Society
of Pennsylvania”

It is interesting that for Mexico it could be justified that holding a governmental card through bribery is acceptable, since it allowed the brothers to continue in “theocratic activities”, yet obtaining a political card legally in Malawi was not acceptable even though it would have allowed the same freedoms.

In 1969, a second letter was sent from Mexico to the Brooklyn Bethel for further clarification, noting this time that not only was bribery required but that the brothers holding a cartilla card were then recognised to be in the first reserve of the Mexican military, a

situation that would normally result in disassociation. Brooklyn confirmed that it was still acceptable to obtain and hold the Cartilla card.

During this period in the 1970's, the Watchtower forbade non-military service as a substitute, even when governments allowed this compromise.

“An examination of the historical facts shows that not only have Jehovah’s Witnesses refused to put on military uniforms and take up arms but, during the past half century and more, they have also declined to do noncombatant service or to accept other work assignments as a substitute for military service. ... Many of Jehovah’s Witnesses have been imprisoned because they would not violate their Christian neutrality.”

—*United in Worship of the Only True God* (1983) p.167

Tens of thousands of young Witness men in the prime of their lives have spent years in jails for refusing civilian service. Others such as some in Mexico chose dishonesty and bribery as a way around this rule. After all the suffering the Watchtower imposed on these brothers, in 1996 the Governing Body decided non-military service was not unchristian and became an acceptable matter of choice.

“What, though, if the State requires a Christian for a period of time to perform civilian service that is a part of national service under a civilian administration? ... That is his decision before Jehovah.”

—*Watchtower* 1996 May 1 p.20

N. H. Knorr
12* Columbia Heights
Brooklyn 1, New York

February 4, 1960

No. 123

Dear Brother Knorr:

We have two questions that we would like the Society's policy on. First we have a case where the father of the girl is congregation servant. The girl is married and her husband as well as she were publishers and living with the father who is congregation servant. The son-in-law is disfellowshipped because he had another woman. Over a period of some years this son-in-law raises two families - one by his legal wife and sister in the truth and lives with her in the home of his father-in-law who is congregation servant and at the same time has his other woman and raises a family by her. Of course he is disfellowshipped all this time. Because of the father-in-law of this wicked man permitting him to live with his daughter in his own house has caused much confusion and dissention in the congregation until the number of publishers has dropped over the years and the congregation (unit) is in a very bad condition. The question is, does the daughter have the right to live with this man? He is her legal husband it is true but at the same time retains another family. Is the father-in-law doing right to permit this man to live with his daughter (a sister) in his house? We would like the Society's policy in such a case so we can handle this case.

Another thing that has to be contended with here is the law to march as part of the military training program. After "marching" for 1 year you get a card showing you have marched your 1 year and this card is your basic document to secure a passport, driver's license and in fact many legal transactions. The brothers understand the Christian's position of neutrality with regard to such matters but many brothers pay money to certain officials and they arrange for their marching card. Is this action right? If a brother actually marches we apply the policy that they have compromised and we will not appoint them as servants for at least 3 years. But here a brother who probably is a servant or circuit servant has his marching card which he uses now and then in such legal transactions but he has not marched. What is correct in this regard? It is and has been the custom among the brothers to pay this sum of money and secure their marching cards and many of them are now serving as circuit servants and congregation servants. Are they living a lie? Or is it just one of those things in this crooked system of things? Shall we pass it by or should something be done about it? There are so many irregularities in this country. A cop pulls you over for some traffic violation and works for his "mordida" or little bribe of 40 cents. Everyone knows he has no right to do it but they give him the 5 pesos in order to avoid going to the police station and be charged 50 pesos and waste much time. It is a habit here, common practice. Is the marching card the same? Your counsel on this will be appreciated.

With von serving Jehovah

1960 letter from Mexican Branch to Bethel

As to those who are relieved of military training by a money transaction with the officials who are involved therewith, this is on a par with what is done in other Latin American countries where brothers have paid for their relief through some military official in order to retain their freedom for theocratic activities. If members of the military establishment are willing to accept such an arrangement upon the payment of a fee then that is the responsibility of these representatives of the national organization. In such a case the money paid does not go to the military establishment, but is appropriated by the individual who undertakes the arrangement. If the consciences of certain brothers allow them to enter into such an arrangement for their continued freedom we have no objection. Of course, if they would get into any difficulties over their course of action then they would have to shoulder such difficulties themselves, and we could not offer them any assistance. But if the arrangement is current down there and is recognized by the inspectors who do not make any inquiries into the veracity of the matter then the matter can be passed by for the accruing advantages. Should a military emergency arise and confront these brothers with their marching card it would oblige them to make a decision by which they could not extricate themselves by a money payment and their mettle would be tested and they would have to demonstrate outright where they stand and prove that they are in favor of Christian neutrality in a determinative test.

Faithfully yours in the Kingdom ministry,

Watch Tower B.S.T. Society
AN ASSOCIATION

1960 response from Watchtower Society

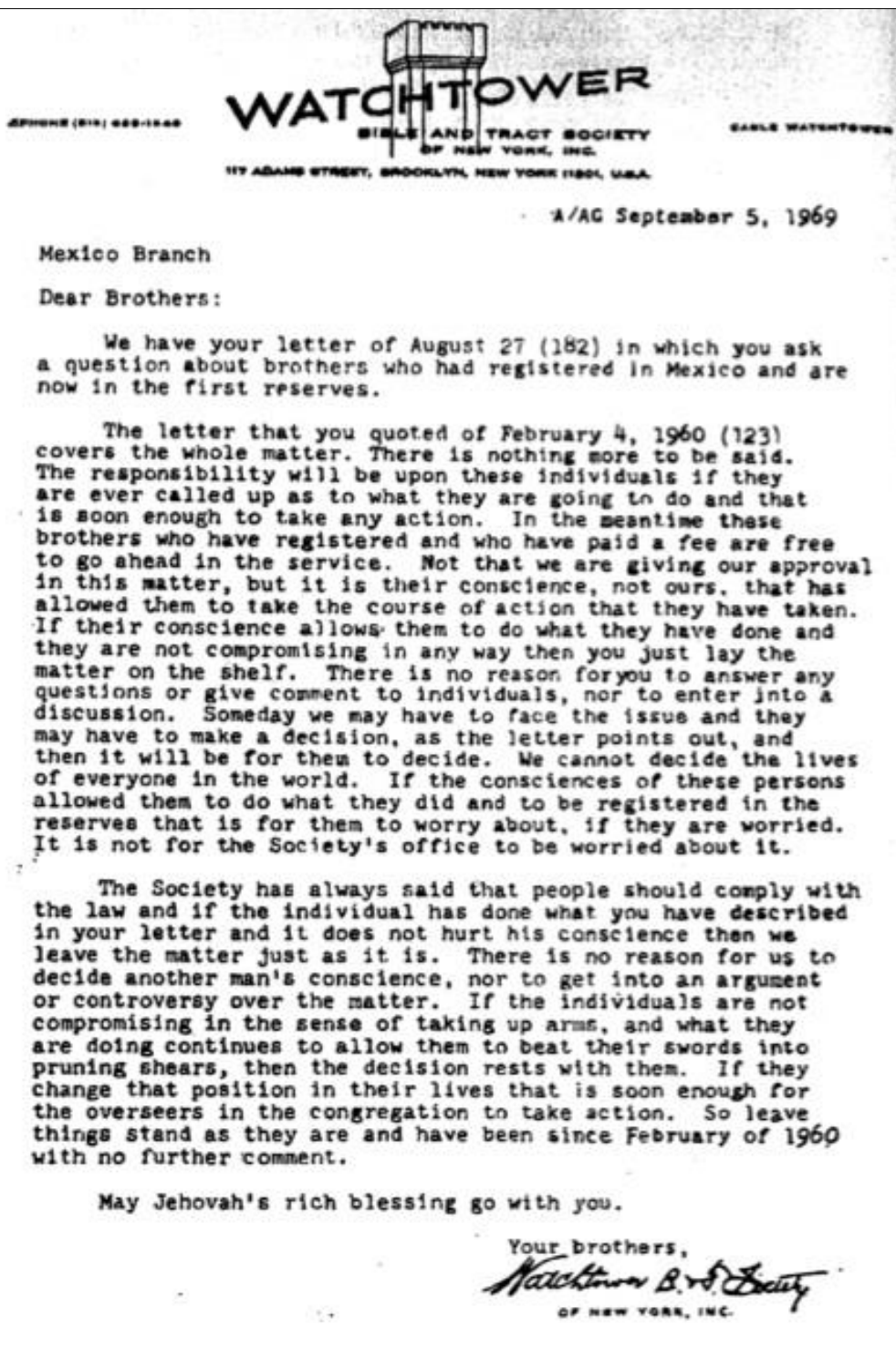
Watch Tower Bible and Tract Society
Office of the President
124 Columbia Heights
Brooklyn, New York 11201

August 27, 1969 Page 3 No. 182

Gilead Graduate. Brother Wayne Preble, a graduate of Gilead, has written us concerning his plans to marry in January, 1970. Brother Preble is marrying a special pioneer who is not a graduate of Gilead and has mentioned to us that he has notified your office. However, we are mentioning the matter since he is a Gilead graduate and his status will probably change by this step. Brother Preble at present is serving as a circuit servant and is doing well and since the special pioneer, Joy Lounett, has progressed well in the Spanish language she will be able to accompany him in this service. We look forward to hearing from you on this matter.

Brother Pedro Arias is with us and he has had three weeks of training with a local circuit servant so as to become somewhat acquainted with the manner of carrying on the work here and the terms we use. He has been assigned a circuit in Monterrey where he is fairly near the border. We are not recommending a brother to take the place of Brother Contreras who has been recommended for Bethel because with the coming of Brother Arias we have our number of circuit servants complete.

Question. During the branch meetings in June the matter was discussed which is presented on pages 34 and 35 of the "Aid to Answering." Due to the way the military question has been handled over the years here I brought the matter to the attention of some of the brothers there but since I thought I might not have some of the details of the matter in mind it was thought best to wait and write from here and then get an answer. After checking back in the files we have found a letter dated February 4, 1960, No. 123, in which the question was asked as to what to do because many were paying a sum of money to obtain the legal document given to those of draft age. However, it was not mentioned in the question that when this document is obtained it places the receiver in the first reserve subject to being called if and when an emergency should arise which the army in uniform could not handle. So our question is this: Does this change the policy set out in your letter of June 2, 1960 (157) Page Two which answered our letter mentioned above? Your letter said this: "As to those who are relieved of military training by a money transaction with the officials who are involved therewith, this is on a par with what is done in other Latin American countries where brothers have paid for their relief through some military official in order to retain their freedom for theocratic activities. If members of the military establishment are willing to accept such an arrangement upon the payment of a fee then that is the responsibility of these representatives of the national organization. In such a case the

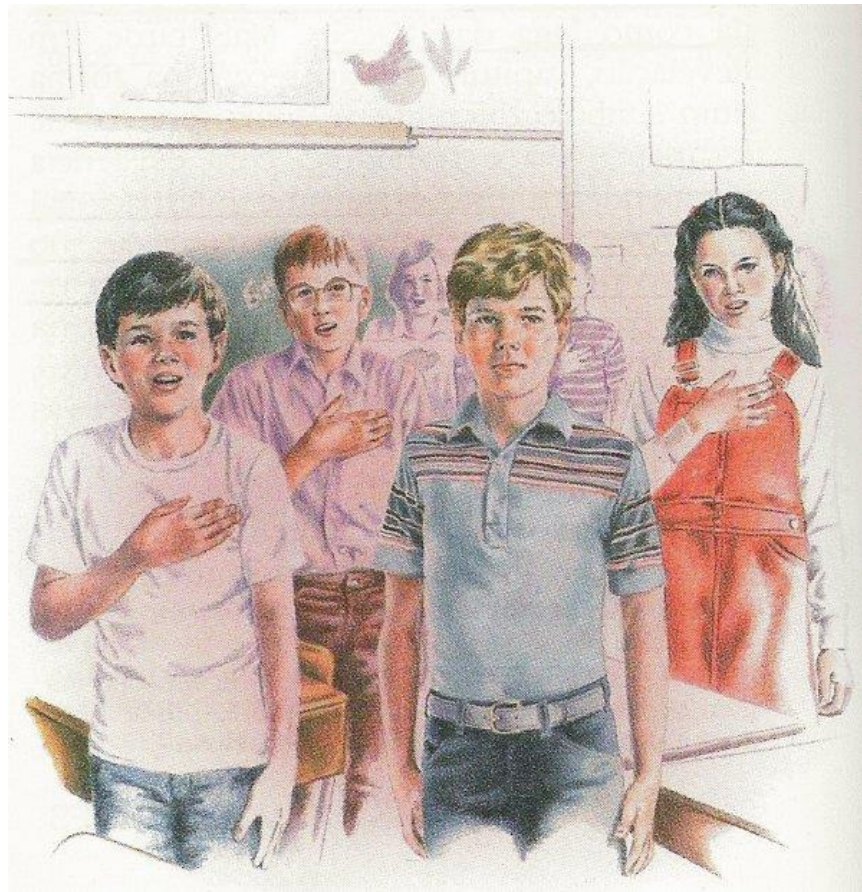


National Flag

Jehovah's Witnesses have endured persecution over refusal to salute the flag or pledge allegiance, on the basis that it was a violation of neutrality. Followers have lost jobs for refusal to sign the oath. Particularly have children been affected, being humiliated, bullied and for decades even expelled from school upholding this stance.

“In North and South America, Europe, Africa, and Asia, Jehovah's Witnesses have been cruelly persecuted because of their nonparticipation, even though they stand respectfully during flag-salute or similar ceremonies. Children have been beaten; many have been expelled from school. Numerous court cases have been fought.”

—*Jehovah's Witnesses—Proclaimers of God's Kingdom* (1993) p.197



Revelation—Its Grand Climax at Hand! (1988) p.196

The GOLDEN AGE

NOVEMBER 20, 1935

Jehovah's witnesses

How He Lost His Job

AT Valdosta, Georgia, John Priester, faithful Negro employee of the city, and one of Jehovah's witnesses, was deprived of employment, and therefore of means of livelihood, because he did not see his way clear to sign the oath of allegiance to the constitution of the state of Georgia. It reminds one of the statement made about Daniel: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

114

I personally remember the humiliation as a seven-year-old being forced by my mother to sit in a stadium in March 1977 during the national anthem for the Queen's silver jubilee. People around me told me that I was being disrespectful and should stand up and no good was achieved by me remaining seated, as no one knew the reason I could not stand respectfully for the Queen.

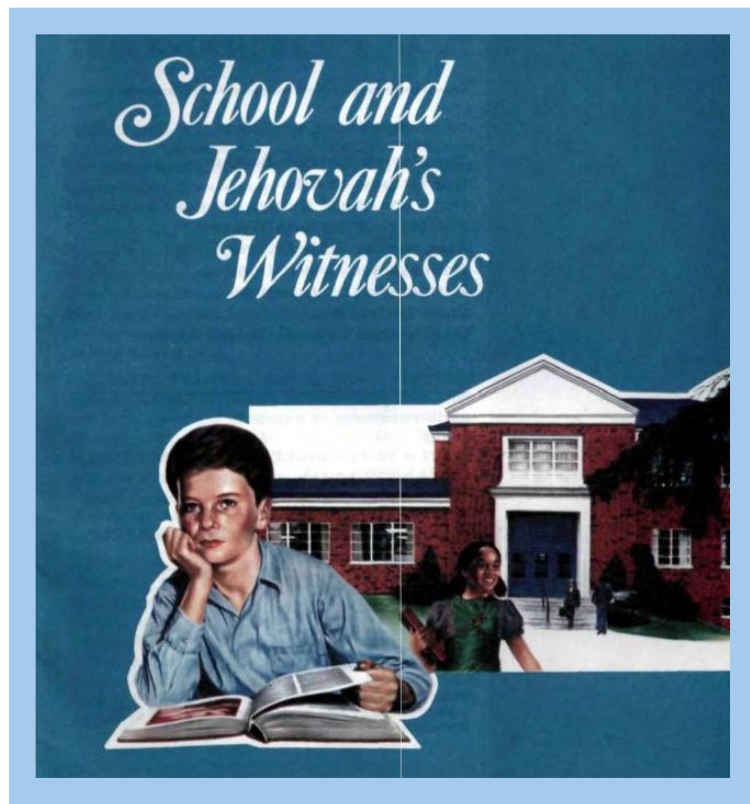
Watchtower equates saluting the flag to being an act of worship, as the flag is considered a sacred object of worship for Nationalism.

"Of course, many people do not consider the flag sacred or that saluting it is an act of worship. However, consider what secular authorities say about this:

“The flag, like the cross, is sacred. . . .” — *The Encyclopedia Americana* ...

“Nationalism’s chief symbol of faith and central object of worship is the flag ... — *What Americans Believe and How They Worship* (1952), by J. Paul Williams, pages 359, 360.

—*School and Jehovah’s Witnesses* (1983 Watchtower brochure) pp.13-14



For such reasons, I was shocked to learn that in Chile some Kingdom Halls display the Chilean flag in order to avoid a small fine, with the approval of the Governing Body.



In Chile, it is mandatory on the 18th of September to display the national flag to mark the beginning of independence of Chile in 1810 - see [Fiestas Patrias Chile](http://en.wikipedia.org/wiki/Fiestas_Patrias_Chile) (http://en.wikipedia.org/wiki/Fiestas_Patrias_%28Chile%29). The maximum fine for failure to do so is less than \$US80 as of 2014.

In response to a 2014 enquiry requesting an explanation of why this is acceptable, Watchtower provided the following response.

“What about cases in which a government requires that all buildings, public and private, display the flag on a certain date each year, as is the case in Chile? Again, if no ceremony accompanies this requirement, each Christian (or family head) would follow the dictates of his Bible-trained conscience. (1 Peter 3:16) Some may view the matter as simply complying with what “Caesar” requires, since no acts or expressions of worship are involved.”



ASOCIACIÓN CRISTIANA
TESTIGOS DE JEHOVÁ

Av. Concha y Toro 3456 • Casilla 267 • Puente Alto • Chile
Fono (56-2) 2428 2600 • Sitio de Internet www.jw.org

SERVICE DEPARTMENT

2014

[REDACTED]

Re: The Display of National Flags on Society Property

Dear [REDACTED]

Thank you very much for your letter dated [REDACTED] 2014, in which you inquire regarding the displaying of the national flag on properties owned by the organization. We are pleased to provide you with information that we trust will prove helpful.

As you mention, Jehovah's worshippers "are no part of the world." (John 17:16) Therefore, Christians do not participate in acts of devotion to national symbols, nor do we join in anthems or similar expressions of homage to nations or human institutions (Exodus 20:4, 5; Matthew 4:10; 1 John 5:21). At times, however, a Christian may be required to carry out certain actions that involve national flags, but that do not constitute acts of worship or homage. For instance, a Christian may be asked to raise a flag at his place of work as part of his duties. Regarding this, *The Watchtower* comments: "If no ceremony accompanies the raising or lowering of the flag, then these actions constitute nothing more than performing such tasks as preparing the building for use, unlocking and locking the doors, and opening and closing the windows. In such instances, the flag is simply an emblem of the State, and raising or lowering it among other routine tasks is a matter for personal decision based on the dictates of one's Bible-trained conscience."—w02 9/15 p. 25; see also g77 12/22 27-8 and w77 1/15 63-4.

What about cases in which a government requires that all buildings, public and private, display the flag on a certain date each year, as is the case in Chile? Again, if no ceremony accompanies this requirement, each Christian (or family head) would follow the dictates of his Bible-trained conscience. (1 Peter 3:16) Some may view the matter as simply complying with what "Caesar" requires, since no acts or expressions of worship are involved. (Matthew 22:21; Romans 13:7) Others may prefer to pay the fine for non-compliance, if necessary, and not display the flag. In the case of a Kingdom Hall, the collective conscience of the bodies of elders that use it would determine the course of action. Regardless of each Christian's decision, what is of primary importance is not whether a Christian possesses a flag, but how he acts toward it, whether he shares in idolatrous worship of it.

We hope that the foregoing will help you in explaining to your acquaintance why some Kingdom Halls may display the flag on a certain day of the year, while many others do not. In any case, we can be sure that our brothers in all lands direct their worship exclusively to Jehovah God, to whom they are "rendering sacred service [...] with a clean conscience."—2 Timothy 1:3.

Please be assured of our warm Christian love and best wishes.

Your brothers,
*Asociación Cristiana
Testigos de Jehová*

UNA CORPORACIÓN NO LUCRATIVA DE DERECHO PÚBLICO

Correspondence Guidelines provides similar advice.

“If individuals are required by law to own or even to display a national flag over certain buildings, each one can decide what to do according to his conscience. What is of primary consequence is, not whether an individual possesses a flag, but how he acts toward it, whether he shares in idolatry toward it. If Caesar’s law requires displaying a flag at a building such as the Branch Office, an Assembly Hall, a missionary home, or a Kingdom Hall, the Branch Committee or other responsible brothers involved should make a decision in harmony with their collective conscience.”

—*Correspondence Guidelines* (2007 — revised Feb 2011) pp.57-58

Much suffering and death could have been avoided if the Governing Body held this stance consistently over the last century.

Oath or Pledge of Allegiance

The oath of allegiance is another area where Watchtower regulations vary inconsistently, depending on the situation.¹ This has resulted in suffering for some followers that has been avoided by others, most noticeably the Governing Body.

United States Oath of Allegiance

“I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation, or purpose of evasion: So help me God.”

Watchtower publications continue advise against pledging allegiance to any government other than God’s Kingdom.

“The Joliet, Illinois, “Herald-News” quotes a local spokesman for one group affected by the law as saying: “Jehovah’s Witnesses, not only in this country but throughout the world, always take a neutral stand towards the government. It’s not that we don’t have respect for this country. It’s just

that you won't find Jehovah's Witnesses saying a pledge of allegiance to any country."

—*Watchtower* 1980 Feb 15 p.30

"Yes, Jesus preached and gave his allegiance to "the kingdom of the heavens," "the kingdom of God." Following Jesus' footsteps as sincerely dedicated Christians, Jehovah's witnesses have no alternative but to keep separate, "without spot from the world." Since they can give their allegiance only to Jehovah God and his kingdom, they feel obligated to refrain from participating in any action that gives such devotion to political leaders."

—*Watchtower* 1968 Feb 1 p.73

The oath has been described as from the Devil and a religious expression.

"Furthering his deceptive schemes to over-reach the people where democracies are supposed to exist, the Devil brings forth other idolatrous schemes setting the state above God, and brings into operation compulsory flag-saluting, oaths of allegiance to be taken by those who are native citizens of the state, bestowing honor upon men, and particularly magnifying politics and religion and religious leaders."

—*Watchtower* 1939 Jun 15 p.185

"The courage of some schoolchildren is tested when they are called upon to recite a pledge of allegiance to the country or to the flag. Since such a pledge is virtually a religious expression, Christian children have boldly resolved to act in a way that pleases God, and their fine record has been heartwarming."

—*Watchtower* 2003 Mar 1 p.9

"... "oaths of allegiance" are all religions ..."

—*Golden Age* 1932 Aug 31 p.745

The following Watchtower articles include quotes that liken swearing allegiance to the flag to a religious act.

““The Christians, however, strong in their faith, would take no such oath of loyalty. And because they did not swear allegiance to what we would to-day consider as analogous to the Flag, they were considered politically dangerous.” [The Book of Culture] ... Yet national emblems bear such likenesses, and they are viewed as sacred, which means that saluting them takes on a religious significance.”

—*Watchtower* 1962 Nov 15 p.700

“Christians refused to . . . sacrifice to the emperor’s genius—roughly equivalent today to refusing to salute the flag or repeat the oath of allegiance.”

—*Watchtower* 1975 Aug 15 p. 497

Since Witnesses globally have suffered following this Watchtower interpretation of neutrality, it is worth enquiring what the Governing Body decreed for situations that affected themselves personally. Regarding gaining citizenship or applying for a passport they decreed that pledging the oath was considered to be *acceptable*.

“Because Christians can be loyal both to God and to earthly governments they can take oaths of allegiance to defend the Constitution, as is required of citizens in some countries in order to get a passport.”

—*Watchtower* 1964 Sep 15 p.551

“We see no reason why one desiring to assume citizenship in this country should not take the oath of allegiance.”

—*Informant* 1938 Special Jul p.4

Prior to the early 1970s, American citizens seeking passports were required to pledge the oath of allegiance.² In the matter of applying for a passport, Governing Body members created a separate ruling regarding the pledge, avoiding inconvenience. Included are scans of Governing Body President Nathan Knorr’s signature below the Oath of Allegiance on his passport application.

If the Governing Body reasoned that signing the oath to receive a passport was for the greater good, allowing them to travel and advance the kingdom work, could they not have reasoned the same for the sake of saving humiliation of their followers at school and lives

in Malawi?

OATH OF ALLEGIANCE.

Further, I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion: So help me God.

J. Rutherford
(Signature of Applicant.)

Sworn to before me this **MAR 28 1922** day

Applicant desires passport to be sent to the following address:

J. Rutherford
124 Columbia Heights
Brooklyn N.Y.
U.S.A.

A signed duplicate of the photograph to be attached hereto must be sent to the Department with the application, to be affixed to the passport with an impression of the Department's seal.



1922 Oath of Allegiance with Rutherford's signature


OATH OF ALLEGIANCE

Further, I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation, or purpose of evasion; So help me God.

W. Knorr
(To be signed by Applicant in presence of a Clerk of Court or Passport Agent)

Subscribed and sworn to (affirmed) before me this _____ day of _____, 1966.

W. Knorr



1966 Oath of Allegiance with Knorr's signature

Conclusion

The Bible furnishes examples of God's Servants, such as Joseph and Mordecai, being actively involved in political affairs and holding high positions within foreign governments. Watchtower's policy on political involvement is based on poor Scriptural reasoning and as a result has been contradictory, illogical and inaccurate. This has resulted in ongoing changes and led to standards being applied differently in Mexico and Malawi and inconsistently between situations.

The *JW Broadcasting* April 2022 video includes Baston Nyirenda relating his experience as one of Jehovah's Witnesses in Malawi. He explains his appreciation for Jehovah saving him.

"True — the words at Isaiah 54:17 came true, which says: "No weapon formed against you will have any success." As a family, Violet and I have endured government persecutions, refugee camps, prisons, beatings, lack of food and shelter, the death of loved ones, and at times thinking we would die ourselves. Yet we are never beyond the reach of Jehovah's loving hand."

—*JW Broadcasting* April 2022



Watchtower portrays the survival of Baston Nyirenda as an example of Jehovah's help, despite Nyirenda suffering torture and the death of his loved ones. This experience ignores completely that Nyirenda could have avoided much of the suffering he went through if Watchtower had applied the same political standard in Malawi as it did in Mexico.

Watchtower arbitrarily determines what being "no part of the world" entails. In the case of followers, a membership card in Malawi was considered part of the world. Yet as an organisation, the Watchtower does not consider that its ownership of billions of dollars of property being part of the world. Nor does it consider making use of the Supreme Court, an arm of politics, as being part of the world.

In more recent times Watchtower has eased up its stance against political involvement, and in doing so shown their stand had scant Scriptural backing in the past. For instance:

- 1991 — Watchtower joined the United Nations as an affiliate NGO for the claimed purpose of accessing their public library
- 1996 — Non-active military service became a conscience matter — see w96 5/1 p.20
- 1999 — Voting became a conscience matter — see w99 11/1 pp.28-29

Watchtower continues to actively send delegate to influence political bodies globally (<https://www.jwfacts.com/watchtower/politics.php>)

This renders the suffering and death Jehovah's Witnesses experienced on an individual basis as pointless. The Governing Body carries the bloodguilt of Malawian Witnesses they led to unnecessary death over this poorly supported stance.

Footnotes

1 For more detailed information on the Watchtower stance on the pledge and oath of allegiance, see Marvin Shilmer (2008), "Jehovah's Witnesses and National Oaths of Allegiance" — as of July 5th 2010 see watchtowerdocuments.com (<https://tinyurl.com/c29xhrcu>).

2 From 1972, the oath was no longer required for passport applications. The *Awake!* of 1972 October 8 p.29 stated: "United States passport applicants will be interested in the following statement from the August 3, 1972, Postal Bulletin: "On the basis of recent court action and until further notice, the requirement that an oath of allegiance be sworn to or affirmed is no longer a part of the passport application process.""

Further Reading

See also Grenna Kaiya's 2013 thesis "The role of the churches in human rights advocacy: The Case of Malawian members of Jehovah's Witnesses, their accounts of stories and memories as victims of religious persecution from 1964 to 1994."

(<https://www.jwfacts.com/pdf/Malawian-Jehovahs-Witnesses-Grenna-Kaiya-2013.pdf>)

10. The Watchtower's United Nations Association

Watchtower was an Associate NGO with the United Nations between 1992 and 2001, despite condemning the United Nations as the scarlet-coloured wild beast of Revelation. They only withdrew membership after it became public knowledge through an article in *The Guardian*. This resulted in many Jehovah's Witnesses severing ties with Watchtower, considering such behaviour hypocritical and dishonest.

In 1991, the Watchtower Bible and Tract Society of New York lodged an application to become a Non-Governmental Organization (NGO) Associate Member of the United Nations Department of Public Information (UN DPI). They were accepted in 1992, which is a matter of public record. This is the closest relationship an NGO can form with the United Nations. A renewal application was submitted annually for the next decade.

Knowledge of Watchtower's involvement with the United Nations became public through the release of breaking news in *The Guardian* on 8th October 2001. Quite damningly, Watchtower withdrew their Membership a few days *after* this article was released.

Jehovah's Witnesses link to UN queried

Sect accused of hypocrisy over association with organisation it has demonised.

Stephen Bates, religious affairs correspondent
Oct 9, 2001 The Guardian

"The United Nations is being asked to investigate why it has granted associate status to the Jehovah's Witnesses, the fundamentalist US-based Christian sect, which regards it as the scarlet beast predicted in the Book of Revelation. Disaffected members of the 6m-strong group, which has 130,000 followers in the UK, have accused the Witnesses' elderly governing body of hypocrisy in secretly accepting links with an organisation that they continue to denounce in apocalyptic terms. The UN itself admitted yesterday that it was surprised that the sect, whose formal name is the Watchtower Bible and Tract Society of New York, had been accepted on its list of non-governmental organisations for the last 10 years."

—guardian.co.uk/religion/Story/0,,565199,00.html

See **Appendix 10** for the chain of email correspondence between the Watchtower and Bates following the *Guardian* article.



UK news

Jehovah's Witnesses link to UN queried

Sect accused of hypocrisy over association with organisation it has demonised.

Stephen Bates, religious affairs correspondent

Tuesday 9 October 2001 08:42 AEST



Shares
853

The United Nations is being asked to investigate why it has granted associate status to the Jehovah's Witnesses, the fundamentalist US-based Christian sect, which regards it as the scarlet beast predicted in the Book of Revelation. Disaffected members of the 6m-strong group, which has 130,000 followers in the UK, have accused the Witnesses' elderly governing body of hypocrisy in secretly accepting links with an organisation that they continue to denounce in apocalyptic terms.

The UN itself admitted yesterday that it was surprised that the sect, whose formal name is the Watchtower Bible and Tract Society of New York, had been accepted on its list of non-governmental organisations for the last 10 years.

A former member said: "There is a glaring inconsistency which has emerged between the WTBS's frequent portrayal of the UN as an evil organisation and its behind-the-scenes attempts to curry favour with that organisation. Were individual members to be aware of any formal link they would be devastated."

Jehovah's Witnesses link to UN queried

Sect accused of hypocrisy over association with organisation it has demonised

Stephen Bates Religious affairs correspondent

The United Nations is being asked to investigate why it has granted associate status to the Jehovah's Witnesses, the fundamentalist US-based Christian sect, which regards it as the scarlet beast predicted in the Book of Revelation.

Disaffected members of the 6m strong group, which has 130,000 followers in the UK, have accused the Witnesses' elderly governing body of hypocrisy in secretly accepting links with an organisation that they continue to denounce in apocalyptic terms.

The UN itself admitted yesterday that it was surprised that the sect, whose formal name is the Watchtower Bible and Tract Society of New York, had been accepted on its list of non-governmental organisations for the last 10 years.

A former member said:

"There is a glaring inconsistency which has emerged between the WTBS's frequent portrayal of the UN as an evil organisation and its behind-the-scenes attempts to curry favour with that organisation. Were individual members to be aware of any formal link they would be devastated."

"By no stretch of the imagination could the WTBS be considered to share the ideals of the UN charter unless you suppose that destruction of the UN by God is consistent with that charter."

The Witnesses, most frequently encountered by non-members when they attempt to make doorstep conversions, have faced accusations of bad faith before.

These have been most notably over the hierarchy's insistence that members should not accept blood transfusions and over accusations that sexual abuse of children by Witnesses' ministers in the US have been covered up.

Followers who criticise the Witnesses' leaders or question their decisions are routinely "disfellowshipped" which means fellow members including their families must shun them.

An obscure and ill-publicised decision by the hierarchy

in New York last year modifying the prohibition on transfusions by deeming that God had revealed to them that transfusions of some blood components might be acceptable, providing there was later repentance, has come too late for many hundreds of followers known to have died because they refused blood.

In child abuse cases, the hierarchy insists there must be two independent witnesses – an almost impossible stipulation – before accusations are investigated.

The Watchtower Society has been denouncing the UN and its predecessor the League of Nations for 80 years, believing them to be a world empire of false religion, predicted in the Book of Revelation.

A recent publication since the organisation obtained its recognition describes the UN as "a disgusting thing in the sight of God and his people".

In an internal document, the WTBS describes its policy as a "theocratic war strategy". It claims: "In time of spiritual warfare it is proper to misdirect the enemy by hiding the truth. It is done unselfishly; it does not harm anyone; on the contrary it does much good."

Being a recognised NGO with the United Nations – as

more than 1,500 organisations are – gives status though not grants.

To qualify, organisations must show that they share the ideals of the charter, operate on a non-profit basis, "demonstrate interest in UN issues and proven ability to reach large or specialised audiences" and have the commitment and means to conduct effective information programmes about UN activities.

Disaffected Witnesses believe that the association, which has not been publicised to followers, is intended to increase the cult's respectability to sceptical governments, such as France's, which have refused to recognise it.

Paul Gillies, the Witnesses' spokesman in Britain, said: "We do not have hostile attitudes to governing bodies and if we are making representations on issues to the UN we will do so."

"There are good and bad bodies just as there are good and bad politicians. We believe what the Book of Revelation tells us but we do not actively try to change the political system."

A spokeswoman for the UN said: "I think we may not be aware of their attitude, which seems to be really strange."

'Hypocrite' Jehovah's Witnesses abandon secret link with UN

Stephen Bates Religious affairs correspondent

The Jehovah's Witnesses have hurriedly disaffiliated from the United Nations within days of a Guardian story in which members accused the sect of hypocrisy for supporting an organisation it has repeatedly denounced privately.

After the article last Monday, the organisation's New York based hierarchy preempted a UN inquiry by agreeing to dissociate the Witnesses from an organisation which it holds to be the scarlet beast named in the Book of Revelation.

The Watchtower Bible and Tract Society of New York, as

the sect is formally known, has 6m members worldwide and 130,000 in Britain. It had been secretly affiliated to the UN as a non-governmental organisation for 10 years.

Recognised organisations are supposed to demonstrate that they share the UN's objectives, but Witnesses are instead told by elders to regard it as "a disgusting thing in the sight of God and his people" for allegedly aspiring to world domination like Babylon the Great, the beast in Revelation.

The sect does not believe in participating in government and initially strove to play down or deny the evidence of the UN's website, which lists it as one of 1,500 affiliated NGOs.

Those bringing the evidence to light were accused of apostasy. Disaffiliated members become known informally, like the rest of humanity, as "bird seed" in line with biblical prophecy of the fate of non-believers, whose corpses will be pecked bare by crows.

Within hours of the article's appearance on the Guardian website on Monday and its posting on a Jehovah's Witnesses bulletin board, more than 14,000 people across the world had read it.

By yesterday there were 353 official posts and 325 message boards discussing the article and its revelations, with Witnesses in the US demanding to see copies of the paper.

Jehovah's Witnesses beat a hasty retreat after UN affiliation exposed

Controversy

Stephen Bates

The elderly and reclusive leadership of the New York-based Jehovah's Witnesses fundamentalist religious sect beat a hasty and unusual retreat last week after being accused by followers of hypocrisy for secretly affiliating to the United Nations, an organisation it condemns in virulent terms.

The decision to abandon its NGO status came within two days of the Guardian's revelation that it had been associated with the organisation it damns as the scarlet-coloured beast from the Book of Revelation for the past nine years.

The Watchtower Bible and Tract Society of New York, as the sect, which has 6m members worldwide, is formally called, denounced the UN as "a disgusting thing in the sight of God and his people" in a publication circulated to followers only three years ago. Yet NGOs affiliating to the

UN are supposed to show that they support the ideals of its charter, demonstrate an interest in UN issues, have the ability to reach large and specialised audiences, and have the commitment and means to conduct effective information programmes about UN activities.

In fact the Witnesses' leaders have spent 80 years attacking the world body and its predecessor, the League of Nations, as Babylon the Great, the harbingers of world domination.

One Witness said: "There is a glaring inconsistency which has emerged between the WTBS's frequent portrayal of the UN as an evil organisation and its behind-the-scenes attempts to curry favour with that

organisation. By no stretch of the imagination could the WTBS be considered to share the ideals of the UN charter unless you suppose that destruction of the UN by God is consistent with that charter."

News of the affiliation caused consternation among followers and former members alike, who bombarded the UN for confirmation. Loyalists claimed that the news had been spread by apostates and even tried to claim that the UN's website, listing 1,500 affiliated NGOs, must have been forged or infiltrated.

In a written statement Paul Hoefel, chief of the UN's NGO section, said: "The organisation applied for association... In 1991 and was granted association in 1992. By accepting association... [it] agreed to meet criteria... including support and respect of the principles of the charter of the UN. In October 2001 the Watchtower Bible and Tract Society of New York requested termination... [the UN] has made a decision

to disassociate [it] as of 9 October."

A UN spokeswoman described the sect's attitude as "really strange" and questioned why the organisation had ever thought the Witnesses qualified for affiliation, given the vehemence of the sect's denunciation of the UN.

NGO affiliation does not attract financial support but does confer status, and critics believe that the WTBS affiliated in order to give it respectability with sceptical governments, such as France's, which have refused to recognise the sect.

The row is the latest to rock the sect, which is governed from Brooklyn by a secretive group of elders. Followers who criticise their decisions are often "disfellowshipped", which means that other members, including even family members, are instructed to shun them.

The extreme literalness of their interpretation of the Bible has led to controversial instructions such as ordering members to refuse to accept blood transfusions even at the risk of

death. A decision, taken by a vote of eight to four by the leadership last year, apparently after a divine revelation, modified this to allow the acceptance of blood components so long as there was subsequent repentance.

Disaffected former followers have also been outraged at the sect's procedures for dealing with allegations of child abuse. Those insist that there must be two independent witnesses — an almost impossible stipulation — before accusations are investigated. Private instructions to elders in Britain suggest that documentary evidence should be burned.

While worried followers were told by their elders that the accusation of affiliation to the UN was rubbish, the Witnesses' British spokesman, Paul Gillies, insisted: "We do not have hostile attitudes to governing bodies, and if we are making representations on issues to the UN we will do so. We believe what the Book of Revelation tells us, but we do not actively try to change the political system."

Witness leaders believe the UN is a harbinger of world domination

Expose' on jehovahsjudgment.co.uk

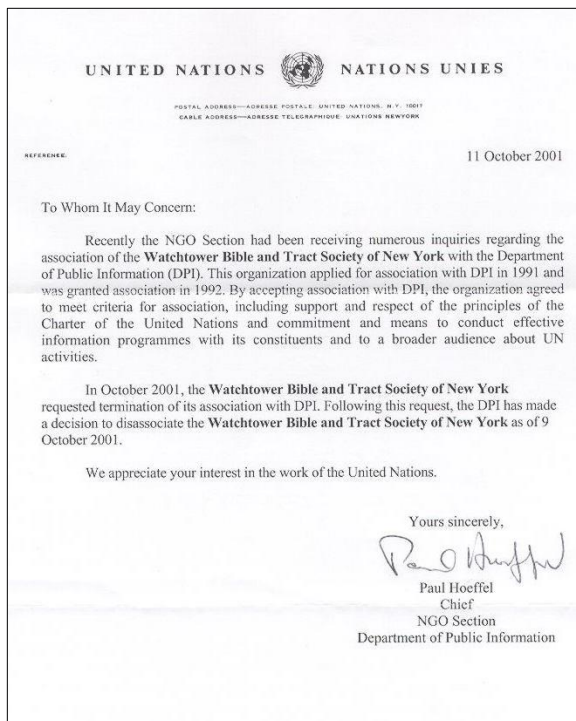
jehovahsjudgment.co.uk is the most prominent site attempting to justify that the Watchtower did nothing wrong when becoming associated with the UN. The site presents a large amount of information, but this expose' shows it to be poorly written and inaccurate.

Click here for a PDF of the expose': <https://jwfacts.com/print/expose-jehovahsjudgment.pdf>

See also **Appendix 11**

This involvement has stumbled many Jehovah's Witnesses due to:

- Watchtower having spent decades publicly condemning Christendom for holding UN NGO status
- being considered a double standard, since followers are forbidden membership with disapproved organizations
- the dishonest information Watchtower released attempting to explain away the situation



The 2001 *Guardian* article prompted a large number of enquiries to the United Nations. Paul Hoeffel, United Nations Chief NGO Section, released the following as an official reply verifying Watchtower's association.

A more detailed reply was posted to the United Nations website on the 4th March 2004.¹ A PDF copy of the letter (reproduced below) can be downloaded from jwfacts.com at [United Nations Letter re Watchtower Relations 2004](http://jwfacts.com/images/united-nations-letter-re-watchtower-relations-2004.pdf) (<https://www.jwfacts.com/images/united-nations-2004.pdf>).

DEPARTMENT OF PUBLIC INFORMATION
DPI NGO
 NON-GOVERNMENTAL ORGANIZATIONS
 SECTION

United Nations, DPI/NGO Resource Centre, Room L-1B-31
 Tel: (212) 963-7233, 7234, 7078 • Fax: (212) 963-2819 • E-mail: dpingo@un.org

4 March 2004

To Whom It May Concern,

Recently the NGO Section has been receiving numerous inquiries regarding the association of the **Watchtower Bible and Tract Society of New York** with the Department of Public Information (DPI). This organization applied for association with DPI in 1991 and was granted association in 1992. By accepting association with DPI, the organization agreed to meet criteria for association, including support and respect of the principles of the Charter of the United Nations and commitment and means to conduct effective information programmes with its constituents and to a broader audience about UN activities.

In October 2001, the Main Representative of the **Watchtower Bible and Tract Society of New York** to the United Nations, Giro Aulicino, requested termination of its association with DPI. Following this request, the DPI made a decision to disassociate the **Watchtower Bible and Tract Society of New York** as of 9 October 2001.

Please be informed that it is the policy of the Department of Public Information of the United Nations to keep correspondence between the United Nations and NGOs associated with DPI confidential. However, please see below the paragraph included in all letters sent to NGOs approved for association in 1992:

“The principal purpose of association of non-governmental organizations with the United Nations Department of Public Information is the redissemination of information in order to increase public understanding of the principles, activities and achievements of the United Nations and its Agencies. Consequently, it is important that you should keep us informed about your organization's information programme as it relates to the United Nations, including sending us issues of your relevant publications. We are enclosing a brochure on the “The United Nations and Non-Governmental Organizations”, which will give you some information regarding the NGO relationship.”

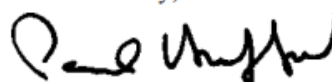
In addition, the criteria for NGOs to become associated with DPI include the following:

- that the NGO share the principles of the UN Charter;
- operate solely on a not-for-profit basis;
- have a demonstrated interest in United Nations issues and a proven ability to reach large or specialized audiences, such as educators, media representatives, policy makers and the business community;

- have the commitment and means to conduct effective information programmes about UN activities by publishing newsletters, bulletins and pamphlets, organizing conferences, seminars and round tables; and enlisting the cooperation of the media.

We expect that you will share this information with your concerned colleagues, as we are unable to address the scores of duplicate requests regarding the Watchtower Bible and Tract Society that are being directed to our offices. Thank you for your interest in the work of the United Nations.

Sincerely,



Paul Hoeffel

Chief

NGO Section

Department of Public Information

As of 25th May 2022, this letter can be viewed on the United Nation's website at "Watch Tower Bible and Tract Society association with DPI": <https://www.un.org/en/civil-society/watchtowerletter>.

To reach the letter from the UN home page takes a bit of searching — here is the click path. Go to www.un.org/en. Scroll all the way to the brown footer at the bottom of the page and click the link "A-Z site index." Click "N", then "Non-Governmental Organizations associated with the Department of Global Communications," which will take you to the UN Civil Society section. In the top menu bar click "About Us" and then immediately below it "useful links." The very bottom of the "useful links" page has a link to the Watchtower letter.

As the letter outlines, Watchtower was an associated NGO, and to become associated required Watchtower accept the following:

- that the NGO **share the ideals** of the UN Charter;
- have a demonstrated interest in United Nations issues and a proven ability to reach target or specialized audiences, such as educators, media representatives, policy makers and the business community;
- have the commitment and means to conduct effective information programs about UN activities by publishing newsletters, bulletins and pamphlets, organizing conferences, seminars and round tables; and enlisting cooperation of the media.

Since the United Nations 1945 formation, associated NGO's have been required to "support the work of the United Nations". This was reiterated at the 1968 Economic and Social Council.

In 1968, the Economic and Social Council, by Resolution 1297 (XLIV) of 27 May, called on DPI to associate NGOs, bearing in mind the letter and spirit of its Resolution 1296 (XLIV) of 23 May 1968, which stated that an NGO "...shall undertake to **support the work of the United Nations** and to promote knowledge of its principles and activities, in accordance with its own aims and purposes and the nature and scope of its competence and activities".

—"UN and Civil Society: Economic and Social Council resolution 1297 (XLIV)" un.org/en/civilsociety/1297.shtml (1 Jun 2010)

The opening paragraph of the 1991 application form, which the Watchtower was required to submit, contains an instruction to provide information yearly to the United Nations. It states:

"...provide us with proof of your organizations non-profit status and with an **annual report on its activities related to United Nations.**"

Please note that the association of your Non-Governmental Organization (NGO) with the Department of Public Information (DPI) requires that you provide us with proof of your organization's non-profit status and with an annual report on its activities related to United Nations issues.

APPLICATION FORM FOR NON-GOVERNMENTAL ORGANIZATIONS



**DEPARTMENT OF PUBLIC INFORMATION
NON-GOVERNMENTAL ORGANIZATIONS SECTION**

Room S-1070L
New York, New York, 10017, USA

Phone: (212) 963-6842

Fax: (212) 963-6914

Please note that the association of your Non-Governmental Organization (NGO) with the Department of Public Information (DPI) requires that you provide us with proof of your organization's **non-profit** status and with an annual report on its activities related to United Nations issues.

APPLICATION FORM FOR NON-GOVERNMENTAL ORGANIZATIONS

(Please read each question carefully and mark the appropriate box or fill out the blank spaces in either English or French.)
RESPONSES MUST BE TYPED

Completed by: _____ Date: _____

1. a) Name of organization:		b) Month/Year of foundation:	
c) Country or countries where it is registered as a non-profit organization:		d) Year(s) of registration:	
2. a) Headquarters= mailing address:			
b) Telephone: () Country + Area code Number		d) Telefax: () Country + Area code Number	
e) E-Mail:		e) Web site:	
3. Will your organization have a representative at the United Nations? ~ No ~ Yes (Please note: Although it is not a requirement, it would be preferable that one of your representatives reside in the New York area in order to make full use of our NGO Resource Center.) Main representative:			
First name		Surname/family name	
Address:		Telephone: () Telefax: ()	
Alternate representative:			
First name		Surname/family name	
Address:		Telephone: () Telefax ()	

4. Please list the principal officers of your organization:		
First name	Surname/family name	Title/function
5. Listed below are some of the most common areas of NGO activity. Please indicate, <u>in order of importance</u> , the three main areas of your organization=s work (with A1" being the most important):		
<input type="checkbox"/> Ageing <input type="checkbox"/> AIDS <input type="checkbox"/> Children/Youth <input type="checkbox"/> Disabled <input type="checkbox"/> Disarmament <input type="checkbox"/> Discrimination/Prejudice <input type="checkbox"/> Economic/Social Development <input type="checkbox"/> Other (please specify) _____	<input type="checkbox"/> Food problems <input type="checkbox"/> Health care <input type="checkbox"/> Housing/Shelter <input type="checkbox"/> Human/Civil rights <input type="checkbox"/> Humanitarian relief/Refugees <input type="checkbox"/> Indigenous people <input type="checkbox"/> Labour/Union rights	<input type="checkbox"/> Law/Criminal justice <input type="checkbox"/> Literacy/Education <input type="checkbox"/> Narcotics/Drug abuse <input type="checkbox"/> Peacekeeping/Peacemaking <input type="checkbox"/> Population <input type="checkbox"/> Sust. Dev./Environment <input type="checkbox"/> Women
6. Following is a list of some of the most common categories used to group NGOs according to their <u>main purpose/objectives</u> and constituency. Please indicate which of them <u>best</u> describe your organization (you may check <u>up to three</u>):		
<input type="checkbox"/> Academic/research <input type="checkbox"/> Business/industry <input type="checkbox"/> Cultural <input type="checkbox"/> Educational <input type="checkbox"/> Other (please specify) _____	<input type="checkbox"/> Humanitarian <input type="checkbox"/> Political <input type="checkbox"/> Professional <input type="checkbox"/> Religious	<input type="checkbox"/> Service <input type="checkbox"/> Union/labour <input type="checkbox"/> Women <input type="checkbox"/> Youth
7. What is the scope of your organization (check one)?		
<input type="checkbox"/> Local	<input type="checkbox"/> National	<input type="checkbox"/> International
8. How many people or organizations are members of your organization?		
a) Individuals: _____ b) Organizations: _____		
9. Are you already accredited with an <u>intergovernmental organization</u> within or external to the UN system?		
<input type="checkbox"/> NO <input type="checkbox"/> YES (please specify and indicate year of accreditation): _____		
10. Are you affiliated with other NGOs?		
<input type="checkbox"/> NO <input type="checkbox"/> YES (please specify and indicate year of affiliation): _____		
11. What is your most recent annual budget? US\$ _____		

12. Which of the following are the main funding sources for your organization=s activities?

- ~ Fund-raising activities
- ~ Government subsidies
- ~ Other (please specify)
- ~ Membership fees
- ~ Non-governmental donations
- ~ Voluntary contributions
- ~ Sales of publications, reports, other promotional materials

13. Over the last year, have you organized any activities related to the United Nations?

- ~ No ~ Yes (Please describe them below and attach additional pertinent documentation)

Activities	Subject(s)	Date(s)	No. of Participants
Conferences			
Editors= roundtables			
Fund-raising events			
Journalists= encounters			
Lectures/meetings			
Seminars/Workshops			
Other (please specify)			

14. Over the last year, which of your organization=s activities/representatives have received media coverage or attention? (Please enclose clippings or tapes)

Activity/Representative	Name of print, radio or TV organization and date(s)

15. Please provide details below about any UN-related newsletter, magazine and/or newspaper, or website, issued regularly by your organization and attach sample copies. (For electronic information, such as Web sites, please also include a hard copy.)

Title	Frequency	Circulation / print run

16. Has your organization produced/sponsored any radio or television programmes/public service announcements over the last year?

- ~ No ~ Yes

17. Would your organization be interested in undertaking joint information projects with the DPI on United Nations issues and activities? <div style="display: flex; justify-content: space-around;"> ~ Very Likely ~ Maybe ~ Not likely </div> Please specify: _____	
18. Over the last year, has your organization been in contact with the UN Information Centre or any other UN office in your country or region? (If no, we strongly recommend that you do so). <div style="display: flex; justify-content: space-around;"> ~ No (Continue with question 20) ~ Yes (Continue with question 19) </div>	
19. If your organization has engaged, <u>over the last year</u> , in joint information projects with the UN Information Centre in your region, or any UN office/agency/programme, please provide details below (you may attach additional documentation):	
UN office/agency/programme	Project subject or title
20. Is your organization on the mailing list of any UN office in your country or region? <div style="display: flex; justify-content: space-around;"> ~ No ~ Yes (Please specify): _____ </div> <div style="text-align: right; margin-top: 5px;">_____</div>	
21. References: List four organizations (UN or others) who are familiar with your organization and its work:	
<u>Name</u>	<u>Contact information (full address, telephone, fax, e-mail)</u>
1.	_____
2.	_____
3.	_____
4.	_____

A number of Watchtower articles from the 1990s praise the efforts of the United Nations, an apparent attempt to comply with the above requirements.

Double Standard

Application to the United Nations is a double standard when compared with the Watchtower principles enforced upon the members. The Watchtower makes clear that a role of employment with a disapproved organisation aligns that person with the organisation, even if the role is not directly connected to any questionable practices.

“The Bible condemns things such as stealing, idolatry and the misuse of blood, so a Christian could hardly engage in work where he directly promoted such things.

Would doing the work so closely link a person with a condemned practice that he would be a clear accomplice?

Even a janitor or a receptionist at a blood bank or a plant making only weapons of war is directly linked with work contrary to God’s Word.”

—*Watchtower* 1982 Jul 15 — Box on p.26 “**Employment Factors to Consider**”

Simple membership with a disapproved organisation, such as the YMCA, is considered apostasy and results in judicial action.

“● Is it true that for religious reasons Jehovah’s Witnesses may not become members of the YMCA (Young Men’s Christian Association)?

Yes, that is so. We have long recognized that the YMCA, though not being a church as such, is definitely aligned with the religious organizations of Christendom in efforts to promote interfaith.

...

In joining the YMCA as a member a person accepts or endorses the general objectives and principles of the organization. ... Membership means that one has become an integral part of this organization founded with definite religious objectives, including the promotion of interfaith. Hence, for one of Jehovah’s Witnesses to become a member of such a so-called “Christian” association would amount to apostasy.”

—*Watchtower* 1979 Jan 1 pp.30-31 “**Questions from Readers**”

Involvement in political affairs is considered being non-neutral. The Elder's manual listed such course of action by which a Witness as indicating they have disassociated themselves from the congregation.

“Jehovah’s Witnesses *maintain neutrality* with regard to the political and military affairs of the nations. (John 17:16; *rs* pp. 269-76) ...

Since true dedicated Christians are “no part of the world,” if a member of the congregation unrepentantly pursues a course in violation of his Christian neutrality, he thereby disassociates himself from the neutral Christian congregation. (John 15:19; 17:14-16; *w82* 1/15 p. 31)”

—“*Pay Attention to Yourselves and to All the Flock*” (1991) p.140

Nonneutral activities. (Isa. 2:4; John 6:15; 17:16)

Fits of anger, violence. (Prov. 22:24, 25; Mal. 2:16; Gal. 5:20)

Misuse of tobacco or addictive drugs. (2 Cor. 7:1; Mark 15:23; Rev. 21:8, *Int.*; 22:15, *Int.*)

Loose conduct. Term not restricted to sexual immorality. (Gal. 5:19, *Ref. Bi.*, ftn.; 2 Pet. 2:7, *Ref. Bi.*, ftn.; *w83* 3/15 p. 31; *w73* 9/15 pp. 574-6; *it-2* p. 264)

“*Pay Attention to Yourselves and to All the Flock*” (1991) p.96

With these statements in mind there can be no question that the Watchtower Society violated its own rules when applying for affiliation with the United Nations.

Condemnation of Christendom

Throughout the decades, the United Nations has been vilified by the Watchtower, described as part of Satan’s system deserving of destruction.

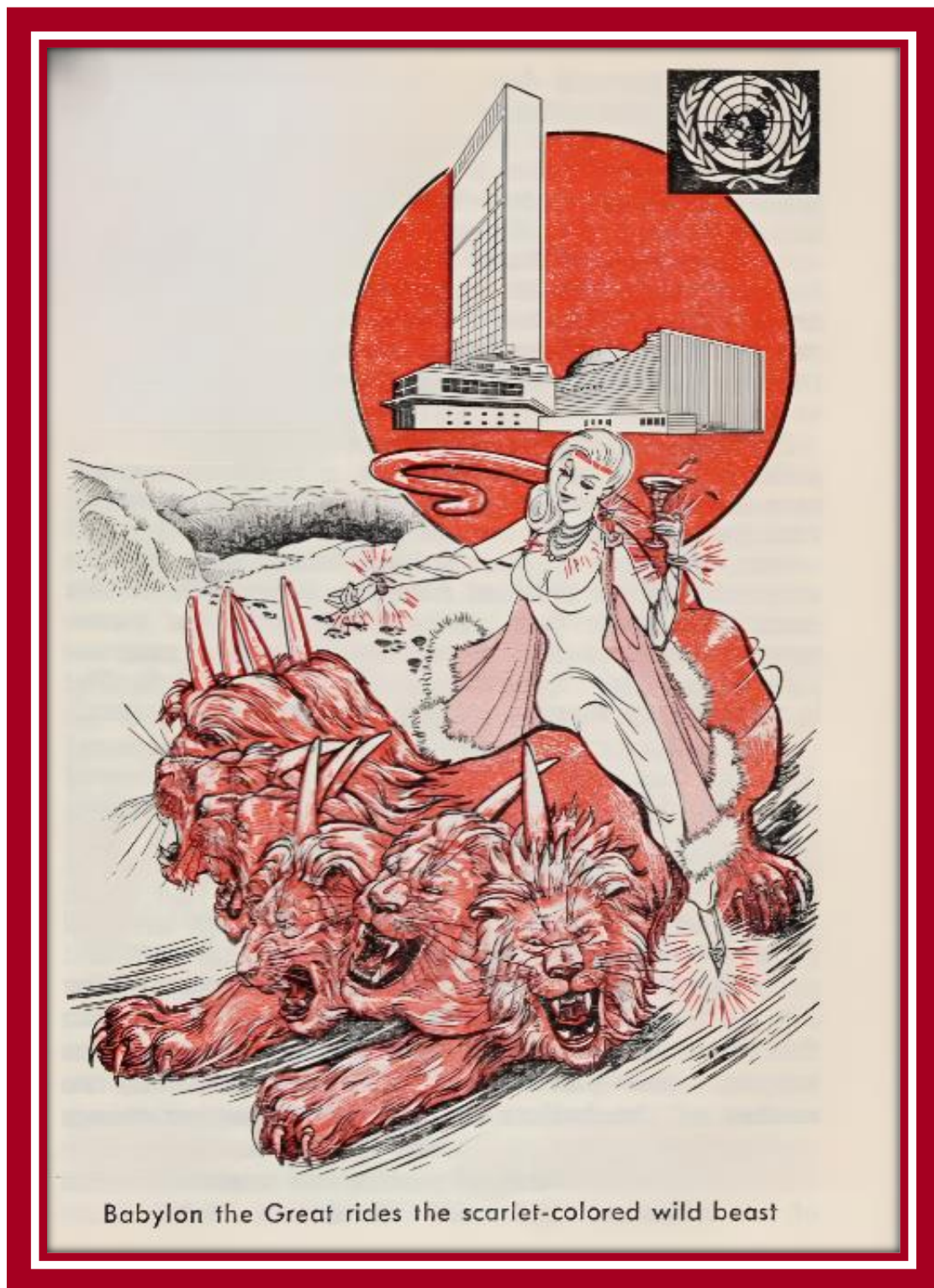
“No, the UN is not a blessing, even though the religious clergy of Christendom and the rabbis of Jewry pray heaven’s blessing upon that organization. It is really “the image of the wild beast,” the visible political, commercial organization of “the god of this system of things,” Satan the Devil. So the UN will soon be destroyed along with that beastly organization.”

—*Watchtower* 1984 Sep 15 p.15

Christendom has regularly been condemned for its involvement with the United Nations, being pictured as the Harlot that rides on the back of this prophetic scarlet beast.

“Such dwellers on earth wondered admiringly at the revived scarlet wild beast. Much reliance was placed in its ability to be a power for world peace and security. Great expectations were held out for it, and it was given designations that were really blasphemous from the standpoint of the Holy Bible. How so? In that to this “wild beast” powers were ascribed and tasks were assigned that really belong to God’s kingdom and its Messiah or its Christ. Back in 1919 the scarlet League of Nations had been seriously called “the political expression of the Kingdom of God on earth.” And now the United Nations, the successor of that League, has been called the best means for peace, yes, even more than that, the “last hope for peace.” So today we can see in actuality what the apostle John saw in symbol, that that scarlet-colored wild beast is “full of blasphemous names.” Those expressions of admiration for it turn false religionists, not to the worship of Jehovah God the Creator, but to idolatry of a man-made creation, the worship of a political image, the worship of an international organization for world peace and security.—Rev. 17:3.”

—*Watchtower* 1963 Nov 15 p.697





“The United Nations is actually a worldly confederacy against Jehovah God and his dedicated Witnesses on earth.”

—*Watchtower* 1987 Sep 1 p.20

As late as 1991, the *Watchtower* condemned Christendom for its involvement with the United Nations:

“If Christendom had sought peace with Jehovah’s King, Jesus Christ, then she would have avoided the coming flash flood.—Compare Luke 19:42-44.

However, she has not done so. Instead, in her quest for peace and security, she insinuates herself into the favor of the political leaders of the nations this despite the Bible’s warning that friendship with the world is enmity with God. (James 4:4) Moreover, in 1919 she strongly advocated the League of Nations as man’s best hope for peace. Since 1945 she has put her hope in the United Nations. (Compare Revelation 17:3, 11.) How extensive is her involvement with this organization?

A recent book gives an idea when it states: “No less than twenty-four Catholic organizations are represented at the UN. Several of the world’s religious leaders have visited the international organization. Most memorable were the visits of His Holiness Pope Paul VI during the General Assembly in 1965 and of Pope John Paul II in 1979. Many religions have special invocations, prayers, hymns and services for the United Nations. The most important examples are those of the Catholic, the Unitarian-Universalist, the Baptist and the Bahai faiths.”“

—*Watchtower* 1991 Jun 1 p.17

The partial quote above is from *New Genesis: Shaping a Global Spirituality* by Robert Muller (1982) chapter 6. The preceding sentence stated:

“All major world religions are accredited to the United Nations as **non-governmental organizations**. For example, no less than twenty-four Catholic organizations are represented at the UN.”

This shows the Watchtower condemning Churches for non-governmental organization (NGO) accreditation less than 12 months before lodging their application to the UN and

starting weekly visits to its library and public meetings.

NEW GENESIS

ROBERT MULLER

Robert Muller, who has been called the philosopher of the United Nations and its prophet of hope, believes the world can—and will—become a better place to live. His many years at the United Nations have convinced him that there is a growing movement, even in the seemingly endless conflict between nations, toward a brotherhood of all peoples. He sees the dawning of a global age.

Here is his blueprint for just that, a framework for an ever-evolving humanity, reaching toward fulfillment and happiness, grounded in the enlightened pragmatism of Teilhard de Chardin. He contends that the nations of the world are, sometimes in spite of themselves, overcoming their narrowness and working together for true peace and respect among all peoples.

He cites as proof of this emerging pattern, world conferences on:

(continued on back flap)

N.G.
\$14.95

DEPENDENCE OF HUMANITY
spiritual believer in the

possibility that the United
perfection. And then the
and stand as the pinna-

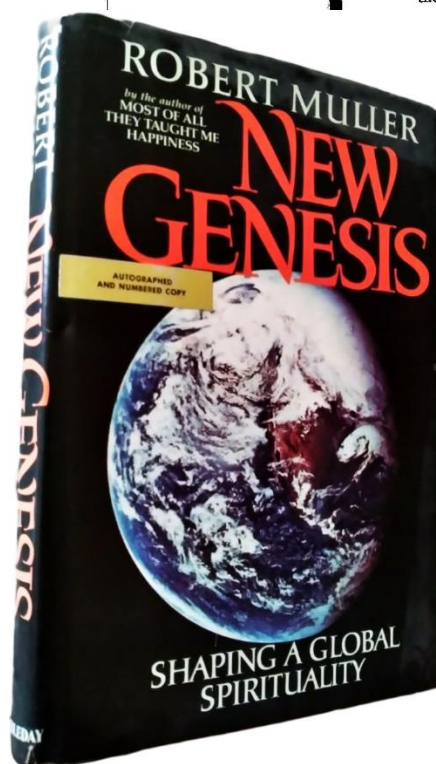
ed Nations," Dag Hammar-

6

Prayer and Meditation at the United Nations

Prayer, meditation and spirituality at the UN are fascinating subjects. All major world religions are accredited to the United Nations as non-governmental organizations. For example, no less than twenty-four Catholic organizations are represented at the UN. Several of the world's religious leaders have visited the international organization. Most memorable were the visits of His Holiness Pope Paul VI during the General Assembly in 1965 and of Pope John Paul II in 1979. Many religions have special invocations, prayers, hymns and services for the United Nations. The most important examples are those of the Catholic, the Unitarian-Universalist, the Baptist and the Bahai faiths. It is a common practice of the Unitarian-Universalists to display the United Nations flag in their houses of worship. So does the Holy Family Church, the parish church of the UN, with its international reliquary and its many religious services and activities catering to world peace and to the international community.

When it comes to the United Nations proper, one can obviously not say that it is a spiritual organization. How could it be otherwise? For the UN is the creation and mirror of governments, most of whom have "secularized" themselves, i.e., separated spirituality from their daily lives and preoccupations. Nevertheless, prayer and spirituality play an important role in the United Nations. It is a moving experience, for example, to witness the minute of silence for prayer or meditation at the opening of the yearly General Assembly, when men and women from all nations center their minds and souls on the job to be done and when at the end of the Assembly a similar



When the League of Nations was initially established, the *Watch Tower* praised and espoused its virtues.

“We cannot but admire the high principles embodied in the League of Nations... Truly this is idealistic, and approximates in a small way that which God has foretold that he will bring about after this great time of trouble.”

—*Zion’s Watch Tower* 1919 Feb 15 p.51

Later, the Watchtower became vocal in regular condemnation of the League of Nations and United Nations, referring to it as a blasphemous and idolatrous organization and labelling them the scarlet wild beast of Revelation.

“True, the 138 members of the United Nations organization know that Jehovah’s Christian witnesses are no part of Christendom, no, no part of harlotrous Babylon the Great as a whole. They know that Jehovah’s witnesses have not messed themselves up with the dirty politics of this world and have not tried to ride the symbolic scarlet-colored wild beast having seven heads and ten horns.”

—*Man’s Salvation Out of World Distress at Hand!* (1975) pp.339-340

“Human governments have schemed to form the most brazen and defiant conspiracy against divine rule that has ever existed. (Compare Isaiah 8:11-13.) They have done so, not once, but twice, creating first the League of Nations and then the United Nations.”

—*Awake!* 1990 Dec 8 p.24

It was somewhat surprising when in the 1990s a number of complimentary articles were written praising the work of the United Nations.

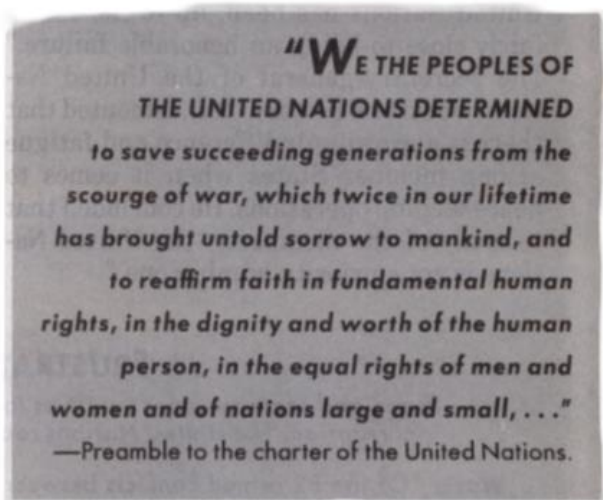


“THE preamble to the United Nations Charter expresses these noble aims: “We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, . . . and [desiring] to unite our strength to maintain international peace and security, . . . have resolved to combine our efforts to accomplish these aims.”

Did the UN “accomplish these aims”? Did it get the nations to unite their strength and maintain peace and security? No, not so far, although the UN has sincerely tried to be a significantly better way than the League of Nations. ...

Jehovah’s Witnesses firmly believe that the United Nations is going to play a major role in world events in the very near future. No doubt these developments will be very exciting. And the results will have a far-reaching impact on your life. We urge you to ask Jehovah’s Witnesses in your neighborhood for more details on this matter. The Bible clearly paints a picture showing that the United Nations will very shortly be given power and authority. The UN will then do some very astonishing things that may well amaze you. And you will be thrilled to learn that there is yet a better way near at hand that will surely bring eternal peace and security!”

—*Awake!* 1991 Sep 8 pp.8,10



**"*WE THE PEOPLES OF THE UNITED
NATIONS DETERMINED to save
succeeding generations from the
scourge of war, which twice in our
lifetime has brought untold sorrow
to mankind, and to reaffirm faith in
fundamental human rights, in the
dignity and worth of the human
person, in the equal rights of men
and women and of nations large and
small, . . .*"**

—Preamble to the charter of the
United Nations.

OCTOBER 24, 1995, marks the 50th anniversary of the United Nations. All 185 current member States are committed to the organizations original principles and goals as expressed in that charter: to maintain international peace and security; to suppress acts of aggression that

threaten world peace; to encourage friendly relations among nations; to protect the fundamental freedoms of all peoples without discrimination based on race, sex, language, or religion; and to achieve international cooperation in solving economic, social, and cultural problems.

For 50 years the United Nations organization has made notable efforts to bring about world peace and security. Arguably, it may have prevented a third world war, and the wholesale destruction of human life through the use of nuclear bombs has not been repeated. The United Nations has provided millions of children with food and medicine. It has contributed to improved health standards in many countries, providing, among other things, safer drinking water and immunization against dangerous diseases. Millions of refugees have received humanitarian assistance.

In recognition of its accomplishments, the United Nations organization has been awarded the Nobel Peace Prize five times. Yet, the lamentable fact of life is that we still do not live in a world without war.

...

In Bible prophecy, human governments are often symbolized by wild beasts. (Daniel 7:6, 12, 23; 8:20-22) Hence, for many decades the *Watchtower* magazine has identified the wild beasts of Revelation chapters 13 and 17 with today's worldly governments. This includes the United Nations, which is depicted in Revelation chapter 17 as a scarlet-colored beast with seven heads and ten horns.

However, this Scriptural position does not condone any form of disrespect toward governments or their officials. The Bible clearly states: Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves.—Romans 13:1, 2.

Accordingly, Jehovah's Witnesses, who are maintaining strict political neutrality, do not interfere with human governments. They never foment revolution or participate in acts of civil disobedience. Rather, they recognize that some form of government is necessary to maintain law and order in human society.—Romans 13:1-7; Titus 3:1.

Jehovah's Witnesses view the United Nations organization as they do other governmental bodies of the world. They acknowledge that the United Nations continues to exist by God's permission. In harmony with the Bible,

Jehovah's Witnesses render due respect to all governments and obey them as long as such obedience does not require that they sin against God.—Acts 5:29."

—*Watchtower* 1995 Oct 1 pp.3,7

THE CHRISTIAN VIEW OF THE UNITED NATIONS

In Bible prophecy, human governments are often symbolized by wild beasts. (Daniel 7:6, 12, 23; 8:20-22) Hence, for many decades the *Watchtower* magazine has identified the wild beasts of Revelation chapters 13 and 17 with today's worldly governments. This includes the United Nations, which is depicted in Revelation chapter 17 as a scarlet-colored beast with seven heads and ten horns.

However, this Scriptural position does not condone any form of disrespect toward governments or their officials. The Bible clearly states: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves." —Romans 13:1, 2.

Accordingly, Jehovah's Witnesses, who are maintaining strict political neutrality, do not interfere with human governments. They never foment revolution or participate in acts of civil disobedience. Rather, they recognize that some form of government is necessary to maintain law and order in human society.—Romans 13:1-7; Titus 3:1.

Jehovah's Witnesses view the United Nations organization as they do other governmental bodies of the world. They acknowledge that the United Nations continues to exist by God's permission. In harmony with the Bible, Jehovah's Witnesses render due respect to all governments and obey them as long as such obedience does not require that they sin against God. —Acts 5:29.

Watchtower 1995 Oct 1 p.7

In 1998, the *Awake!* discussed the topic of Human Rights, dedicating a number of pages to the United Nations.

"FIFTY years ago, a grandmotherly-looking woman spoke up, and the world listened. It happened in Paris on December 10, 1948. The United Nations General Assembly was gathered in the recently built Palais Chaillot when the chairwoman of the UN Commission on Human Rights rose to give a speech. In a firm voice, Eleanor Roosevelt, the tall widow of former U.S. President Franklin D. Roosevelt, told those assembled: "We stand today at the threshold of a great event both in the life of the United Nations and in

the life of mankind, that is the approval by the General Assembly of the Universal Declaration of Human Rights.”

...

Since its adoption, the Universal Declaration has been translated into over 200 languages and has become part of the constitutions of many countries. Today, however, some leaders feel that the Declaration needs to be rewritten. But UN Secretary-General Kofi Annan disagrees. One UN official quotes him as saying: “Just as there is no need to rewrite the Bible or the Koran, there is no need to adjust the Declaration. What needs to be adjusted is, not the text of the Universal Declaration, but the behavior of its disciples.”“

—*Awake!* 1998 Nov 22 pp.3,5


The United Nations website referenced this *Awake!* at www.unhchr.ch/udhr/materials/articles.htm, giving good reason to believe it was one of the articles the Watchtower sent to the United Nations as part of its annual reporting requirement. Though this UNHCHR page no longer exists, an archived copy can be seen at web.archive.org as of 1 Aug 2013.



The screenshot shows a web browser window with the address bar displaying the URL: <http://web.archive.org/web/20090303200113/http://www.unhchr.ch/udhr/materials/articles.htm>. The page header includes the United Nations logo and the text "Office of the High Commissioner for Human Rights". Below the header, the title "Universal Declaration of Human Rights" is displayed, followed by links for "Languages", "Regions", "Sources", and "Feedback". The section "ARTICLES" is highlighted, and a table lists three articles.

TITLE	LANGUAGE	SOURCE	ANNOTATIONS/ COMMENTS
Human Rights Day Celebrated	English	Asian Age, New Delhi; 11 December 1998 (UNIC New Delhi) http://www.asianage.com/	Report on Human Rights Day activities, concerning women's and children's rights
A "Long Job Finished"	English, Chinese, French, German, Greek, Japanese	<i>Awake!</i> ; 22 November 1998; p. 3-5; Watchtower Bible and Tract Society, Inc., 25 Columbia Heights, Brooklyn, NY 11201-2483, USA http://www.watchtower.org/	Commemoration of the signing of the UDHR and the role of Eleanor Roosevelt
The Universal Declaration of Human Rights: 50 th Anniversary Workshop	English	Coventry University, School of International studies and Law and	Workshop held to identify obstacles to the achievement of basic rights and freedoms for humanity globally

The *Awake!* 2000 December 8 devoted a number of pages to discussing the fine efforts of the United Nations and the *Awake!* 2001 July 22 discussed the benefits of volunteering for the United Nations, along with their need for more volunteers.



A "LONG JOB FINISHED"

the General Assembly adopted the document.* Then, to honor Mrs. Roosevelt's exceptional leadership, the UN members gave "the First Lady of the World," as she was affectionately known, a standing ovation. At the end of that day, she jotted down: "Long job finished."

From Many Opinions to One Declaration

Two years earlier, in January 1947, soon after the UN commission's work had begun, it became clear that writing a human rights document agreeable to all UN members would be a formidable task. From the start, deep disagreement mired the 18-member commission in endless disputes. The Chinese delegate felt that the document should include the philosophy of Confucius, a Catholic commission member promoted the teachings of Thomas Aquinas, the United States championed the American Bill of Rights, and the Soviets wanted to include the ideas of Karl Marx—and these were just a few of the strong opinions expressed!

The commission members' ongoing bickering tried Mrs. Roosevelt's patience. In 1948, during a lecture in Paris at the Sorbonne, she mentioned that she used to think that raising her large family had tested the limits of her patience. However, "presiding over the Commission on Human Rights required even more forbearance," she reportedly said, to the delight of her audience.

After she read the ringing phrases of the Declaration's preamble and its 30 articles,

FIFTY years ago, a grandmotherly-looking woman spoke up, and the world listened. It happened in Paris on December 10, 1948. The United Nations General Assembly was gathered in the recently built Palais Chaillot when the chairwoman of the UN Commission on Human Rights rose to give a speech. In a firm voice, Eleanor Roosevelt, the tall widow of former U.S. President Franklin D. Roosevelt, told those assembled: "We stand today at the threshold of a great event both in the life of the United Nations and in the life of mankind, that is the approval by the General Assembly of the Universal Declaration of Human Rights."

Mrs. Roosevelt holding the Universal Declaration of Human Rights

Mrs. Roosevelt and symbol on pages 3, 5, and 7; UN photo

* Forty-eight countries voted in favor, none against. Today, however, all 185 UN member nations, including those that abstained in 1948, have endorsed the Declaration.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Writer and Nobel Prize winner Aleksandr Solzhenitsyn called the Universal Declaration the "best document" ever written by the UN. A glance at its contents shows why many agree.

The Declaration's basic philosophy is laid down in Article 1: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

On this foundation, the framers of the Declaration secured two groups of human rights. The first group is outlined in Article 3: "Everyone has the right to life, liberty and security of person." This article forms the basis for man's *civil* and *political* rights listed in Articles 4 to 21. The second group is based on Article 22, which states, in part, that everyone is entitled to the realization of the rights "indispensable for his dignity and the free development of his personality." It supports Articles 23 to 27, which spell out man's *economic, social, and cultural* rights. The Universal Declaration was the first international document to recognize this second group of rights as being included in basic human rights. It was also the first international document to use the term "human rights" at all.

Brazilian sociologist Ruth Rocha explains in plain language what the Universal Declaration tells us: "It doesn't matter what race you are. It doesn't matter whether you're a man or a woman. It doesn't matter what language you speak, what your religion is, what your political opinions are, what country you come from or who your family is. It doesn't matter

whether you're rich or poor. It doesn't matter what part of the world you come from; whether your country is a kingdom or a republic. These rights and freedoms are meant to be enjoyed by everyone."

Since its adoption, the Universal Declaration has been translated into over 200 languages and has become part of the constitutions of many countries. Today, however, some leaders feel that the Declaration needs to be rewritten. But UN Secretary-General Kofi Annan disagrees. One UN official quotes him as saying: "Just as there is no need to rewrite the Bible or the Koran, there is no need to adjust the Declaration. What needs to be adjusted is, not the text of the Universal Declaration, but the behavior of its disciples."

UN Secretary-General Kofi Annan



UN/DPI photo by Evan Schneider (Feb 97)

Semimonthly Languages Available by Mail:

Afrikaans, Arabic, Cebuano, Chinese, Chinese (Simplified), Croatian, Czech, Danish, Dutch, English, Estonian, Finnish, French, German, Greek, Hungarian, Iloko, Indonesian, Italian, Japanese, Korean, Malayalam, Norwegian, Polish, Portuguese, Romanian, Russian, Serbian, Slovak, Slovenian, Spanish, Swahili, Swedish, Tagalog, Tamil, Ukrainian, Zulu

Monthly Languages Available by Mail:

Albanian, Amharic, Chichewa, Cimbba, Ewe, Georgian, Gujarati, Hebrew, Hiligaynon, Hindi, Igbo, Kannada, Latvian, Lithuanian, Macedonian, Malagasy, Marathi, Myanmar, Nepali, New Guinea Pidgin, Papiamentu, Sepedi, Sesotho, Shona, Sinhalese, Tahitian, Telugu, Thai, Tsonga, Tswana, Turkish, Twi, Xhosa, Yoruba

* Audiocassettes also available

© 1998 Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved.

Offices of the Watch Tower Society in selected countries

America, United States of
Wallkill, NY 12589

Australia, Box 280, Ingleburn, N.S.W. 2565

Britain, The Ridgeway, London NW7 1RN

Canada, Box 4190, Halton Hills

(Georgetown), Ontario L7G 4Y4

Ghana, P.O. Box GP 760, Accra

Jamaica, Box 103, Old Harbour P.O.

St. Catherine

New Zealand, P.O. Box 142,

Manurewa

Nigeria, P.M.B. 1090, Benin City,

Edo State

South Africa, Private Bag X2067,

Krugersdorp, 1740

Zambia, Box 33459, Lusaka 10101

Zimbabwe, P. Bag A-6113, Avondale

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

Growing Numbers—Growing Need

In the United States, an estimated 100 million people perform volunteer work—and their number is rising. “Our organization continues to grow at a tremendous pace,” Kathleen Behrens, executive director of the volunteer organization New York Cares, recently told *Awake!* “Last year alone, we had more than 5,000 new volunteers who joined our program.” European volunteer groups are seeing similar growth. In France, for instance, the number of volunteers has

been growing by 6 percent each year during the past two decades. However, the need for more volunteers has not diminished. On the contrary, United Nations Volunteers (a UN agency) states that viewed globally, “the need for increased volunteer effort is greater today than ever.” Says a museum supervisor: “Volunteers are our life blood.”

Yet, there is a paradox. Even though many directors, managers, and coordinators working with volunteers feel that such ones are “worth their weight in gold,” much of

Volunteers Also Benefit

“Reaching out to others has brought a deeper, richer, far more enjoyable reward than what I could have achieved by continuing to focus entirely on my business career,” says Michael, a part-time volunteer. Michael is not alone. Sharon Capeling-Alakija, executive coordinator of United Nations Volunteers, says: “Around the world people who . . . volunteer are fully aware of how much they gain from the experience.” Dr. Douglas M. Lawson, an expert on volunteer work, confirms that researchers have found that “often during just a few hours of volunteering a person’s general physiological demeanor and psychological

well-being are so heightened that this has been nicknamed ‘The Helper’s High.’” And “helper’s high” is no fleeting feeling. Researchers at Cornell University in the United States studied a group of people for over 30 years and found that “those who volunteered were happier and healthier than those who did not.” Interestingly, the Bible states: “There is more happiness in giving than there is in receiving.”—Acts 20:35; Proverbs 11:25.



Awake!

Why *Awake!* Is Published *Awake!* is for the enlightenment of the entire family. It shows how to cope with today’s problems. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it always stays politically neutral and does not exalt one race above another. Most important, this magazine builds confidence in the Creator’s promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things.

Unless otherwise indicated, *New World Translation of the Holy Scriptures—With References* is used.

Awake! (ISSN 0005-237X) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc., M. H. Larson, President; G. F. Simons, Secretary-Treasurer; 25 Columbia Heights, Brooklyn, NY 11201-2483. Periodicals Postage Paid at Brooklyn, N.Y., and at additional mailing offices. **Changes of address** should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label). **POSTMASTER:** Send address changes to *Awake!*, c/o Watchtower, **Wallkill, NY 12589.**

Vol. 82, No. 14 Printed in U.S.A.

© 2001 Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved.

Semimonthly ENGLISH

International Year of Volunteers

On November 20, 1997, the General Assembly of the United Nations proclaimed the year 2001 to be the "International Year of Volunteers," (IYV 2001). According to the UN, there are four objectives to be achieved during the year.

Increased recognition Governments are encouraged to recognize the importance of volunteers by studying and recording their achievements and bestowing awards on outstanding volunteer activities.

Increased facilitation Countries are urged to encourage volunteerism by, for example, accepting volunteer service as an alternative to military service or providing certain tax exemptions.

Networking The media are invited to assist more in publicizing success stories of volunteer work. As a result, such projects could be replicated, "avoiding the need for each local community to reinvent the wheel."

Promotion Volunteer organizations are encouraged to arrange exhibitions to inform the public about the benefits that society is reaping from volunteer work.

The UN hopes that IYV 2001 will result in more requests for the services of volunteers, in more offers from people to serve as volunteers, and in more funding and facilities for volunteer organizations to tackle society's growing needs. A total of 123 governments have joined in sponsoring the objectives of this UN resolution.



the work of volunteers goes unrecognized. To begin to change that situation, the United Nations decided to use the year 2001 as a time for turning the spotlight on volunteer workers. The box "International Year of Volunteers" describes some of the goals the UN hopes to reach.

Meanwhile, changes are taking place in

the world of volunteerism that present a challenge both for volunteers and for those who direct their work. Even so, there are still numerous individuals around the world who are willing to make a difference. What motivates them to do so? What do they accomplish? And how may they affect your life?

Would you welcome more information? Write Watch Tower at the appropriate address. Publication of *Awake!* is part of a worldwide Bible educational work supported by voluntary donations.

Semimonthly Languages Available by Mail:

Afrikaans, Arabic, Cebuano, Chinese, Chinese (Simplified), Croatian, Czech,* Danish,* Dutch, English,* Estonian, Finnish,* French, German,* Greek, Hungarian, Iloko, Indonesian, Italian,* Japanese,* Korean, Latvian, Lithuanian, Norwegian, Polish, Portuguese, Romanian, Russian, Serbian, Slovak, Slovenian, Spanish,* Swahili, Swedish,* Tagalog, Ukrainian, Zulu

Monthly Languages Available by Mail:

Albanian, Amharic, Bulgarian, Chichewa, Cibemba, Ewe, Georgian, Hebrew, Hiligaynon, Igbo, Macedonian, Malagasy, Malayalam, Maltese, Nepali, Papiamentu, Sepedi, Sesotho, Shona, Sinhala, Tamil, Thai, Tsonga, Tswana, Turkish, Twi, Urdu, Xhosa, Yoruba

* Audiocassettes also available.

Offices of the Watch Tower Society in selected countries

America, United States of
Wallkill, NY 12589
Australia, Box 280, Ingleburn, NSW 1890
Britain, The Ridgeway, London NW7 1RN
Canada, Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4
Ghana, P. O. Box GP 760, Accra
Jamaica, P. O. Box 103, Old Harbour, St. Catherine

New Zealand, P.O. Box 75-142, Manurewa
Nigeria, P.M.B. 1090, Benin City, Edo State
South Africa, Private Bag X2067, Krugersdorp, 1740
Zambia, Box 33459, Lusaka 10101
Zimbabwe, P. Bag A-6113, Avondale

The turnaround in Watchtower discussion on the United Nations during the 1990s conveniently coincides with the UN application requirement for affiliated NGOs to publicly support their Charter.

Watchtower Use of United Nations

Although being condemnatory of the United Nations as a “confederacy against Jehovah,” Watchtower has not held back from using the United Nations when convenient. Use of their library is just one example.

In the 1997 booklet *Mission to Africa* (Click for PDF download: <https://tinyurl.com/29enp8w2>), Watchtower discusses how they took advantage of United Nations airplanes to distribute aid to Jehovah’s Witnesses in the region. Page nine notes:

“The best form of travel, if not the only one, is the airplane. Often we used the H.C.R.’s (United Nations High Commission for Refugees) planes.”

—*Mission to Africa* (1997 booklet) p.9

Dubious Justification

In 2001, the *UK Guardian* ran the introductory article that brought to light the Watchtower involvement with the United Nations, resulting in shock amongst many Jehovah’s Witness. Two days later, the Watchtower Society indicated its guilt by withdrawing its UN membership. The Watchtower went on to release information justifying its actions with reasoning ranging between irrelevant to outright dishonesty.

In a letter to the Branches, membership was explained away as the Watchtower’s research department requiring access to United Nations library, claiming that in 1991 it became necessary to register as an NGO to have continued access. It also claimed it left on learning the “criteria for association as an NGO’s” had *changed*. A similar letter was sent to the *Guardian*.

WORLD HEADQUARTERS OF JEHOVAH'S WITNESSES

25 Columbia Heights, Brooklyn, NY 11201-2483 • Tel. 718 560-5000

November 1, 2001 No. [REDACTED]

Via CompuServe

Branch Committee
[REDACTED]

Dear Brothers:

Because of published allegations by opposers that we have secret links with the United Nations, a number of branches have inquired about the matter and we have replied. This circular letter replaces any replies we have given earlier and is sent to all branches. To anyone inquiring within your branch territory you might respond according to what is stated below:

Our purpose for registering with the Department of Public Information as a nongovernmental organization (NGO) in 1991 was to have access to research material available on health, ecological, and social problems at the United Nations library facilities. We had been using the library for many years prior to 1991, but in that year it became necessary to register as an NGO to have continued access. Registration papers filed with the United Nations that we have on file contain no statements that conflict with our Christian beliefs. Moreover, NGOs are informed by the United Nations that "association of NGOs with the DPI does not constitute their incorporation into the United Nations system, nor does it entitle associated organizations or their staff to any kind of privileges, immunities or special status."

Still, the Criteria for Association of NGOs—at least in their latest version—contain language that we cannot subscribe to. When we realized this, we immediately withdrew our registration. We are grateful that this matter was brought to our attention.

We trust that the above is helpful in counteracting the attempts of opposers to discredit us.

Please be assured of our warm Christian love and best wishes.

Your brothers,

Chairman's Committee

c: Administration Offices Desks
Legal Department
Office of Public Information

The letter to *The Guardian* and to the Branches is quite untruthful, as explained by UN representative Paul Gillies to *The Guardian*.

JEHOVAH'S WITNESSES
OFFICE OF PUBLIC INFORMATION

October 22, 2001

Letters Editor
The Guardian
e-mail: letters@guardian.co.uk

Dear Sir,

Stephen Bates' articles in *The Guardian* of October 8 and 15 substantially misrepresents the background to Jehovah's Witnesses registration with the United Nations and contains a number of factual errors.

In 1991 one of our legal corporations registered with the United Nations as a NGO (non-governmental organization) for the sole purpose of getting access to the extensive library of the United Nations. This enabled a writer who received an identification card, to enter their library for research purposes and to obtain information that has been used in writing articles in our journals about the United Nations. There was nothing secret about it.

At the time of the initial application no signature was required on the form. Years later, unbeknown to the Governing Body of Jehovah's Witnesses, the United Nations published "Criteria for Association", stipulating that affiliated NGO's are required to support the goals of the United Nations.

After learning of the situation, our membership as NGO was withdrawn and the ID card of the writer was returned.

Sincerely,

Paul Gillies
Press Officer for Jehovah's Witnesses in Britain

P.S. Please do not publish my e-mail address.


Watch Tower Society, The Ridgeway, London NW7 1RN
Contact: Paul Gillies, telephone 020 8906 2211;
Fax: 020 8371 0051

There was no change requiring NGOs to become associated in order to gain a library card. There are over 400 UN libraries worldwide that can be accessed by anyone. Since 1946, these libraries have had the same access rules, with no change in access requirements in 1991.

“Since 1946, the Dag Hammarskjöld Library of the United Nations Secretariat in New York has arranged for the distribution of United Nations documents and publications to users around the world through its depository library system. At present, there are more than 400 [depository libraries](#) in over 140 countries maintaining United Nations material from the date of designation as depository to the present. The general public can consult the material free of charge at any depository library.”

—www.un.org/Depts/dhl/deplib/deplibsystem.htm (as of 6th Sep 2009).

United Nations Depository Libraries



United Nations Dag Hammarskjöld Library

Depository Libraries Navigation Menu : SELECT PAGE ... ▼

United Nations Depository Library System

- [What is the purpose of the Depository Library System?](#)
- [Who has the authority to designate depository libraries?](#)
- [Are there any criteria for the designation of depository libraries?](#)
- [What are the conditions of deposit?](#)
- [How much is the annual contribution?](#)
- [Is there any United Nations document pertaining to the depository libraries?](#)
- [Is there any support provided for the depository libraries?](#)
- [Can a depository library use the United Nations emblem/flag?](#)
- [How does a library apply for depository status?](#)

➤ What is the purpose of the Depository Library System?

Since 1946, the Dag Hammarskjöld Library of the United Nations Secretariat in New York has arranged for the distribution of United Nations documents and publications to users around the world through its depository library system. At present, there are more than 400 [depository libraries](#) in over 140 countries maintaining United Nations material from the date of designation as depository to the present. The general public can consult the material free of charge at any depository library.

Witnesses writing to the United Nations for clarification regarding library access have received replies such as the following letter. This letter explains that NGO status is not required in order to access the library.

**UNITED NATIONS****NATIONS UNIES**

1-3-02

Dear Ms. XX,

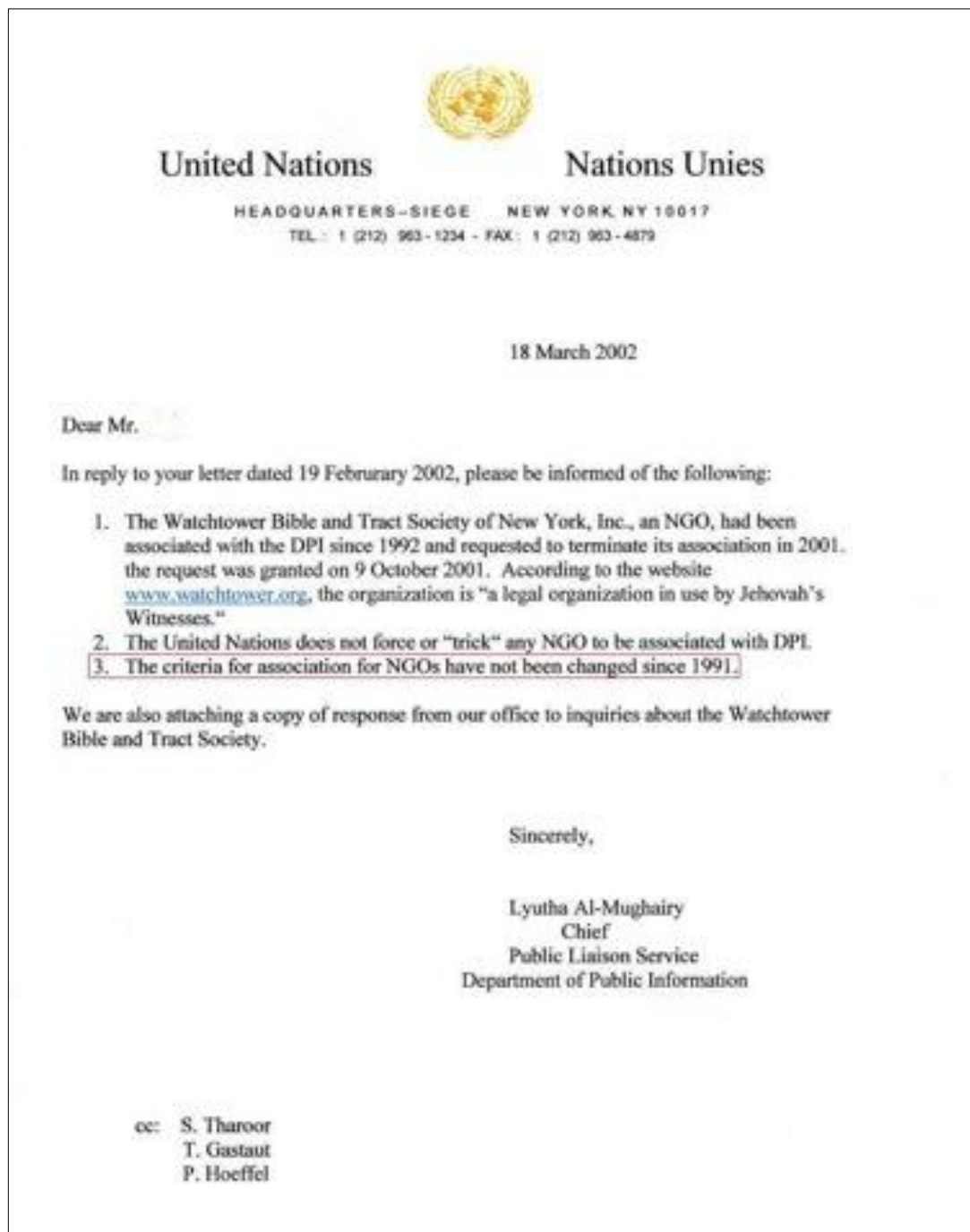
The procedure for a library pass is the following: the interested party needs to fill out an application form and supply a letter of recommendation in support of the research. If the needed material is not available in a UN depository library (the list of depository libraries is posted at: <http://www.un.org/depts/dhl/deplib/countries/>), the application is approved and sent to UN Security. UN Security checks the application and, if approval is granted, instructs the Pass Office to issue a library pass for the applicant.

The issuance of a library pass is independent of NGO status or any other status. There has been no change in the library pass policy in general; however, please be advised that, as a consequence of the September 11 attacks, no library passes are being issued for the time being while the security situation at the UN is being studied.

Best regards,
Dana Loytved

Senior Reference Librarian-UN/SA Reference Desk-United Nations Library, New York
E-mail: dhlunsa@un.org

More importantly, there have been no changes to the requirement for NGOs being required to agree to “support” the ideals of the United Nations. This is stated in the following letter to an enquirer in 2002 and also a press release from 1992.



10/15/01 MON 12:59 FAX 1 212 963 1779

UN/SA REFERENCE DESK

001

United Nations

Press Release

Department of Public Information • News Coverage Service • New York

NGO/208
PI/755✓
14 February 1992

DPI/NGO ORIENTATION COURSES TO BE HELD AT HEADQUARTERS, 20-21 FEBRUARY

Thirty-seven Organizations Granted Association Status with DPI

The annual DPI/NGO Orientation Course, for newly accredited representatives of non-governmental organizations, will take place at Headquarters from 20 to 21 February, during which senior officials will discuss current activities of the United Nations and provide an introduction to United Nations information resources.

The Department of Public Information (DPI) accepted, on 28 January, 37 non-governmental organizations (NGOs) seeking association with it. Among them are: the American Cancer Society (USA), the Centro Unesco de Galicia (Spain), the Confederación Latinoamericana de Cooperativos de Ahorro y Crédito (Panama), Doctors Without Borders/Médecins sans frontières (USA/France), the Ford Foundation (USA), the Foreign Policy Association (Russia), the Foundation for Amity and National Solidarity (India) and the Russian-American University (Russia). A complete list is available from DPI.

The Department failed to approve the applications submitted by 13 organizations, and terminated the association of 14 others that were inactive.

The NGOs officially recognized by DPI cooperate with the United Nations to help build public understanding and support for United Nations programmes and goals. Over the past five years, the number of NGOs associated with DPI has nearly doubled, to more than 1,300.

To be granted association with DPI, NGOs must have national or international standing, support the Charter of the United Nations, have a broadly based membership and possess the resources necessary for effective outreach.

The two-day orientation programme will begin with a report on the United Nations Conference on Environment and Development, presented by Jean-Claude Faby, Director, New York Office, of the Conference secretariat. Key energy concerns will be addressed by Ahmedou Ould Abdallah, Special Coordinator, New

(more)

69120 2 p

Even if it were true that access to the UN library required becoming an affiliated NGO, the Society has made quite clear to its followers that membership with a political organization is never justifiable and certainly access to a library is the poorest of excuses.

The Watchtower justification fails at many levels.

- Library access is not an acceptable reason for breaking its own rules
- There was no requirement to join the UN in order to access the library
- There was no change to the application process specifically in 1991
- The Watchtower was required to lodge annual applications between 1992 and 2001
- The UN affiliation was only revoked due to media publicity. If a Witness confesses only after their sin is public knowledge there is high probability elders will not see their confession as a sign of repentance
- If a Witness can be disassociated for membership with political organizations, the same standard should apply to the Watchtower Society

What was the real reason that the Watchtower Society affiliated itself with the United Nations? Without an honest statement from the Watchtower this can only be speculated, though most likely it was in order to gain political favour to enhance Watchtower rights in countries under ban. This was explained in an interview immediately following the *Guardian* article. The Watchtower spokesman in Portugal stated that United Nations registration was to assist gaining recognition in developing countries. In a newspaper interview on Saturday 20th October 2001, the Watchtowers Portuguese representative stated:

“Registration as a Non Governmental Organisation was only done because you can give humanitarian aid and protect human rights in various countries around the world,” says the PUBLIC Pedro Candeias, spokesman for the Association of Jehovah’s Witnesses in Portugal. In Portugal, however, a relaxation of registration is not yet known officially by the AJW, which represents nearly 50,000 believers.

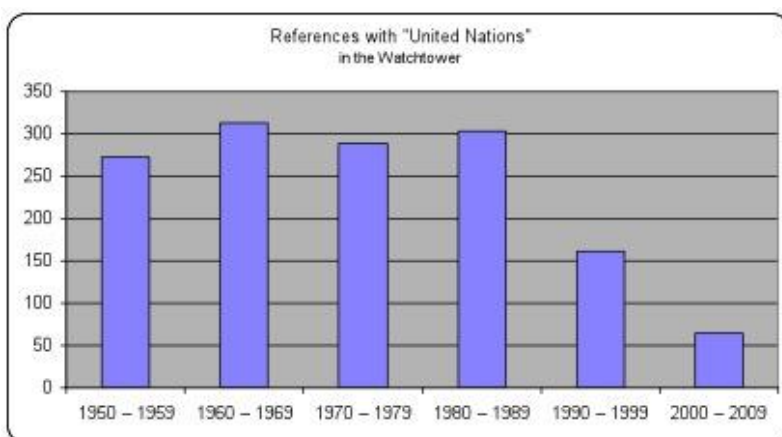
The official says the religious group to which he belongs has had an “important role” in helping the populations of countries like Angola, Bosnia, Georgia, Rwanda and other African or Latin American. “Reaching out to these countries was complicated and therefore it was necessary to register” the WTBTs in the United Nations. But this registry, he says, did not compromise the Jehovah’s Witnesses to “any political involvement” with the UN.”

—(web.archive.org as of 24 June 2010 — translated with the assistance of Google Translate)

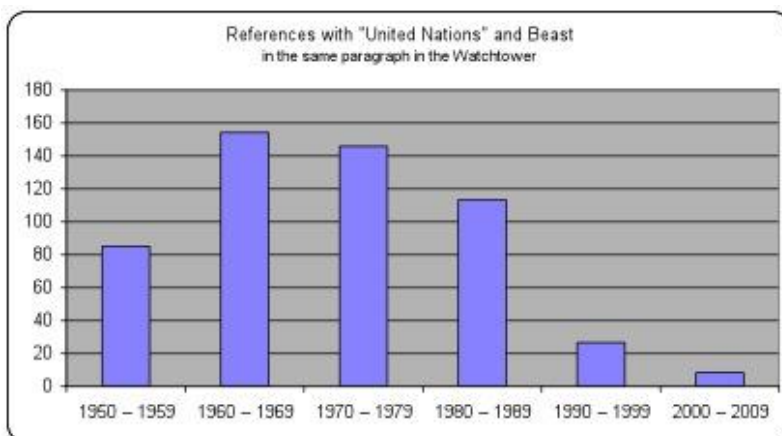
It was 2 days after this interview that the Watchtower changed its official position by releasing the October 22nd letter, contradicting the above statements and claiming it only applied for library access.

Stance Since 1990

Between 1990 and 2010, there has been a significant reduction in references to the United Nations in the *Watchtower* magazine.



Even more noticeable is the reduction in the number of times the United Nations is referred along with the term “wild beast” in the *Watchtower*.



The number of references to the United Nations in the *Awake!* remained relatively constant over those four decades, but *Awake!* references are almost exclusively in regards to world conditions and human rights, not regarding Bible prophecy and the Beast.

The changing tendency to paint the United Nations in a positive light is understandable as an attempt by Watchtower to gain political acceptance. As shown at Political Involvement (<https://www.jwfacts.com/watchtower/politics.php>), Watchtower is actively involved in areas of politics that will advance its political freedoms.

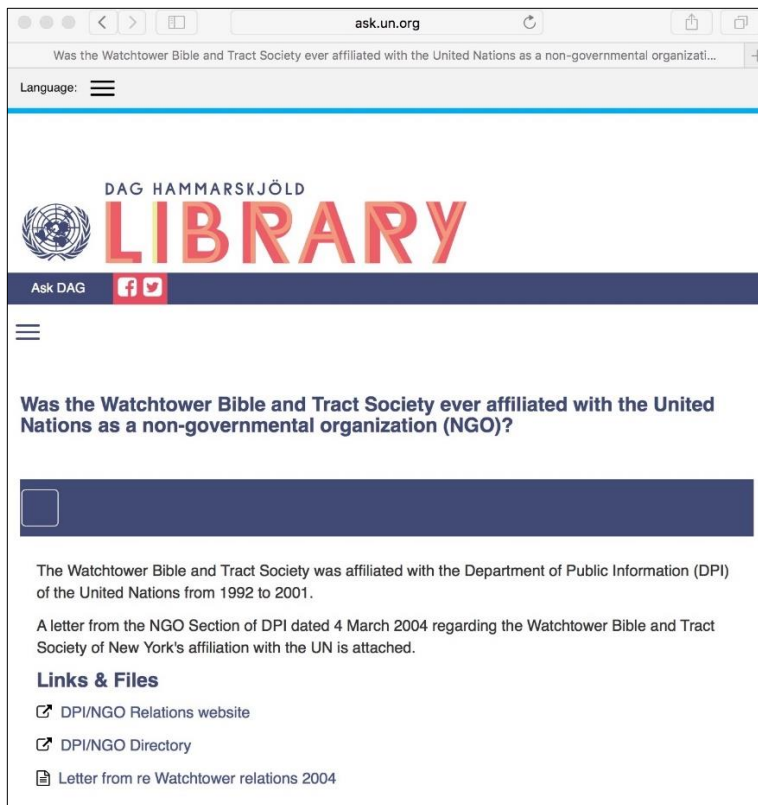
Conclusion

Barbara Anderson was part of the writing department in 1992, when ²Ciro Aulicino told her he would go to the United Nations on Wednesday afternoon to pick up material for the Writing Department and attend meetings that required a special pass. It was also ²Ciro that wrote the September 8th 1991 *Awake!* magazine cover series. Members of the Governing Body were aware of the association because the Writing Committee members at the time - Barry, Barr and Klein - authorised the United Nations articles. Jaracz would also have been aware as Robert Johnson, whose signature appears on the accreditation forms, reported to Jaracz in the Service Department. Page 244 of the 1993 NGO directory listed Barry as the Watchtower representative, ²Ciro as the Main Representative and Johnson as the Alternative Representative. (see Ciro Courts the United Nations: <http://www.freeminds.orf/organization/barbara-anderson/ciro-aulicino-courts-the-united-nations.html>).

In the 1960s, the Governing Body decreed that Malawian Witnesses were not to hold a political card in a one-party state. This resulted in many thousands of deaths, rapes and displacements of innocent Witnesses between 1963 and 1992. (*1999 Yearbook of Jehovah's Witnesses* pp.149-223) Whilst these atrocities were occurring to followers of Watchtower regulation, their headquarters were ignoring the same regulation by being politically affiliated with the United Nations. Watchtower leaders freely wield their power to disfellowship its constituents for associating with or working for organisations that are acting contrary to Watchtower principles, and praise followers who die upholding Organization regulation. Yet they violated their own principles; for library access. Never has there been an apology or admission of wrongdoing, rather there has been no more than a brief and dishonest attempt to make this indiscretion appear justifiable. Is it any wonder that Witnesses have left the Organization in disgust at such hypocrisy?

Footnotes

¹ The letter originally appeared on the United Nations website at un.org/dpi/ngosection/pdfs/watchtower.pdf and then at ask.un.org/faq/14501. As of 25th May 2022, an archive of the ask.un.org pages can be viewed at web.archive.org/web/20170304073619/http://ask.un.org/faq/14501 and <http://web.archive.org/web/20090126152929/http://un.org/dpi/ngosection/pdfs/watchtower.pdf>.



2 Click the following link (<https://www.jwfacts.com/video/ciro-district-convention-talk.mp4>) for a 10-minute video recording of a 2007 district convention talk by Ciro Aulicino, giving insight into Ciro's view of things. He graphically describes how Witnesses are to look forward to the slaughter of non-witnesses at Armageddon, whose dead bodies will line the streets, to be consumed by birds of prey. A transcript of the talk is available in **Appendix 12**.

Recommended Links

- "The Watchtower and the United Nations":
<https://web.archive.org/web/20061205025007/http://www.randytv.com/secret/unitednations.htm>.
- "Press Release on the Watchtower Bible & Tract Society and the United Nations, April 7, 2004":
https://web.archive.org/web/20040509071013/watchtowernews.org/wt_unpresrelease.htm.

- *Jehovah's Witnesses and the United Nations: How the Watchtower Society Fooled Millions* by Tami Dickerson: <https://tinyurl.com/43a4bv2n>.



11. The Letter to Hitler and “Declaration of Facts”

Watchtower criticises other religious groups for colluding with Hitler, whilst Jehovah’s Witnesses were imprisoned for their refusal to compromise their standards. What is not admitted is that Rutherford initially praised Hitler for his stance against Jews and the Anglo/American empire.

One of the groups Hitler sent to the concentration camps were Jehovah’s Witnesses, where they unjustly endured unspeakable atrocities and loss of life. The individual actions of many Witnesses were commendable and Watchtower holds up this part of their history in great esteem.



Jehovah’s Witnesses were identified by a purple triangle, and the Memorial plaque at Sachsenhausen concentration camp.

What Watchtower does not discuss is the hypocritical actions of Rutherford in the lead up to these events. Early in 1933, the Watchtower office in Berlin was closed and Jehovah’s Witnesses were banned in many German states, due to the refusal of Jehovah’s Witnesses to swear loyalty to the government or to serve in its armed forces. This was further exacerbated by Watchtower criticism of religion and government.

In an attempt to appease Hitler into lifting the ban, Rutherford instigated a *Declaration of Facts* and sent a *Letter to Hitler* discussing Watchtower's support of the Nazi regime.

- PDF copy of the "Letter to Hitler" in German: <https://www.jwfacts.com/pdf/letter-to-hitler-rutherford-german.pdf>.
- PDF copy of the "Declaration of Facts" in German: <https://www.jwfacts.com/pdf/1933-wilmersdorfer-erklaerung.pdf>.

Current Watchtower references use selective quoting to provide a deceptive portrayal of these documents. *Jehovah's Witnesses—Proclaimer's of God's Kingdom* mentions that Rutherford wrote a letter to Hitler under the context of "facing Nazi oppression", in which Watchtower is made to sound firmly against the Nazi regime.

"Therefore, on June 25, 1933, a declaration regarding their ministry and its objectives was adopted by Jehovah's Witnesses at an assembly in Berlin. Copies were sent to all the high government officials, and millions more were distributed to the public. Nevertheless, in July 1933 the courts refused to grant a hearing for relief. Early the following year, a personal letter regarding the situation was written by J. F. Rutherford to Adolf Hitler and delivered to him by special messenger. Then the entire worldwide brotherhood went into action.

On Sunday morning, October 7, 1934, at nine o'clock, every group of Witnesses in Germany assembled. They prayed for Jehovah's guidance and blessing. Then each group sent a letter to German government officials declaring their firm determination to keep on serving Jehovah."

—*Jehovah's Witnesses—Proclaimer's of God's Kingdom* (1993) p.693

It is surprising to find the opposite is true, which can be identified when reading the content of Rutherford's 1933 *Letter to Hitler* and the *Declaration of Facts*.

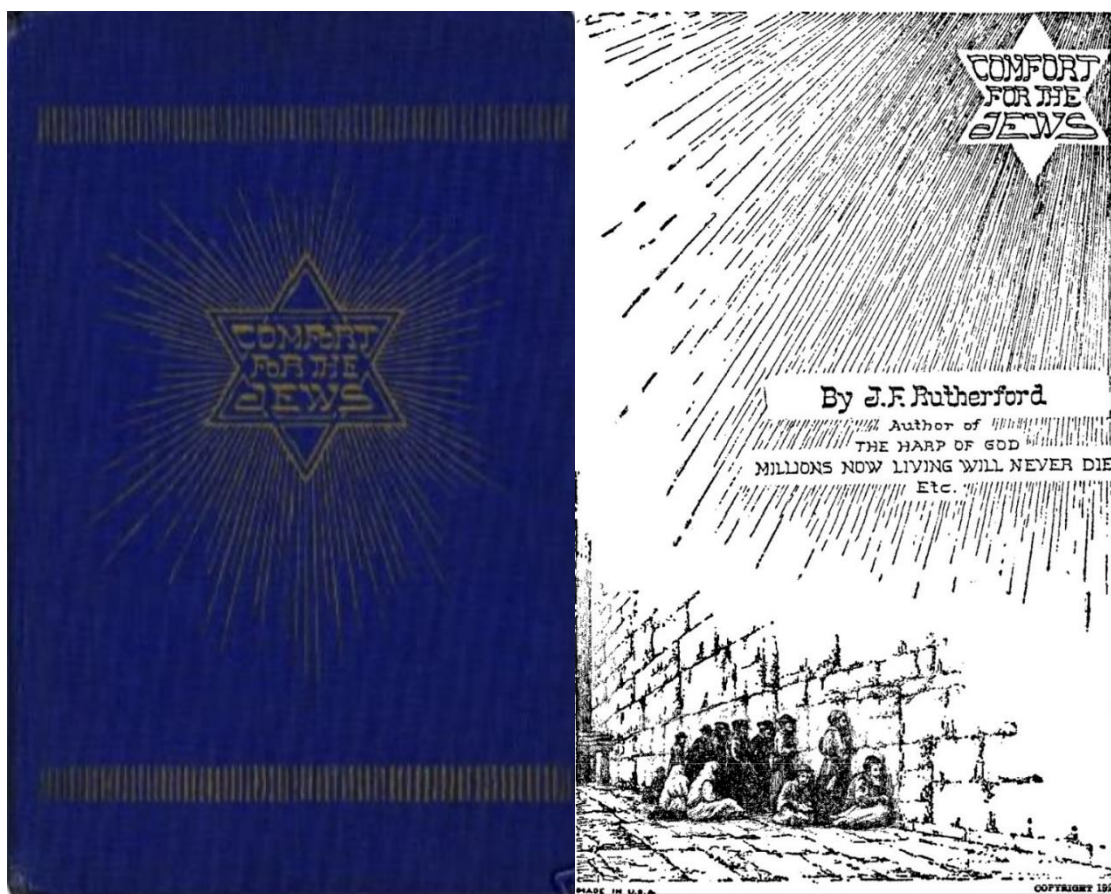
Letter to Hitler

Russell, Watchtower's founder, was a Zionist (<https://www.jwfacts.com/watchtower/zionism.php>) and sympathetic to Jews as part of modern-day fulfilment of Bible prophecy.

“There are now in the world more than ten million Jews, about three-quarters of whom are in Russia, Poland, the Balkan States, and Turkey. If the movement toward Palestine should get the impulse that the Hirsch committee is able to give it, an imaginative person can conceive of the country’s doubling or trebling its Jewish population before the close of our century, and of its having a larger Jewish population fifty years hence than it had in ancient times, when its census ran up to three millions. Should the restoration be accomplished, all hail to the New Jerusalem!”

—*Watchtower* 1892 Nov 1 p.329

Rutherford initially continued such support for Zionism.



“These promises which give assurance that Israel will be regathered to Palestine and never again be plucked up could not refer to the regathering

of the Jews from Babylon... The promise, time and again repeated, that the Lord would regather them and bless them in the land and *keep them there* and bless them for ever is conclusive proof that the promise must be fulfilled ... Behold, that time is now at hand!"

—J.F. Rutherford, *Comfort for the Jews* (1925) p.55

However, by the 1930's, Rutherford had changed his view on Zionism and Jews and become vehemently anti-Semitic.

"Be it known once and for all that those profiteering, conscienceless, selfish men who call themselves Jews, and who control the greater portion of the finances of the world and the business of the world, will never be the rulers in this new earth. God would not risk such selfish men with such an important position"

—*The Golden Age* 1927 Feb 23 p.343

"The Jews were evicted from Palestine and 'their house left unto them desolate' because they rejected Christ Jesus, the beloved and anointed King of Jehovah. To this day the Jews have not repented of this wrongful act committed by their forefathers. ... In 1917 the Balfour Declaration, sponsored by the heathen governments of Satan's organization, came forth, recognized the Jews, and bestowed upon them great favors. ... The Jews have received more attention at their hands than they have really deserved."

—J.F. Rutherford, *Vindication — Book Two* (1932) pp.257-258

Rutherford also published a tirade of insults against other Churches and governments. The Catholic Church come under the greatest condemnation and brought this to the attention of the Nazi government, petitioning against Watchtower. In 1933, the Nazi government banned the Watchtower's German operations.

"In June of the so-called "Holy Year" of 1933 Adolf Hitler's regime seized the Watch Tower Society's property in Magdeburg and banned the activities of Jehovah's people in Germany as regards meetings and literature distribution, though the property was returned that October."

—*1975 Yearbook of Jehovah's Witnesses* p.174

In an effort to overturn the ban, Rutherford sent a letter to Hitler, in which he *praises* Hitler for his anti-Anglo/American campaign and stance against the Jews.

WATCH TOWER

BIBLE AND TRACT SOCIETY

PUBLISHERS OF THE BIBLE STUDENTS ASSOCIATION

GENERAL OFFICES:
117 ADAMS STREET
B R O O K L Y N
NEW YORK, U.S.A.

GERMAN BRANCH:
WACHTTURMSTR. 1-19
M A G D E B U R G
POSTSCH.-K., MAGDEBURG 4042

Kopie

TELEPHONE: MAGDEBURG 40556, 40557, 40558
RADIO AND CABLE ADDRESS: WATCHTOWER MAGDEBURG

Sehr verehrter Herr Reichskanzler!

Am 25. Juni 1933 tagte in Berlin in der Sporthalle Wilmersdorf eine ca. 5000 Personen umfassende und mehrere Millionen Deutscher repräsentierende Vertreterkonferenz der Bibelforscher Deutschlands (Zeugen Jehovas), welche bereits seit vielen Jahren Freunde und Anhänger dieser Bewegung sind. Der Zweck dieser, von den Abgeordneten der einzelnen Bibelforschergemeinden Deutschlands besuchten Tagung war, Mittel und Wege zu finden, um dem Herrn Reichskanzler und den übrigen hohen Regierungsbeamten des Deutschen Reiches sowohl, als allen Länderregierungen Kenntnis zu geben von folgendem:

Gegen eine auf dem Boden positiven Christentums stehende Vereinigung ernster, christlicher Männer und Frauen wurden und werden in einzelnen Landesteilen Massnahmen ergriffen, die in ihrem Ursprung lediglich als die Verfolgung von Christen durch andere Christen anzusprechen sind, weil die - diese Massnahmen auslösenden - gegen uns erhobenen Anschuldigungen meistens von klerikaler, besonders katholischer Seite aus erhoben wurden und unwahr sind.

Absolut überzeugt von der völligen Objektivität der die Angelegenheit bearbeitenden Regierungsstellen und Beamten, ersehen wir trotz allem, dass - einerseits wohl wegen des Umfanges unserer Literatur und andererseits wegen starker Inanspruchnahme der betreffenden Sachbearbeiter - der Inhalt unserer Literatur und der Sinn unserer Bewegung grösstenteils falsch beurteilt wird, und zwar nach dem, was unsere religiösen Gegner - Vorurteil bewirkend - gegen uns vorbringen.

Darum ist das auf dieser Konferenz Besprochene in beigelegter Erklärung der Watch Tower Bible and Tract Society niedergelegt, um es Ihnen, Herr Reichskanzler, sowie den hohen Regierungsstellen des Deutschen Reiches und der Länder zu überreichen als Dokumentierung der Tatsache, dass die Bibelforscher Deutschlands als einziges Ziel ihrer Arbeit nur beabsichtigen, die Menschen zu Gott zurückzuführen und den Namen Jehovas, des Allerhöchsten, des Vaters unseres Herrn und Erlösers Jesus Christus, auf Erden zu bezeugen und zu ehren. Wir wissen bestimmt, dass Sie, Herr Reichskanzler, solche Tätigkeit nicht stören lassen werden.

Die Bibelforschergemeinden Deutschlands und ihre Glieder sind allgemein bekannt als Hort wahrhafter Ehrfurcht vor dem Allerhöchsten und als eifrige Pfleger sorgsamer Bibelforschung. Örtliche Polizeibehörden werden immer bestätigen müssen, dass Bibelforscher absolut zu den ordnungsliebenden und -erhaltenden Elementen des Landes und Volkes zu zählen sind. Ihre einzige Mission ist Werbung der Menschenherzen für Gott.

Die Watch Tower Bible and Tract Society ist die organisierende Missionszentrale der Bibelforscher (für Deutschland: Sitz Magdeburg).

Das Brooklynser Präsidium der Watch Tower-Gesellschaft ist und war seit jeher in hervorragendem Masse deutschfreundlich. Aus diesem Grunde wurden im Jahre 1918 der Präsident der Gesellschaft und die sieben Glieder des Direktoriums in Amerika zu 80 Jahren Zuchthaus verurteilt, weil der Präsident sich weigerte,

zwei von ihm in Amerika geleitete Zeitschriften zur Kriegspropaganda gegen Deutschland zu gebrauchen. Diese zwei Zeitschriften „The Watch Tower“ und „Bible Student“ waren die beiden einzigen Zeitschriften Amerikas, die eine Kriegspropaganda gegen Deutschland verweigerten und darum während des Krieges in Amerika auch verboten und unterdrückt wurden.

In gleicher Weise hat sich das Präsidium unserer Gesellschaft in den letzten Monaten nicht nur geweigert, an der Greuelpropaganda gegen Deutschland teilzunehmen, sondern hat sogar dagegen Stellung genommen, wie dies auch in der beigefügten Erklärung unterstrichen wird durch den Hinweis, dass die Kreise, welche diese Greuelpropaganda in Amerika leiteten (Geschäftsjuden und Katholiken), dort auch die rigorosesten Verfolger der Arbeit unserer Gesellschaft und ihres Präsidiums sind. Durch diese und andere in der Erklärung enthaltenen Feststellungen soll die Zurückweisung der Verleumdung, Bibelforscher würden durch die Juden unterstützt, erfolgen.

Die Vertreterkonferenz dieser fünftausend Delegierten nahm mit grosser Befriedigung Kenntnis von der durch den Herrn Regierungspräsidenten zu Magdeburg erfolgten Feststellung, dass die von unseren kirchlichen Gegnern behauptete Beziehung zwischen Bibelforschern und Kommunisten oder Marxisten nicht erweisbar sei (also auch eine Verleumdung ist). Ein diesbezüglicher Pressebericht, enthalten in der Magdeburger Tageszeitung Nr. 104 vom 5. Mai 1933, lautet:

Eine Erklärung der Regierung zur Besetzung des Bibelforscher-Hauses. — Die Pressestelle der Regierung teilt mit: „Die polizeiliche Besetzung des Grundstücks der „Vereinigung der ernstesten Bibelforscher“ in Magdeburg ist am 29. April aufgehoben worden, weil kein belastendes Material hinsichtlich der behaupteten kommunistischen Betätigung gefunden worden ist.“

Ferner: Magdeburger Tageszeitung Nr. 102 vom 3. Mai 1933:

„Vom Büro der Bibelforschervereinigung wird uns mitgeteilt, dass die Aktion, die von der Polizei gegen die Wachturmgesellschaft und Bibelforschervereinigung eingeleitet wurde, inzwischen gänzlich aufgehoben worden ist. Ferner wurde alles freigegeben, da die sorgfältig durchgeführte Durchsuchung ergab, dass sich die Gesellschaften weder in politischer noch in krimineller Hinsicht irgend etwas zuschulden kommen liessen, und weil weiter festgestellt wurde, dass die beiden Gesellschaften absolut unpolitisch und streng religiös sind. — Von der Regierung wurde uns auf Anfrage die Richtigkeit dieser Angaben bestätigt.“

Die Vertreterkonferenz dieser fünftausend Delegierten betonte, dass sie es nach dieser Sachlage unter ihrer Würde halte, sich fernerhin überhaupt noch gegen die verächtliche Verdächtigung marxistischer oder gar kommunistischer Betätigung verteidigen zu müssen. Diese widerlegten Verleumdungen unserer religiösen Gegner tragen eindeutig das Signum religiöser Konkurrenz, die einen ehrlichen Mahner statt mit Gottes Wort, mit dem wenig schönen Mittel der Verleumdung erdrosseln möchte.

Weiter wurde auf dieser Konferenz der fünftausend Delegierten — wie in der Erklärung ausgedrückt — festgestellt, dass die Bibelforscher Deutschlands für dieselben hohen ethischen Ziele und Ideale kämpfen, welche die nationale Regierung des Deutschen Reiches bezüglich des Verhältnisses des Menschen zu Gott proklamierte, nämlich: Ehrlichkeit des Geschöpfes gegenüber dem Schöpfer!

Auf der Konferenz wurde festgestellt, dass in dem Verhältnis der Bibelforscher Deutschlands zur nationalen Regierung des Deutschen Reiches keinerlei Gegensätze vorliegen, sondern dass im Gegenteil — bezüglich der rein religiösen, unpolitischen Ziele und Bestrebungen der Bibelforscher — zu sagen ist, dass diese in völliger Übereinstimmung mit den gleichlaufenden Zielen der nationalen Regierung des Deutschen Reiches sind.

Unter Berufung auf die angeblich harte Sprache unserer Literatur erfolgten einige Verbote unserer Bücher. Die Konferenz der fünftausend Delegierten verwies dazu auf den Umstand, dass der beanstandete Inhalt der Bücher doch nur Bezug nimmt auf Zustände und Handlungen im Anglo-Amerikanischen Weltreich, und dass dieses — speziell England — doch für den Völkerbund und die auf Deutschland gelegten ungerechten Verträge und Lasten verantwortlich zu machen ist. Das im obigen Sinne unserer Literatur Gesagte richtet sich also doch — einerlei, ob in finanzieller, politischer oder ultramontaner Beziehung — gegen die Bedrücker des

deutschen Volkes und Landes, aber doch nicht gegen das sich gegen diese Lasten sträubende Deutschland, so dass die erfolgten Verbote absolut unverständlich sind.

Für diejenigen deutschen Ländergruppen, in denen sogar Verbote der Bibelforscher-Gottesdienste, Verbote ihrer Gebetsversammlungen usw. vorliegen, und die seit vielen Wochen auf eine gerechte Lösung dieses, ihr religiöses Leben knebelnden Zustandes warten, wurde folgendes ausgedrückt:

Wir wollen auch weiterhin den erlassenen Verbotsanordnungen Folge leisten; denn wir sind gewiss, dass der Herr Reichskanzler bzw. die einzelnen hohen Landesregierungen diese Massnahmen - durch welche zehntausende christliche Männer und Frauen schliesslich einem dem Urchristen-Leiden vergleichbaren Märtyrertum verfallen müssten - nach Kenntnis der wirklichen Sachlage aufheben werden.

Endlich bekundete diese Konferenz der fünftausend Delegierten, dass die Bibelforscher- bzw. die Watch-Tower-Organisation eintritt für die Aufrechterhaltung von Ordnung und Sicherheit des Staates, sowie für die Förderung der vorerwähnten, auf religiösem Gebiet liegenden hohen Ideale der nationalen Regierung. Um hiervon vor allen Dingen dem Herrn Reichskanzler, als dem Führer des Volkes, und den übrigen hohen Regierungsbeamten des Deutschen Reiches und der Länder Kenntnis zu geben, wurde das vorstehend kurz Gesagte in anliegender Erklärung ausführlich niedergelegt.

Diese beigelegte Erklärung wurde vom Sekretär der fünftausend Delegierten der Bibelforscherkonferenz vorgelesen und von dieser einstimmig gebilligt und angenommen mit dem Auftrag, je ein Exemplar dieser Erklärung zusammen mit diesem Versammlungsbericht dem Herrn Reichskanzler und den übrigen hohen Regierungsbeamten des Reiches und der Länder zu überreichen.

Dies geschieht hierdurch mit der ergebenen Bitte, dem in der Erklärung zum Ausdruck gebrachten Ansuchen geneigtest entsprechen zu wollen:

Nämlich, einer Kommission aus unserer Mitte Gelegenheit zu geben zur verantwortlichen Darlegung des wahren Sachverhalts vor dem Herrn Reichskanzler oder dem Herrn Reichsminister des Innern persönlich. Andernfalls wolle der Herr Reichskanzler eine Kommission von Männern bestimmen, die nicht durch religiöse Vorurteile gegen uns eingenommen sind, also von Männern, die selbst nicht beruflich religiös interessiert sind, sondern die wirklich nur - den für solche Fälle geltenden gerechten und vom Herrn Reichskanzler selbst aufgestellten Grundsätzen entsprechend - unsere Angelegenheit vorurteilslos prüfen würden. Mit diesen Grundsätzen meinen wir das in Punkt 24 des Programms der Nationalsozialistischen Deutschen Arbeiterpartei Gesagte:

„Wir fordern die Freiheit aller religiösen Bekenntnisse im Staat, soweit sie nicht dessen Bestand gefährden oder gegen das Sittlichkeits- und Moralgefühl der germanischen Rasse verstossen.“

Die Partei als solche vertritt den Standpunkt eines positiven Christentums, ohne sich konfessionell an ein bestimmtes Bekenntnis zu binden. Sie bekämpft den jüdisch-materialistischen Geist in und ausser uns und ist überzeugt, dass eine dauernde Genesung unseres Volkes nur erfolgen kann von innen heraus---“

Wir sind fest überzeugt, dass - wenn man uns religiös vorurteilslos erstens nur nach Gottes Wort und zweitens diesen angeführten Programmpunkten nach beurteilt - die nationale Regierung Deutschlands keinerlei Ursache finden wird, unsere Gottesdienste oder unsere Missionstätigkeit zu hindern.

In Erwartung einer baldigen gütigen Zusage, und mit der Versicherung unserer allergrössten Hochachtung, sind wir, sehr verehrter Herr Reichskanzler,

ergebenst

Watch Tower Bible and Tract Society
M a g d e b u r g

See the images above for a high-quality scan of each page of the German letter. Click the following link for an English translation: <https://www.jwfacts.com/pdf/letter-to-hitler.pdf>). See also **Appendix 13**.

Following is part of an English translation of the *Letter to Hitler*.

“Dear Reichskanzler,

...

The Brooklyn headquarter of the **Watchtower Society is pro German** in an exemplary way and has been so for many years. For that reason, in 1918, the president of the Society and seven members of the board of directors were sentenced to 80 years in prison, because the president refused to use two of the magazines published in America under his direction for war propaganda against Germany. These two magazines, “The Watchtower” and “Bible Student” were the only magazines in America which refused to engage in anti-German propaganda and for that reason were prohibited and suppressed in America during the war.

In the very same manner, in course of the recent months the board of directors of our Society not only refused to engage in propaganda against Germany, but has even taken a position against it. The enclosed declaration underlines this fact and emphasizes that the people leading in such propaganda (Jewish businessmen and Catholics) also are the most rigorous persecutors of the work of our Society and its board of directors. This and other statements of the declaration are meant to repudiate the slanderous accusation, that Bible Researchers are supported by the Jews.

The conference of five thousand delegates also noted — as is expressed in the declaration — that **the Bible Researchers of Germany are fighting for the very same high ethical goals and ideals which also the national government of the German Reich proclaimed** respecting the relationship of humans to God, namely: honesty of the created being towards its creator.

The conference came to the conclusion that there are no contradictions when it comes to the relationship between the Bible Researchers of Germany to the national government of the German Reich. To the contrary, referring to the purely religious and unpolitical goals and efforts of the Bible Researchers, it can be said that these are in full agreement with the identical

goals of the national government of the German Reich.

...

We are looking forward to your kind approval, which we hope to receive soon, and want to assure our highest respect to you, honorable Mr. Reichskanzler.

Yours faithfully,
Watch Tower Bible and Tract Society Magdeburg"

The letter mentions Hitler's "just principles," quoting from section 24 of *Das Program der NSDAP*, the Nazi's *Platform of the National Socialist German Workers Party*, which stated:

"We demand freedom of religion for all religious denominations within the state so long as they do not endanger its existence or oppose the moral senses of the Germanic race. The Party as such advocates the standpoint of a positive Christianity without binding itself confessionally to any one denomination. It combats the Jewish-materialistic spirit within and around us and is convinced that a lasting recovery of our nation can only succeed from within on the framework: "The good of the community before the good of the individual"."

—(Konrad Heiden, *A History of National Socialism*, 1935. Translated by Alfred A. Knopf, page 17)

Rutherford further compromised Watchtower principles but offering; "We want to continue to live up to the prohibition imposed upon us, ..." By this Rutherford meant Jehovah's Witnesses would stop preaching in Germany, provided the ban was lifted that would allow them to "meet for prayer and church service."

The 1974 *Yearbook* briefly refers to this *Letter to Hitler*, along with the *Declaration of Facts*.

"The conventioners returned home tired and many were disappointed. They took 2,100,000 copies of the "**declaration**" home with them, however, and made fast work of distributing them and sending them to numerous persons in positions of responsibility. The copy sent to Hitler was **accompanied by a letter** that, in part, read:

"The Brooklyn presidency of the Watch Tower Society is and always has been *exceedingly friendly to Germany*. In 1918 the president of the Society

and seven members of the Board of Directors in America were sentenced to 80 years' imprisonment for the reason that the president refused to let two magazines in America, which he edited, *be used in war propaganda against Germany.*"

Even though the declaration had been weakened and many brothers could not wholeheartedly agree to its adoption, yet the government was enraged and started a wave of persecution against those who had distributed it."

—1974 Yearbook of Jehovah's Witnesses p.111

110

Yearbook

Memorial celebration, to compare with 14,453 the year before. The number of publishers active during the testimony period was likewise a cause for rejoicing: 19,268, in contrast to 12,484 during the *Kingdom* booklet campaign a year before. During the eight days of the campaign 2,259,983 of the *Crisis* booklet had been distributed.

THE GESTAPO SEARCH THE BETHEL HOME

The Nazis were hoping to find some kind of material connecting us with Communism when they occupied the Society's office and factory on April 24. In such a case they could have applied a new law and confiscated the entire property and given it to the state, something that had already been done with the buildings belonging to the Communists. After searching the building the police called up government officials one evening telling them that they had found nothing incriminating. The command was: "You must find something!" But their attempt to do so failed and the property had to be returned to the brothers on April 29. The Brooklyn office had protested the unlawful seizure of the property (owned by an American corporation) through the American government on that same day.

BERLIN CONVENTION ON JUNE 25, 1933

By the summer of 1933 the work of Jehovah's witnesses had been banned in the majority of German states. The brothers' homes were being searched regularly and many brothers had been arrested. The flow of spiritual food was partially hampered, although only for a time; still many brothers were asking how long it would be possible to continue the work. In this situation the congregations were invited on very short notice to a convention to be held in Berlin on June 25. Since it was expected that many would be unable to attend because of the various bans, the congregations were encouraged to send at least one or several delegates. But, as it turned out, 7,000 brothers got there. For many of them it took three days, some riding bicycles the entire distance, whereas others went by truck, since the bus companies refused to rent buses to a banned organization.

Brother Rutherford, who, together with Brother Knorr, had come to Germany just a few days before in order to see what could be done to ensure the safety of the Society's property, had prepared a declaration with Brother Balzereit to be presented to the convention delegates for adoption. It was a protest against the meddling of the Hitler government into the preaching work we were doing. All high govern-

Yearbook

111

ment officials, from the Reich's president on down, were to receive a copy of the declaration, if possible, by registered mail. Several days before the convention started Brother Rutherford returned to America.

Many in attendance were disappointed in the "declaration," since in many points it failed to be as strong as the brothers had hoped. Brother Mütze from Dresden, who had worked closely with Brother Balzereit up until that time, accused him later of having weakened the original text. It was not the first time that Brother Balzereit had watered down the clear and unmistakable language of the Society's publications so as to avoid difficulties with governmental agencies.

A large number of brothers refused to adopt it just for this reason. In fact, a former pilgrim brother by the name of Kipper refused to offer it for adoption and another brother substituted. It could not be rightfully said that the declaration was unanimously adopted, even though Brother Balzereit later notified Brother Rutherford that it had been.

The conventioners returned home tired and many were disappointed. They took 2,100,000 copies of the "declaration" home with them, however, and made fast work of distributing them and sending them to numerous persons in positions of responsibility. The copy sent to Hitler was accompanied by a letter that, in part, read:

"The Brooklyn presidency of the Watch Tower Society is and always has been exceedingly friendly to Germany. In 1918 the president of the Society and seven members of the Board of Directors in America were sentenced to 80 years' imprisonment for the reason that the president refused to let two magazines in America, which he edited, *be used in war propaganda against Germany.*"

Even though the declaration had been weakened and many of the brothers could not wholeheartedly agree to its adoption, yet the government was enraged and started a wave of persecution against those who had distributed it.

MAGDEBURG OFFICE ONCE AGAIN OCCUPIED

The distribution throughout Germany of the declaration adopted in Berlin just one day after the work had been banned in Prussia was a signal for Hitler's police to go into action. On June 27 all police officials were ordered to 'make immediate search of all local groups and business places and to confiscate any material hostile to the state.' A day later, June 28, the building in Magdeburg was occupied by thirty SA men, who closed down the factory and hoisted the swastika over

Declaration of Facts

Rutherford and Knorr organized a District Convention in Berlin on 25th June, 1933 to release the "Declaration of Facts," printed as a 4-page pamphlet, which outlined Watchtower's support of the German government's stance against Jews, the USA, Britain and France.

Following are scans of the "Declaration of Facts" in German.

Erklärung

Dieser Kongreß deutscher Männer und Frauen, friedlicher und ordnungsliebender Bürger aus allen Teilen des Landes, die alle miteinander ernsthaft an dem höchsten Wohl des deutschen Volkes mitarbeiten, hat sich heute, den 25. Juni 1933, offiziell in Berlin versammelt und erklärt freudig seine völlige Ergebenheit gegenüber Jehova Gott, dem Allmächtigen, und seinem Königreich unter Christus Jesus, dessen vergossenes Blut die Menschheit erkaufte hat. Wir bekennen, daß die Heilige Schrift, die Bibel, Gottes Wort ist, das den Menschen zur Unterweisung in Gerechtigkeit gegeben wurde, und daß dieses göttliche Wort die Wahrheit ist, die für den Menschen von größter Bedeutung ist, damit er über sein Verhältnis zu Gott Kenntnis erhalte. Wir berufen uns auf das Wort Gottes und möchten nach diesem Maßstabe beurteilt werden.

Christus Jesus ist Jehova Gottes großer Wahrheitszeuge, und als seine treuen und ergebenen Nachfolger sind wir durch seine Gnade Zeugen der Wahrheit. Der Zweck dieser Erklärung ist, den Führern und dem Volk ein wahres und aufrichtiges Zeugnis über den Namen und das Vorhaben Jehovas und über unsere Beziehungen dazu zu überreichen.

Wir sind fälschlicherweise bei den Regierungsbehörden und bei dem deutschen Volke angeschuldigt worden. Damit nun der Name Jehova Gottes in der Auffassung des Volkes erhöht und sein gütiger Ratsschluß besser verstanden und unsere Stellung der Regierung gegenüber in rechter Weise dargelegt werden möchte, ersuchen wir hiermit die Führer und das deutsche Volk, die folgende Erklärung des wahren Sachverhalts gerecht und unparteiisch zu prüfen.

Die Schrift erklärt deutlich, daß Satan der Teufel, dessen Name auch Schlange und Drache ist, der Hauptgegner Jehova Gottes und der größte Feind der Menschheit ist. Es steht in der Schrift, daß Satan, der seit langem der unsichtbare Herrscher dieser Welt war, die Menschen über die Wahrheit täuscht und verblendet, damit das Licht über Jehova Gott und Christus Jesus nicht in ihre Herzen hineinscheint. (2. Korinther 4 : 3, 4) Satan hat oft durch Betrug, List und Täuschung aufrichtige Menschen veranlaßt, sich gegenseitig zu bekämpfen, damit er sie alle von Gott entfremde und sie vernichte. Vor allen Dingen sollten die Menschen Jehova Gott und seine gütige Vorkehrung zu ihrem allgemeinen Wohlergehen kennenlernen.

Juden

Wenn in unserer Literatur der Ausdruck „Geistlichkeit“ gebraucht wird, so bezieht sich dieser Ausdruck auf solche angeblichen Religionslehrer, Priester und Jesuiten, die unrechtmäßige politische Mittel anwenden, um ihre Zwecke zu erreichen, und die sogar ihre Kräfte verbinden mit solchen, die Gott und den Herrn Jesus Christus verleugnen. Das ist dieselbe Klasse, die Jesus als seine Verfolger bezeichnete. Wir üben keine Kritik an aufrichtigen Religionslehrern.

Als Jesus zu den Juden kam, um ihnen die Wahrheit kundzutun, war es die jüdische Geistlichkeit, das heißt die Pharisäer und Priester, die ihn heftig bekämpfte, ihn verfolgte und die Ursache war, daß er aller möglichen Verbrechen und Sünden bezichtigt wurde. Sie weigerten sich, die Wahrheit zu hören, und Jesus richtete folgende Worte an sie: „Warum verstehtet ihr meine Sprache nicht? Weil ihr mein Wort nicht hören könnt. Ihr seid aus dem Vater, dem Teufel, und die Begierden eures Vaters wollt ihr tun. Jener war ein Menschenmörder von Anfang und ist in der Wahrheit nicht bestanden, weil keine Wahrheit in ihm ist. Wenn er die Lüge redet, so redet er aus seinem Eigenen, denn er ist ein Lügner und der Vater derselben. Weil ich aber die Wahrheit sage, glaubet ihr mir nicht.“ (Johannes 8 : 43—45) Obgleich die Pharisäer und Priester damals vorgaben Jehova Gott zu dienen, sagte ihnen Jesus, daß sie in Wirklichkeit Vertreter Satans des Teufels seien.

Wir haben keinen Streit mit irgend jemand, auch nicht mit Religionslehrern, jedoch müssen wir darauf aufmerksam machen, daß oft diejenigen, die vorgeben Gott und Christus Jesus zu vertreten, unsere tatsächlichen Verfolger sind, die uns bei den Regierungen der Länder in falschem Lichte darstellen. Als wahre Nachfolger Christi Jesu haben wir solche Gegnerschaft zu erwarten, und wir erwähnen dies hier zur Erklärung, weshalb wir bei den Führern des Volkes in Verruf gebracht worden sind. Jesus sagte zu seinen treuen Nachfolgern: „Gedenket des Wortes, das ich euch gesagt habe: Ein Knecht ist nicht größer als sein Herr. Wenn sie [die falschen Religionslehrer] mich verfolgt haben, werden sie auch euch verfolgen. Wenn sie [die wahren Lehrer] mein Wort gehalten haben, werden sie auch das eure halten.“ (Johannes 15 : 20) Des weiteren erklärte Jesus, daß dieselbe Gruppe von Menschen veranlassen würde, daß seine treuen Jünger bei der Staatsgewalt in falschen Verdacht gebracht werden würden. Seine Worte lauteten: „Ihr aber, sehet auf euch selbst, denn sie [falsche Religionslehrer] werden euch an Synedrien [Polizeigewalt] und an Synagogen überliefern; ihr werdet geschlagen und vor Statthalter und Könige gestellt werden um meinetwillen, ihnen zu einem Zeugnis [andere Übers.: zu einem Zeugnis wider sie].“ (Markus 13 : 9) Dies erklärt, warum Jehova Gott es jetzt geschehen läßt, daß seine treuen Zeugen in falschen Verdacht kommen und verfolgt werden, nämlich damit solche, die von einem falschen Geist beseelt sind, sich selbst als Feinde Gottes offenbaren und somit wider sich selbst Zeugnis ablegen.

Es ist von unseren Feinden fälschlich behauptet worden, daß wir in unserer Tätigkeit von den Juden finanziell unterstützt werden. Dies ist absolut unwahr, denn bis zur gegenwärtigen Stunde ist auch nicht das geringste an Beiträgen oder finanzieller Unterstützung für unser Werk von Juden geleistet worden. Wir sind treue Nachfolger Jesu Christi und glauben an ihn als den Heiland der Welt. Die Juden dagegen verwerfen Jesus Christus völlig und leugnen absolut, daß er der Welt Heiland ist, der von Gott

zum Nutzen des Menschen gesandt wurde. Schon allein diese Tatsache sollte genügender Beweis dafür sein, daß wir von den Juden nicht unterstützt werden, und daß die Anschuldigungen gegen uns in böser Absicht vorgebracht worden und falsch sind und nur von Satan, unserem großen Feinde, herrühren können.

Das Anglo-Amerikanische Weltreich ist die größte und bedrückendste Herrschaft auf Erden. Hiermit ist das Britische Weltreich, wovon die Vereinigten Staaten Amerikas einen Teil bilden, gemeint. Es sind die Handelsjuden des Britisch-Amerikanischen Weltreiches, die das Großgeschäft aufgebaut und benutzt haben als ein Mittel der Ausbeutung und der Bedrückung vieler Völker. Diese Tatsache bezieht sich insonderheit auf die Städte London und New York als Hauptstützpunkte des Großgeschäfts. Dies ist in Amerika so offenbar, daß es in bezug auf die Stadt New York ein Sprichwort gibt, das heißt: „Den Juden gehört die Stadt, die irischen Katholiken beherrschen sie, und die Amerikaner müssen zahlen.“ Wir haben mit den erwähnten Gruppen keinen Streit, sondern als Zeugen für Jehova und in Befolgung seiner in der Schrift niedergelegten Gebote müssen wir auf die Wahrheit hierüber aufmerksam machen, damit das Volk über Gott und sein Vorhaben aufgeklärt werden möchte.

Unsere Literatur

Es ist gesagt worden, daß unsere Bücher und Schriften, wenn sie unter dem Volke verbreitet werden, die öffentliche Ordnung und Sicherheit des Staates gefährden. Wir sind überzeugt, daß diese Schlussfolgerung allein der Tatsache zuzuschreiben ist, daß unsere Bücher und Schriften von den Führern nicht sorgfältig geprüft und daher auch nicht richtig verstanden worden sind. Wir machen ergebenst darauf aufmerksam, daß diese Bücher und Schriften im Original in Amerika geschrieben wurden, und daß die Sprache dem offenen und direkten amerikanischen Stil entspricht, so daß sie in der deutschen Übertragung hart erscheint. Wir geben zu, daß dieselben Wahrheiten nicht so derb gesagt und in eine mildere Form gekleidet werden könnten. Die Sprache dieser Bücher entspricht jedoch genau der Redeweise der Bibel.

Man sollte daran denken, daß in dem Britischen Weltreich und in Amerika das allgemeine Volk gelitten hat und jetzt noch sehr leidet durch die Mißherrschaft des Großgeschäfts und der gewissenlosen Politiker; diese Mißherrschaft wurde und wird von politischen Religionsvertretern unterstützt, und darum waren die Schreiber unserer Bücher und unserer Literatur bemüht, eine offene Sprache zu führen, um dem Volke den rechten Gedanken und das rechte Verständnis zu vermitteln. Die angewandte Redeweise ist jedoch nicht so kräftig und deutlich wie diejenige, die Jesus Christus gebrauchte, als er die Bedrücker und falschen Lehrer seiner Zeit anklagte.

Die nationale Regierung hat sich nun deutlich ausgesprochen gegen die Bedrückung durch das Großgeschäft und gegen verkehrte religiöse Einflüsse in den politischen Angelegenheiten des Staates. Genau dies ist auch unsere Stellungnahme, und wir erklären ferner in unserer Lite-

ratur, warum das bedrückende Großgeschäft besteht, und warum der verkehrte politisch-religiöse Einfluß vorhanden ist; denn die Heilige Schrift erklärt deutlich, daß diese bedrückenden Werkzeuge vom Teufel herkommen, und daß die gänzliche Errettung davon in Gottes Königreich unter der Herrschaft Christi kommen wird. Es ist darum unmöglich, daß unsere Literatur oder unsere Tätigkeit in irgendeiner Weise die öffentliche Ordnung und Sicherheit des Staates bedrohen oder gefährden kann.

Unsere Organisation ist keineswegs politisch; wir bestehen nur darauf, das Wort Jehova Gottes dem Volke zu lehren und dies ohne Behinderung tun zu können. Wir haben nichts dagegen und suchen auch niemand zu hindern, zu lehren oder zu glauben was ihm beliebt. Wir erbitten jedoch die Freiheit, zu glauben und zu lehren was wir für biblische Lehre halten, und dann mag das Volk entscheiden, was es zu glauben wünscht. Es ist für jedermann von größter Wichtigkeit, Jehova Gott und seine gütige Vorkehrung für die Menschheit kennenzulernen, weil Gott in seinem Worte erklärt hat, daß, wo kein Gesicht oder kein Verständnis seines Wortes ist, ein Volk zügellos wird (and. Übers.: umkommt). (Sprüche 29 : 18) Wir haben alles, was wir sind und haben, unserer Aufgabe gewidmet, damit das Volk ein Gesicht oder Verständnis des göttlichen Wortes erhalten möchte. Es ist daher unmöglich, daß unsere Literatur und unsere Wirksamkeit die öffentliche Ordnung und Sicherheit des Landes bedrohen könnte. Anstatt gegen die von der deutschen Regierung vertretenen Grundsätze eingestellt zu sein, treten wir vollkommen ein für diese Leitsätze und weisen darauf hin, daß Jehova Gott durch Christus Jesus die gänzliche Verwirklichung dieser Grundsätze bringen, dem Volke Frieden und Wohlstand schenken und die höchsten Wünsche aller aufrichtigen Herzen erfüllen wird.

Unsere Organisation sucht weder finanziellen Gewinn noch Mitglieder, sondern sie ist eine organisierte Körperschaft christlicher Männer und Frauen, die lediglich in gemeinnütziger Weise damit beschäftigt sind, möglichst unentgeltlich dem Volke das Wort Gottes zu lehren. Unsere Gesellschaft wurde ursprünglich in den Vereinigten Staaten von Amerika im Jahre 1884 unter dem Namen „Watch Tower Bible and Tract Society“ gegründet, und 1914 wurde die Gesellschaft nach englischem Gesetz unter dem Namen „International Bible Students Association“ eingetragen. Diese Korporationsbenennungen dienen unserer Gesellschaft als gesetzliche Grundlage zur Hinausführung ihres Wertes. Der schriftgemäße Name aber ist: Jehovas Zeugen. Wir betreiben ein absolut gemeinnütziges Werk; denn der Zweck unserer Bewegung besteht darin, dem Volke zu einem Verständnis der Bibel zu verhelfen, wodurch der einzig mögliche Weg zur Segnung und völligen Errettung der Menschheit klargestellt wird. Die Tätigkeit unserer Organisation hat sich über die ganze Erde erstreckt. Bildung, Kultur und Aufbau des Volkes muß und wird kommen durch Gottes Königreich, worüber wir das lehren, was in der Bibel niedergelegt ist. Das Heil der Menschen hängt ab von ihrer richtigen Erkenntnis und ihrem Gehorsam Jehova Gott und seinen gerechten Wegen gegenüber.

Die Menschen befinden sich in großer Bedrängnis und benötigen eine Anleitung, den Grund ihrer unglücklichen Lage und den Weg zu ihrer Errettung zu erkennen. Ein Verständnis der Schrift erhellt diese Sache. Anstatt bei den

Leuten Geld zu sammeln und dieses zu verwenden, große Bauten zu errichten, oder einzelnen hohe Gehälter zu zahlen, verwenden wir die Mittel zum Druck der frohen Botschaft von Gottes Königreich und bringen diese den Menschen ins Haus, damit sie ohne Mühe über Gottes Vorhaben mit ihnen unterrichtet werden.

Eine sorgfältige Prüfung unserer Bücher und Schriften wird deutlich zeigen, daß die hohen Ideale, die sich die nationale Regierung zum Ziel gesetzt hat und die sie propagiert, auch in unseren Veröffentlichungen dargelegt, gutgeheißen und besonders hervorgehoben werden. Unsere Literatur beweist ferner, daß Jehova Gott dafür sorgen wird, daß alle, die Gerechtigkeit lieben und dem Allerhöchsten gehorchen, zur bestimmten Zeit diese hohen Ziele erreichen werden. Anstatt daß unsere Schriften und unsere Tätigkeit die Grundsätze der nationalen Regierung gefährden, werden in ihnen diese hohen Ideale sehr unterstützt. Darum hat auch Satan, der Feind aller, die Gerechtigkeit lieben, versucht, unsere Tätigkeit in Verruf zu bringen und sie in diesem Lande zu verhindern.

Seit vielen Jahren war unsere Bewegung unablässig bestrebt, in uneigennützigster Weise dem Volke Gutes zu tun. Unsere amerikanischen Brüder haben das Werk in Deutschland auch mit Geldmitteln fleißig unterstützt, und zwar zu einer Zeit, wo sich ganz Deutschland in großer Not befand. Nun, wo es scheint, daß Deutschland bald von Bedrückung befreit und das Volk in eine bessere Lage gebracht sein wird, bemüht sich Satan, der große Feind, dieses gemeinnützige Unternehmen hierzulande zu vernichten. Man möchte uns gestatten, hier darauf aufmerksam zu machen, daß in Amerika, wo unsere Bücher geschrieben wurden, Katholiken als auch Juden sich miteinander verbunden haben in der Beschimpfung der nationalen Regierung in Deutschland und in dem Versuch, Deutschland zu boykottieren wegen der von der nationalsozialistischen Partei verkündigten Grundsätze.

Völkerbund

Man hat das, was in unseren Büchern oder Schriften über den Völkerbund gesagt wurde, als Grund angenommen, unsere Tätigkeit und die Verbreitung unserer Bücher zu verbieten. Wir möchten die Regierung und das deutsche Volk daran erinnern, daß es der Völkerbund war, wodurch dem deutschen Volke große, ungerechte und unerträgliche Lasten auferlegt wurden. Jener Völkerbund ist nicht von den Freunden Deutschlands gemacht worden. Die Presse kündigte seinerzeit an, daß in Amerika 140 000 Geistliche eine bestimmte Zeit festgelegt hatten, während der gemeinsame Anstrengungen gemacht werden sollten und auch gemacht wurden, um das amerikanische Volk zu bewegen, dem Völkerbund beizutreten. Der Kirchenbund in Amerika gab ein Manifest heraus, worin erklärt wurde, daß der Völkerbund „der politische Ausdruck des Reiches Gottes auf Erden“ sei, und so wurde dieser von ihnen an die Stelle des Königreiches Gottes unter Christi Herrschaft gesetzt. Damals zeigte unsere Organisation unter der sichtbaren Leitung ihres Präsidenten klar und deutlich, daß dieser Völkerbund keine Einrichtung Jehova Gottes ist, weil er

bedrückend und unfair ist. Was aber von Jehova kommt, kann nicht bedrückend und unfair sein. Die damals vorhandenen Umstände gaben den Anlaß, in unseren Büchern offen über den Völkerbund zu reden und darauf aufmerksam zu machen, daß ein solcher Völkerbund niemals Befreiung und Segnung der Völker bringen kann, weil die Errettung und Segnung nur kommen kann, wenn die Grundsätze, die in Gottes Wort niedergelegt sind, befolgt werden, und nur auf die Weise, wie Jehova sie bestimmt hat.

Seit beinahe einem halben Jahrhundert hat unsere durchaus christliche Organisation ihre Tätigkeit in verschiedenen Teilen der Erde ausgeübt. Unsere Bücher sind in mehr als 50 Sprachen erschienen, und mehr als 140 Millionen dieser Bücher sind in den Händen der Menschen. Seit mehr als 30 Jahren sind unsere Bücher und Schriften in ganz Deutschland verbreitet worden, und Millionen dieser Bücher befinden sich in den Händen des deutschen Volkes und werden gelesen. Alle, die diese Bücher gelesen haben, werden bezeugen, daß diese sich gänzlich auf die Bibel stützen, und daß sie ihnen geholfen, sie aufzubauen und ihnen die Hoffnung auf die Segnungen gegeben haben, die Jehova Gott seit langem verheißt hat. Aus all diesen Jahren unserer Tätigkeit und bei der weiten Verbreitung unserer Bücher und Schriften kann wahrheitsgemäß kein einziges Beispiel angeführt werden dafür, daß unsere Tätigkeit oder unsere Literatur jemals in irgendeiner Weise die Regierung oder die öffentliche Ordnung und Sicherheit des Landes bedroht hätte.

Das Bestreben unserer Organisation ist ausschließlich darauf beschränkt, für den Namen und das Wort Jehova Gottes Zeugnis abzulegen. Es wäre daher von uns ganz unkonsequent, wenn wir versuchen wollten, irgendwelchen Einfluß auf die Regierungen dieser Welt auszuüben oder irgend etwas zu tun, was die öffentliche Ruhe und Sicherheit des Landes gefährden würde. Wir haben weder den Wunsch noch den Gedanken, irgend etwas anderes zu tun, als nur den uns von Gott gegebenen Auftrag, das Wort Jehova Gottes zu verkündigen, auszuführen.

In Amerika, Kanada und in andern Teilen des Britischen Weltreiches haben die politischen Geistlichen, Priester und Jesuiten die Glieder unserer Organisation ohne guten Grund oder eine Entschuldigung fortgesetzt verfolgt und fahren fort, dies zu tun, und wir haben jeden Grund zu glauben, daß ein ähnlicher Einfluß in listiger Weise von dem großen Feind Satan angewandt wurde, um uns und unsere Tätigkeit in Deutschland in Verruf zu bringen. Wir möchten Sie daran erinnern, daß in den letzten Jahren politische Geistliche dem deutschen Volke mehr Sorgen bereitet haben als irgendeine andere Gruppe. Wir wollen uns nicht mit den katholischen Geistlichen streiten, doch wir ersuchen die Reichsregierung, uns nicht nach der falschen Darstellung dieser Männer zu beurteilen, sondern nach dem Maßstab des Wortes Gottes und nach der Tätigkeit, die wir im Einklang damit ausüben. Jehova Gott verfolgt niemand, sondern überläßt es jedem einzelnen, seinen eigenen Weg zu wählen, aber er hält jeden nach seiner Erkenntnis verantwortlich für sein Tun. Jehova Gott hat deutlich seinen Zorn zum Ausdruck gebracht gegen alle, die seine Diener verfolgen. Dies beweist, daß, wer uns verfolgt, nicht Gott dient, sondern von dem Feinde Gottes und des Menschen dazu veranlaßt wird. — Psalm 72 : 4.

Bedeutungsvolle Wahrheiten

Die Heilige Schrift, betrachtet im Lichte heutiger Ereignisse, wodurch göttliche Prophetie erfüllt wird, offenbart: Der Zeitpunkt ist gekommen, wo Jehova seinen Namen der ganzen Schöpfung bekanntgeben, rechtfertigen und von der Schändung, die Satan auf Gottes heiligen Namen gebracht hat, reinigen wird. (Psalm 83: 18) Als Jesus Christus, der große Rechtfertiger, in den Himmel aufgestiegen war, befahl Jehova ihm, bis zu dem bestimmten Zeitpunkt zu warten, wo der Feind niedergeworfen werden sollte. Diese Wartezeit ist jetzt zu Ende, und Gott hat seinen geliebten Sohn gesandt, den Feind auszutreiben und dann in Gerechtigkeit zu herrschen. (Psalm 110: 1-4; Hebräer 10: 12, 13) Die Welt oder die ununterbrochene Herrschaft Satans ist zu Ende, was durch den Weltkrieg 1914 in Erscheinung trat. Seitdem ist die Zeit, wo das Evangelium vom Königreich den Nationen kundgemacht werden muß. (Matthäus 24: 3, 14) Satan ist nun aus dem Himmel hinaus- und auf die Erde hinabgeworfen worden, und seine Wirksamkeit ist jetzt auf die Erde beschränkt. Es ist sein Bestreben, die Menschen gegen die Wahrheit blind zu machen und sie zugrunde zu richten, und dies ist die Ursache für die gegenwärtigen Leiden der Menschheit. Jetzt haben die prophetischen Worte Jesu Anwendung: „Wehe denen, die auf Erden [die Führer] wohnen, und auf dem Meer [das allgemeine Volk]! denn der Teufel ist zu euch hinabgekommen und hat große Wut, da er weiß, daß er wenig Zeit hat.“ -- Offenbarung 12: 12.

Das deutsche Volk hat seit 1914 große Not gelitten und hat viele Ungerechtigkeiten durch andere erdulden müssen. Die Nationalsozialisten haben erklärt, daß sie gegen jede solche Ungerechtigkeit Stellung nehmen, und haben als Leitsatz kundgetan: „Unser Verhältnis Gott gegenüber ist hoch und heilig.“ Da unsere Organisation diese gerechten Grundsätze durchaus gutheißt und einzig damit beschäftigt ist, die Menschen über das Wort Jehova Gottes aufzuklären, ist Satan in listiger Weise bestrebt, die Regierung gegen unser Werk zu wenden und es zu zerstören, weil wir die Notwendigkeit, Gott zu erkennen und ihm zu dienen, hervorheben. Unsere Organisation gefährdet keineswegs die öffentliche Ordnung und Sicherheit des Staates, sondern sie ist die Bewegung, die für die öffentliche Ordnung, Ruhe und Sicherheit des Landes eintritt.

Wir möchten allen vor Augen führen, daß die große Krise über die Welt gekommen ist, weil dies die Übergangszeit vom Schlechten zum Guten ist. Die Hoffnung der Welt ist Gottes Königreich unter der Herrschaft Christi, wofür Jesus seine Jünger lehrte, ständig zu beten: „Dein Reich komme, dein Wille geschehe, wie im Himmel so auch auf Erden.“

Jehova Gottes Macht ist über alles erhaben, und es gibt keine Macht, die ihm erfolgreich widerstehen kann. Sein Zeitpunkt, seine Macht zum Nutzen der Menschheit

und zur Rechtfertigung seines hohen Namens auszuüben, ist herbeigekommen. In diesem Zusammenhang gestatten wir uns ergebenst, auf die Ermahnung und Warnung Jehovas sowohl an die Führer als auch an das Volk hinzuweisen. Diese Schriftstelle hat auf die gegenwärtige Stunde Anwendung und lautet: „Habe doch ich meinen König gesalbt auf Zion, meinem heiligen Berge . . . Und nun, ihr Könige, seid verständig; laßt euch zurechtweisen, ihr Richter der Erde! Dienet Jehova mit Furcht, und freuet euch mit Zittern! Küßet den Sohn, daß er nicht zürne, und ihr umkommet auf dem Wege, wenn nur ein wenig entbrennt sein Zorn. Glückselig alle, die auf ihn trauen!“ -- Psalm 2: 6, 10-12.

Nachdem sich die nationale Regierung zu den oben erwähnten hohen Idealen bekannt hat, sind wir überzeugt, daß die Führer nicht wesentlich das fortschrittliche Zeugniswerk für den Namen Jehovas und seines Königreiches, das wir jetzt hinausführen, bekämpfen wollen. Wenn unser Werk nur Menschenwerk wäre, so würde es von selbst untergehen. Wenn es jedoch Gottes Werk ist und auf seinen Befehl getan wird, so bedeutet die Bekämpfung dieses Wertes einen Kampf gegen Gott. -- Apostelgeschichte 5: 39.

Wir appellieren daher an den Gerechtigkeits Sinn der Landesführer und ersuchen ergebenst, daß das Verbot unserer Tätigkeit und unserer Literatur aufgehoben werden möchte, und daß man uns eine Gelegenheit gebe, in unparteiischer Weise angehört zu werden, ehe man uns verurteilt. Wir bitten ergebenst darum, daß die Regierung ein Komitee unparteiischer Männer bestimme, um mit einem Komitee aus unserer Organisation zu verhandeln, und daß unsere Literatur und unsere Tätigkeit in fairer und unparteiischer Weise untersucht werde, damit jedes Mißverständnis behoben werde und wir uns gegenseitig behilflich sein möchten, und damit wir ohne Behinderung dem Gebote Gottes, das jetzt auf uns Anwendung hat, nachkommen können, nämlich: „Zieheth, ziehet durch die Tore, bereitet den Weg des Volkes; bahnet, bahnet die Straße, reiniget sie von Steinen, erhebet ein Panier über die Völker.“ -- Jesaja 62 Vers 10.

Das deutsche Volk ist ein gottesfürchtiges Volk, und ihm sollte nicht die Möglichkeit genommen werden, über Jehova Gott und über seine gültige Vorkehrung, allen, die ihn kennen und ihm gehorchen, ewigen Frieden, Wohlfahrt, Freiheit und ewiges Leben auf Erden zu geben, unterrichtet zu werden. Möchten doch alle, die Gott lieben, zusammen arbeiten zur Ehrung und Rechtfertigung seines Namens. Alle, die einen entgegengesetzten Weg verfolgen, müssen selber vor Gott die Verantwortung auf sich nehmen; was aber uns betrifft, so werden wir auf ewig Jehova dienen.

Es wird hierdurch beschlossen, je ein Exemplar dieser Erklärung den hohen Regierungsbeamten ergebenst zu überreichen und sie allgemein zu verbreiten, damit der Name Jehovas immer mehr bekannt gemacht werde.

Watch Tower Bible and Tract Society, Magdeburg

Click the following link for an English translation of the full "Declaration of Facts" in PDF format. (<https://www.jwfacts.com/pdf/declaration-of-facts.pdf>). See also **Appendix 14**.

The convention hall was decked with swastikas and the program was opened with Song 64, a song from the Bible Student's songbook that had the same melody by Hayden as the German national anthem. Konrad Franke, Germany's Bethel branch overseer later stated his disturbance at seeing the scene for the convention and Rutherford's declaration.

"When we entered, we found the hall bedecked with swastika flags! But not only that: when the meeting started, it was begun with a song that we had not sung for years, especially not in Germany, because of the melody ... the melody of "Deutschland, Deutschland uber allies"!

Can you imagine how we felt? Many could not join in the singing. It was as though their throats were throttled. What kind of leaders did we have who brought us [into] such dangers — and the danger of faltering under these circumstances-instead of helping and supporting us, so that we could take a fearless stand [against Nazism]."

—Translation of Konrad Franke's speech from M. James Penton, *Jehovah's Witnesses and the Third Reich*, p.25

The "Declaration of Facts" was reprinted in the 1934 *Yearbook*. It went on in part to state:

"It is falsely charged by our enemies that we have received financial support for our work from the Jews. Nothing is farther from the truth. Up to this hour there never has been the slightest bit of money contributed to our work by Jews. We are the faithful followers of Christ Jesus and believe upon Him as the Savior of the world, whereas the **Jews entirely reject Jesus** Christ and emphatically deny that he is the Savior of the world sent of God for man's good. This of itself should be sufficient proof to show that we receive no support from Jews and that therefore the charges against us are maliciously false and could proceed only from Satan, our great enemy. The greatest and **the most oppressive empire on earth is the Anglo-American empire**. By that is meant the British Empire, of which the United States of America forms a part. **It has been the commercial Jews of the British-American empire that have built up and carried on Big Business as a means of exploiting and oppressing the peoples of many nations**. This fact particularly applies to the cities of London and New York,

the stronghold of Big Business. This fact is so manifest in America that there is a proverb concerning the city of New York which says: The Jews own it, the Irish Catholics rule it, and the Americans pay the bills.

The present government of Germany has declared emphatically against Big Business oppressors and in opposition to the wrongful religious influence in the political affairs of the nations. Such is exactly our position.

Instead of being against **the principles advocated by the government of Germany, we stand squarely for such principles**, and point out that Jehovah God through Christ Jesus will bring about the full realization of these principles and will give to the people peace and prosperity and the greatest desire of every honest heart.

A careful examination of our books and literature will disclose the fact that the very high ideals held and promulgated by the present national government are set forth in and endorsed and strongly emphasized in our publications and show that Jehovah God will see to it that these high ideals in due time will be attained by all persons who love righteousness.

Let us remind the government and the people of Germany, that it was the League of Nations compact that laid upon the shoulders of the German people the great unjust and unbearable burdens. That the League of Nations compact was not brought forth by the friends of Germany.”

—*1934 Yearbook of Jehovah's Witnesses* pp.134-138 (English Edition)

Following are scans of the English 1934 *Yearbook*, pages 132-139.

our position fairly placed before the government, we do respectfully ask the rulers of the nation and the people to give a fair and impartial consideration to the statement of facts here made.

"The Scriptures plainly state that the chief opposer of Jehovah God and the greatest enemy of mankind is Satan the Devil, whose name is also that of Serpent and Dragon. It is written in the Scriptures that Satan, who has long been the invisible ruler of this world, deceives and blinds the people to the truth in order that the light of and concerning Jehovah God and Christ Jesus may not shine into the minds of men. (2 Corinthians 4:3,4) Frequently by fraud, subtlety and deception Satan has induced honest persons to war with each other, in order that he might turn them all away from God and destroy them. Above all things, the people need to know Jehovah God and his gracious provision for their general welfare.

Jews

"By the term 'clergy', as used in our literature, reference is made to that class of professed religious teachers, priests and Jesuits who employ improper political means to accomplish their ends and join forces even with those who deny God and the Lord Jesus Christ. That is the same class to whom Jesus referred as his persecutors. We have no criticism of any honest religious teacher.

"When Jesus went to the Jews to tell them of the truth, it was the Jewish clergy, that is to say, the Pharisees and priests, that violently opposed him and persecuted him and caused him to be charged with all manner of crimes and offenses. They refused to hear the truth, and addressing them Jesus said: 'Why do ye not understand my speech? even because ye cannot

hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.' (John 8:43-45) Although the Pharisees and priests then claimed to represent Jehovah God Jesus told them that they were in fact the representatives of Satan the Devil.

"We have no fight with any persons or religious teachers, but we must call attention to the fact that it is generally those who claim to represent God and Christ Jesus who are in fact our persecutors and who misrepresent us before the governments and nations. As true followers of Christ Jesus we are to expect such opposition, and we mention it here in explanation of why we have been misrepresented before the rulers of this nation. To his faithful followers Jesus said: 'Remember the word that I said unto you, The servant is not greater than his lord. If they [the false religious teachers] have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.' (John 15:20) Furthermore, Jesus said that this same class of men would cause his true followers to be wrongfully charged before the ruling powers, his language being: 'But take heed to yourselves: for they [false religious teachers] shall deliver you up to councils [police power]; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.' (Mark 13:9) This explains why Jehovah God now permits his faithful witnesses to be misrepresented and persecuted, namely, that those of a wrong spirit may identify themselves as opponents

of God and thus bear witness against themselves. The same materialistic spirit that caused the persecution of Jesus Christ now exists and is back of the persecution of us as his faithful followers.

"It is falsely charged by our enemies that we have received financial support for our work from the Jews. Nothing is farther from the truth. Up to this hour there never has been the slightest bit of money contributed to our work by Jews. We are the faithful followers of Christ Jesus and believe upon Him as the Savior of the world, whereas the Jews entirely reject Jesus Christ and emphatically deny that he is the Savior of the world sent of God for man's good. This of itself should be sufficient proof to show that we receive no support from Jews and that therefore the charges against us are maliciously false and could proceed only from Satan, our great enemy.

"The greatest and the most oppressive empire on earth is the Anglo-American empire. By that is meant the British Empire, of which the United States of America forms a part. It has been the commercial Jews of the British-American empire that have built up and carried on Big Business as a means of exploiting and oppressing the peoples of many nations. This fact particularly applies to the cities of London and New York, the stronghold of Big Business. This fact is so manifest in America that there is a proverb concerning the city of New York which says: 'The Jews own it, the Irish Catholics rule it, and the Americans pay the bills.' We have no fight with any of these persons mentioned, but, as the witnesses for Jehovah and in obedience to his commandment set forth in the Scriptures, we are compelled to call attention to the truth concerning the same in order that the people may be enlightened concerning God and his purpose.

Our Literature

"It is said that our books and like literature, when circulated amongst the people, constitute a danger to the peace and safety of the nation. We are certain that this conclusion is due to the fact that our books and other literature have not been carefully examined by the rulers and hence are not properly understood. We respectfully call attention to the fact that these books and other literature were written originally in America and the language therein used has been adapted to the American style of plainness of speech and, when translated into the German, the same appears to be harsh. We admit that the same truths might be stated in a less blunt and more pleasing phrase, and yet the language of these books follows closely the language of the Bible.

"It should be borne in mind that in the British Empire and in America the common people have suffered and are now suffering greatly because of the misrule of Big Business and conscienceless politicians, which misrule has been and is supported by political religionists, and hence the writers of our books or literature have endeavored to employ plain language to convey to the people the proper thought or understanding. The language used, however, is not as strong or emphatic as that used by Jesus Christ in denouncing the oppressors and false teachers of his time.

"The present government of Germany has declared emphatically against Big Business oppressors and in opposition to the wrongful religious influence in the political affairs of the nation. Such is exactly our position; and we further state in our literature the reason for the existence of oppressive Big Business and the wrongful political religious influence, because the Holy Scriptures plainly declare that these oppressive

instruments proceed from the Devil, and that the complete relief therefrom is God's kingdom under Christ. It is therefore impossible for our literature or our work to in any wise be a danger or a menace to the peace and safety of the state.

"Our organization is not political in any sense. We only insist on teaching the Word of Jehovah God to the people, and that without hindrance. We do not object to or try to hinder anyone's teaching or believing what he desires, but we only ask the freedom to believe and teach what we conceive the Bible to teach, and then let the people decide which they wish to believe.

"To know Jehovah God and his gracious provision for humankind is of most vital importance to all persons, because God has declared in His Word that where there is no vision or understanding of his Word the people perish. (Proverbs 29:18) We have devoted our lives and our material substance to the work of enabling the people to gain a vision or understanding of God's Word, and therefore it is impossible for our literature and our work to be a menace to the peace and safety of the nation. Instead of being against the principles advocated by the government of Germany, we stand squarely for such principles, and point out that Jehovah God through Christ Jesus will bring about the full realization of these principles and will give to the people peace and prosperity and the greatest desire of every honest heart.

"Our organization seeks neither money nor members, but we are a company or organized body of Christian people engaged solely in the benevolent work of teaching the Word of God to the people at the least possible cost to them. Our organization was originally incorporated in the United States of Amer-

ica in 1884 under the name of the WATCH TOWER BIBLE & TRACT SOCIETY, and in 1914 incorporated under the laws of Great Britain by the name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. These are merely the corporate names of our organization for legally carrying forward its work. The Scriptural name by which we are known is 'Jehovah's witnesses'. We are engaged solely in a benevolent work. The purpose of our organization is to aid the people to understand the Bible, which discloses the only possible way for the complete relief and blessing for mankind. Our organization has extended its work throughout the earth. The education, culture and upbuilding of the people must and will come through the agency of God's kingdom concerning which we teach as set forth in the Bible. The salvation of the people depends upon the true knowledge of and obedience to Jehovah God and his righteous ways.

"The people are in great distress and in need of help to understand the reason for their unhappy condition and what is the means of relief. The Scriptures, when understood, make this matter clear. Instead of collecting money from the people and using the same to erect great buildings and to support men in luxury, we print the gospel message of God's kingdom and carry it to the homes of the people that they may, at the least inconvenience to themselves, gain a knowledge of God's purposes concerning them.

"A careful examination of our books and literature will disclose the fact that the very high ideals held and promulgated by the present national government are set forth in and endorsed and strongly emphasized in our publications, and show that Jehovah God will see to it that these high ideals in due time will be at-

tained by all persons who love righteousness and who obey the Most High. Instead, therefore, of our literature and our work's being a menace to the principles of the present government we are the strongest supporters of such high ideals. For this reason Satan, the enemy of all men who desire righteousness, has sought to misrepresent our work and prevent us from carrying it on in this land.

"For many years our organization has put forth an unselfish and persistent effort to do good to the people. Our American brethren have greatly assisted in the work in Germany, and with money freely contributed, and that at a time when all Germany was in dire distress. Now because it appears that Germany may soon be free from oppression and that the people may be lifted up, Satan, the great enemy, puts forth his endeavors to destroy that benevolent work in this land.

League of Nations

"The language in our books or literature concerning the League of Nations has been seized upon as a reason for prohibiting our work and the distribution of our books. Let us remind the government and the people of Germany that it was the League of Nations compact that laid upon the shoulders of the German people the great unjust and unbearable burdens. That League of Nations compact was not brought forth by the friends of Germany. In America at one time the public press announced that 140,000 clergymen had set aside a certain period of time in which a concerted movement was to be made, and which was made, to induce the American people to fully endorse the League of Nations. It was the Federation of Churches in America that issued a manifesto stating that the

'League of Nations is the political expression of God's kingdom on earth', and which by them was substituted in the place and stead of God's kingdom under Christ. It was in America that our organization under the visible leadership of its president pointed out emphatically that the League of Nations is not an institution of Jehovah God, because it is oppressive and unfair and nothing that proceeds from Jehovah God could be oppressive and unfair. It was that condition, existing at the time, which called forth the language that appears in our books concerning the League of Nations and also calling attention to the fact that such League of Nations compact can never bring about the relief and blessing of the people, because such relief and blessing can come only by adhering strictly to the principles laid down in God's Word and in the manner which Jehovah has pointed out.

"For almost half a century our strictly Christian organization has carried on its work in various parts of the earth. Its books are published in more than 50 languages, and upward of 140 million of these books are in the hands of the people. For more than thirty years our books and literature have been distributed throughout Germany, and millions of these are now in the hands of the German people and are read by the people, all of whom will bear testimony to the fact that these books, based strictly on the Bible, are of great help to them and upbuild them and give them hope for a realization of the blessings which Jehovah God long ago promised. In all these years of our work, and in the wide distribution of our books and literature, not one instance can be truthfully cited wherein our work or literature has been a menace to the government or has in any wise endangered the peace and safety of the nations.

In light of the contents of both the *Letter to Hitler* and *Declaration of Facts*, Watchtower's 2011 comment mocking other Churches is nothing short of hypocritical.

“Did Hitler receive letters of protest from church officials concerning the outrages perpetrated by the National Socialists, or Nazis? There were some, but such letters were few and far between. In the Moscow archives, however, Eberle found a file containing a number of letters sent to Hitler by Jehovah's Witnesses from different parts of Germany, protesting against the conduct of the Nazis.”

—*Watchtower* 2011 Oct 1 p.14

Changed Tactics

Rutherford's *Letter* and *Declaration* were an effort to appease Hitler, but to no avail — too little, too late. With these efforts not achieving their aims, Rutherford started to antagonise Hitler. On 9th Feb 1934, Rutherford send a second letter to Hitler, this time threatening to publicise globally Germany's “unjust treatment.”

“You may successfully resist any and all men, but you cannot successfully resist Jehovah God. ... I demand that you give order to all officials and servants of your government that Jehovah's witnesses ... in Germany be permitted to peaceably assemble and without hindrance worship God ...

If by the 24th day of March, 1934, there is no response to this earnest demand and nothing done by your government to grant the relief of the aforesaid Jehovah's witnesses in Germany, then God's people in other countries will begin the publication throughout the nations of the earth of the facts concerning Germany's wrongful treatment of Christian people there; and having delivered the testimony, we will submit our case and leave it to Jehovah God by and through Christ Jesus to administer the punishment of the guilty ones in His own good way. Permit me to remind you that Jehovah warns that no one shall oppress His anointed.”

—*Golden Age* 1934 Apr 25 pp.453-454

APRIL 25, 1934

The GOLDEN AGE

453

Hitler and was delivered to him by a special messenger, which speaks for itself:

SIR:

This letter is a kindly notice and warning of things that are of vital importance to your welfare. You will find it to your interest to read it carefully.

In Germany for many years faithful and good men and women have been teaching the doctrines of God's Word, which people jointly work under organizations bearing the name of EARNEST BIBLE STUDENTS and the WATCH TOWER BIBLE & TRACT SOCIETY, which names merely represent the Society or corporate organization for the carrying on of their work. These men and women are devoted to Jehovah God and serve Him as His witnesses, telling the people what is the truth of the Bible. They seek to do good unto all men and injury to none.

In the early spring of 1933 your government without just cause or excuse forcibly compelled these earnest Christian people, who are Jehovah's witnesses, to cease the worship of Jehovah God in the way which God has commanded them to worship; seized their Bibles, song books, Bible textbooks, and other Bible literature, and their furniture, drove them out of their places of worship, and forbade them to assemble together to study the Scriptures and to worship God, and to preach the truth to others.

Your government also without just cause or excuse seized a great amount of books, Bibles, paintings, paper and other material, and destroyed the same by fire, which property belonged to the aforesaid Society. Many of these innocent and faithful witnesses of Jehovah God your officers have incarcerated in prison, and illtreated them. You being a very busy man, probably many of these things have not been brought to your attention; but that is not the fault of those who have been unjustly and cruelly treated.

Enemies of Jehovah's witnesses have maliciously misrepresented them and told vicious lies against them in order to induce your government to do injury to them. In order that the government might be informed as to the real facts more than seven thousand of Jehovah's witnesses assembled in Berlin, Germany, on the 25th day of June, 1933, and there issued a Declaration setting forth the facts concerning their work in Germany, which declaration was furnished to all the high officials of your government, and millions of copies thereof were distributed amongst the people until such distribution was forcibly stopped by officers of your government. That Declaration, a copy of which is hereto attached, called upon your government to see to it that these faithful people, who are Jehovah's witnesses, might "without hindrance obey Jehovah God's commandments and worship Him as commanded, and tell the people of His kingdom for the blessing of all the families of the earth".

That request has been ignored by your government, and you have refused to permit these witnesses of Je-

hovah to serve Him and worship Him as commanded by the Most High.

These faithful followers of Christ Jesus and who are Jehovah's witnesses have waited and suffered long, hoping that you would cause their unjust treatment to cease and permit them to go on with their worship and service of Jehovah God without interference. But you have failed to do so. During the past ten years the rulers and the people of Germany have received notice by the wide publication of literature that God's kingdom is here and that His King, Christ Jesus, will establish a righteous government on earth for the blessing of the people. They have been warned that those who oppose God and His kingdom shall be destroyed by the Lord at Armageddon. Such notice and warning have been ignored by your government.

Permit me to remind you that Jehovah God sent His servant Moses to Egypt to give notice and warning to Pharaoh that he must let God's chosen people go and worship Him in the manner that He had commanded. Such notice and warning Pharaoh not only ignored, but he defied Jehovah God, and the result was that Jehovah killed all the firstborn of Egypt and then destroyed the ruling power. (See Exodus 12: 29, 30; 14: 23-28.) The Scriptures plainly declare that what came upon Egypt will come in a far greater degree upon all the world, and particularly upon those who oppose Jehovah God and His kingdom. You may successfully resist any and all men, but you cannot successfully resist Jehovah God.

Pharaoh said to Moses: "Who is the LORD [Jehovah], that I should obey his voice?" (Exodus 5: 2) Later he learned to his sorrow who Jehovah is. Jehovah's witnesses have done everything within their power to show your government that they only want to freely worship Jehovah God and serve Him as He has commanded them, but their efforts have been ignored and their maltreatment continues by your officials. Once more in their behalf, as the president of the Society or organization under which they work, and in the name of Jehovah God and His anointed King, Christ Jesus, I demand that you give order to all officials and servants of your government that Jehovah's witnesses [who are of the EARNEST BIBLE STUDENTS and the WATCH TOWER BIBLE & TRACT SOCIETY] in Germany be permitted to peaceably assemble and without hindrance worship God and obey His commandments by teaching to the people the Bible truths concerning God's kingdom under Christ, for which kingdom all Christians have long hoped and prayed.

If by the 24th day of March, 1934, there is no response to this earnest demand and nothing done by your government to grant the relief of the aforesaid Jehovah's witnesses in Germany, then God's people in other countries will begin the publication throughout the nations of the earth of the facts concerning Germany's wrongful treatment of Christian people there; and having delivered the testimony, we will submit

our case and leave it to Jehovah God by and through Christ Jesus to administer the punishment of the guilty ones in His own good way. Permit me to remind you that Jehovah warns that no one shall oppress His anointed. (Psalm 105:15) Christ Jesus is now on His throne, and the battle of the great day of God Almighty is just ahead, and it will be the greatest tribulation ever known, and there is just one way of escape: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm 2:10-12.

Respectfully submitted,

WATCH TOWER BIBLE & TRACT SOCIETY,
By


President.

Jehovah's witnesses; otherwise God will destroy you and your national party." But that was not the end of it.

The Gestapo intensified their efforts to crush the activity of Jehovah's Witnesses. After mass arrests in 1936, they thought that perhaps they had

succeeded. But then, on December 12, 1936, some 3,450 Witnesses who were still free in Germany blitzed the country with a printed resolution that clearly stated Jehovah's purpose and set forth the determination of Jehovah's Witnesses to obey God as ruler rather than men. The opposers could not understand how such a distribution was possible. A few months later, when the Gestapo belittled the charges made in the resolution, Jehovah's Witnesses prepared an open letter in which they unsparingly named the Nazi officers who had fiendishly abused Jehovah's Witnesses. In 1937, this letter too was given wide distribution in Germany. Thus the deeds of wicked men were laid bare for all to see. This also gave the public opportunity to decide what course they personally would pursue regarding these servants of the Most High.—Compare Matthew 25:31-46.

Global Publicity Brings Some Relief

Other governments too have dealt harshly with Jehovah's Witnesses, prohibiting their meetings and public preaching. In some cases these governments have caused the Witnesses to be forced out of secular employment and their children to be barred from the schools. A number of governments have also resorted to physical brutality. Yet, these same lands usually have constitutions that guarantee religious freedom. With a view to bringing relief to their persecuted brothers, the Watch

A Firm Declaration to the Nazi State

On October 7, 1934, the following letter was sent to the German government by every congregation of Jehovah's Witnesses in Germany:

"TO THE OFFICIALS OF THE GOVERNMENT:

"The Word of Jehovah God, as set out in the Holy Bible, is the supreme law, and to us it is our sole guide for the reason that we have devoted ourselves to God and are true and sincere followers of Christ Jesus.


"During the past year, and contrary to God's law and in violation of our rights, you have forbidden us as Jehovah's witnesses to meet together to study God's Word and worship and serve him. In his Word he commands us that we shall not forsake the assembling of ourselves together. (Hebrews 10:25) To us Jehovah commands: 'Ye are my witnesses that I am God. Go and tell the people my message.' (Isaiah 43:10, 12; Isaiah 6:9; Matthew 24:14) There is a direct conflict between your law and God's law, and, following the lead of the faithful apostles, 'we ought to obey God rather than men,' and this we will do. (Acts 5:29) Therefore this is to advise you that at any cost we will obey God's commandments, will meet together for the study of his Word, and will worship and serve him as he has commanded. If your government or officers do violence to us because we are obeying God, then our blood will be upon you and you will answer to Almighty God.

"We have no interest in political affairs, but are wholly devoted to God's kingdom under Christ his King. We will do no injury or harm to anyone. We would delight to dwell in peace and do good to all men as we have opportunity, but, since your government and its officers continue in your attempt to force us to disobey the highest law of the universe, we are compelled to now give you notice that we will, by his grace, obey Jehovah God and fully trust Him to deliver us from all oppression and oppressors."

This was followed by cablegrams threatening the punishment of Jehovah.

"On October 7, 1934, the ... speaker announced that congregations of Jehovah's witnesses world wide were meeting today in order to send cablegrams to Hitler, all at the same time, asking him to refrain from persecuting Jehovah's witnesses in Germany." After praying to Jehovah, each group sent the following cablegram: "Hitler Government, Berlin, Germany. Your ill-treatment of Jehovah's witnesses shocks all good people of earth and dishonors God's name. Refrain from further persecuting Jehovah's witnesses; otherwise **God will destroy you** and your national party."

—1975 Yearbook of Jehovah's Witnesses p.174

 POST OFFICE TELEGRAPHS		For Tariff and Conditions of acceptance, see over		CHARGE	COUNTER NUMBER
FOR POSTAGE STAMPS				CONVEYABLE WORDS	
Period	Duration in	SERVICE INSTRUCTIONS		ACTUAL WORDS	To
	1/10/34				
ADDRESS — If you wish to pay for a reply insert R.P. here → <input type="checkbox"/>		TO HITLER GOVERNMENT. BERLIN GERMANY.			
YOUR ILL-TREATMENT OF JEHOVAH'S WITNESSES SHOCKS ALL GOOD PEOPLE OF EARTH AND DISHONORS GOD'S NAME. REFRAIN FROM FURTHER PERSECUTION JEHOVAH'S WITNESSES OTHERWISE GOD WILL DESTROY YOU AND YOUR NATIONAL PARTY.					
(SIGNED) S. MILNE. SECY. DUNDONALD COMPANY Please write the Name and Address of the sender, IF NOT TO BE TELEGRAPHED, on the back of this form. OF JEHOVAH'S WITNESSES					

Golden Age published cartoons mocking Hitler and the Nazis.



So you won't Hell Hitler!

Golden Age 1936 July 15 p.651



Vaccinating the Younger Set Against Liberty,
Equality and Christianity

Golden Age 1937 March 10 p.359

Travel Folder Advertising Scenic Germany

VISIT THE NEW GERMANY

AND YOU WILL SEE THE LIMIT
BETTER THAN A CRIME MOVIE



Visit ye olde torture mill operated
by der Fuehrer. Newly renovated



Watch Storm Troopers violate womanhood
and debauch German youth



Watch us break
Jehovah's witnesses



SEE German manhood on the rack
Hear the cries of pain



HURRY. You may be lucky and see one of
the Fuehrer's famous blood-purges

HEIL



Visit our "God"



Witness our
religious tolerance



See Goering
shoot dope



Read some of our
Government subsidized
Communist propaganda
and get arrested



Visit Liberty's shrine
Embalmed by Hitler



Hear the sweet strains of
Nazi propaganda



Tour our whip factory and get
a souvenir. 10 pf. per welt



Visit our moral cities kept pure
by gagged newspapers



And finally join our expert Jew-baiters
and assert your pure Aryan blood

Rutherford's latter aggression towards Hitler no doubt exacerbated the strong stance Hitler took against Jehovah's Witnesses, and they would have suffered less had Rutherford acted more reasonably and with concern for the safety of German Jehovah's Witnesses. The result was their sufferance of unspeakable atrocities in Nazi concentration camps, with an estimated 1,200 dying. Many individuals displayed tremendous courage and conviction, and it is tragic that this unnecessary suffering was a result of the words and actions of their leader, Judge Rutherford, housed safely from danger in America.

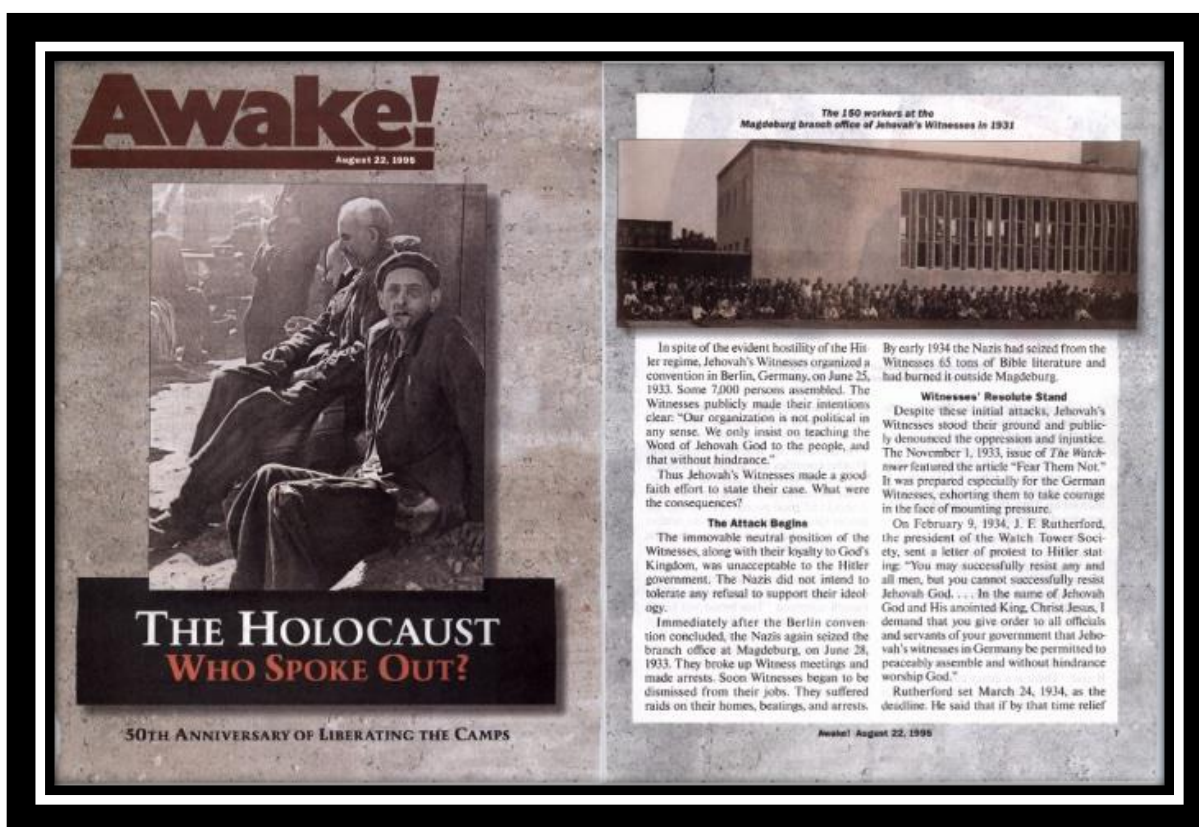
Watchtower Justification

An *Awake!* in 1995 makes it appear that Nazi opposition was because Witnesses did not support Nazi ideologies, concluding:

“The Nazis did not intend to tolerate any refusal to support their ideology.”

—*Awake!* 1995 Aug 22 p.7

(<https://www.jwfacts.com/images/hitler-Awake!-1995-aug-22-p7.pdf>).



belongs to Him. (Matthew 22:21) If anyone tries to exact from them what belongs to God, that attempt will fail.

What if a Witness is threatened with death? Well, Jehovah's Witnesses have unshakable confidence in God's ability to restore them to life. (Acts 24:15) So Witnesses have the same attitude as did three young Hebrews in ancient Babylon. When threatened with death in a fiery furnace, they told King Nebuchadnezzar: "If it is to be, our God whom we are serving is able to rescue us. . . . Let it become known to

you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship." —Daniel 3:17, 18.

Thus, as noted earlier, when Hitler began to climb onto his pedestal as a self-appointed god, an ideological battle was inevitable. The Third Reich, sword drawn, found itself face-to-face with a tiny band of Jehovah's Witnesses who had sworn loyalty to the true God, the Almighty God, Jehovah. Even before the battle began, however, the outcome was decided.

The Evils of Nazism Exposed

IN THE 1920's, as Germany struggled to recover from its defeat in World War I, Jehovah's Witnesses were busy distributing tremendous amounts of Bible literature. Not only did this offer comfort and hope to the German people but it alerted them to the rising power of militarism. Between 1919 and 1933, the Witnesses delivered an average of eight books, booklets, or magazines to each of the approximately 15 million families in Germany.

The *Golden Age* and *Consolation* magazines often drew attention to the militaristic stirrings in Germany. In 1929, more than three years before Hitler came to power, the German edition of *The Golden Age* boldly stated: "National Socialism is . . . a movement that is acting . . . directly in the service of man's enemy, the Devil."

On the eve of Hitler's taking power, *The*

Golden Age of January 4, 1933, said: "There looms forth the menacing promontory of the National Socialist movement. It seems incredulous that a political party so insignificant in its origin, so heterodox in its policies, can, in the space of a few years, develop into proportions that overshadow the structure of a national government. Yet Adolf Hitler and his national socialist party (the Nazis) have accomplished this rare feat."

→ An Appeal for Understanding

Hitler became prime minister of Germany on January 30, 1933, and a couple of months later, on April 4, 1933, the Magdeburg branch office of Jehovah's Witnesses was seized. However, the order was rescinded on April 28, 1933, and the property was returned. What would happen next?

In spite of the Hitler regime, Jehovah's Witnesses held their convention in 1933. Some 7,000 Witnesses published their clear: "Our organization has no sense. We are the Word of Jehovah that without him we cannot live."

Thus Jehovah's Witnesses made a faithful effort to continue their work in the face of the consequences.

Th

The immovable Witnesses, alone in the Kingdom, was government. To tolerate any religion.

Immediately after the conclusion of the branch office in 1933. They brought made arrests. 5 dismissed from raids on their

ds are not the
e image of gold
l not worship."

hen Hitler be-
estal as a self-
al battle was in-
sword drawn,
a tiny band of
ad sworn loyal-
ghty God, Jeho-
egan, however,

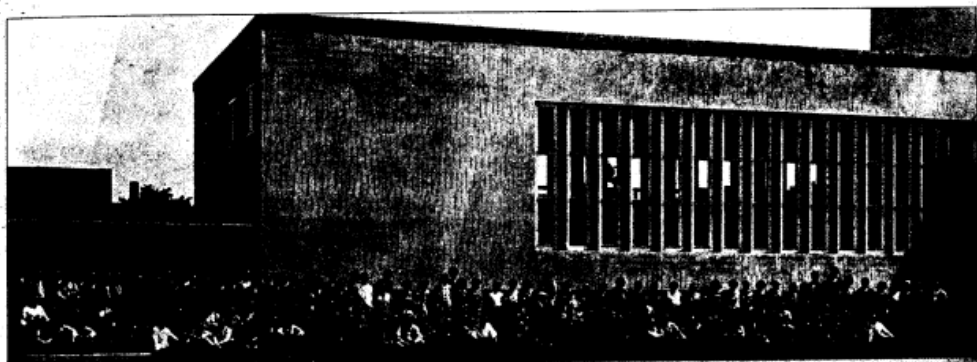
n

33, said: "There
promontory of
ement. It seems
party so insigni-
ficanx in its pol-
a few years, de-
at overshadow
overnment. Yet
al socialist par-
olished this rare

standing

ister of Germa-
nd a couple of
1933, the Magde-
vah's Witnesses
der was rescind-
ie property was
en next?

**The 150 workers at the
Magdeburg branch office of Jehovah's Witnesses in 1931**



In spite of the evident hostility of the Hitler regime, Jehovah's Witnesses organized a convention in Berlin, Germany, on June 25, 1933. Some 7,000 persons assembled. The Witnesses publicly made their intentions clear: "Our organization is not political in any sense. We only insist on teaching the Word of Jehovah God to the people, and that without hindrance."

Thus Jehovah's Witnesses made a good-faith effort to state their case. What were the consequences?

The Attack Begins

The immovable neutral position of the Witnesses, along with their loyalty to God's Kingdom, was unacceptable to the Hitler government. The Nazis did not intend to tolerate any refusal to support their ideology.

Immediately after the Berlin convention concluded, the Nazis again seized the branch office at Magdeburg, on June 28, 1933. They broke up Witness meetings and made arrests. Soon Witnesses began to be dismissed from their jobs. They suffered raids on their homes, beatings, and arrests.

By early 1934 the Nazis had seized from the Witnesses 65 tons of Bible literature and had burned it outside Magdeburg.

Witnesses' Resolute Stand

Despite these initial attacks, Jehovah's Witnesses stood their ground and publicly denounced the oppression and injustice. The November 1, 1933, issue of *The Watchtower* featured the article "Fear Them Not." It was prepared especially for the German Witnesses, exhorting them to take courage in the face of mounting pressure.

On February 9, 1934, J. F. Rutherford, the president of the Watch Tower Society, sent a letter of protest to Hitler stating: "You may successfully resist any and all men, but you cannot successfully resist Jehovah God. . . . In the name of Jehovah God and His anointed King, Christ Jesus, I demand that you give order to all officials and servants of your government that Jehovah's witnesses in Germany be permitted to peaceably assemble and without hindrance worship God."

Rutherford set March 24, 1934, as the deadline. He said that if by that time relief

Yet, this was not the sentiment of the "Declaration of Facts", which tried to portray sharing similar ideologies with the Nazis, such as when stating:

"The present government having declared adherence to the aforementioned high ideals, we are persuaded that the rulers do not desire to knowingly resist the progressive witness work to the name of Jehovah God and his kingdom which we are now carrying forward."

In 1943 the Swiss Watchtower Branch sent another "Declaration of Facts" (see **Appendix 14**) requesting leniency for Witnesses. This dishonestly stated:

"We expressly state, that our association neither commands nor recommends, nor in any other way suggests, acting against military orders. Questions of that sort are dealt with neither by our congregations nor in the Society's published literature ...

We have at no time presumed and at no time shall do so, to view the performance of military duty, as laid down by your statutes, as an offence against the principles and aspirations of the association of Jehovah's Witnesses."

Erklärung

Jeder Krieg bringt namenloses Leid über die Menschheit. Jeder Krieg bringt Tausende, ja Millionen von Menschen in schwere Gewissensnot. Das gilt besonders auch vom jetzigen Krieg, der keinen Erdteil verschont und in der Luft, zu Wasser und zu Lande ausgetragen wird. Es ist unvermeidlich, daß in solchen Zeiten nicht nur einzelne Menschen, sondern auch Gemeinschaften aller Art ungewollt verkannt oder auch bewußt falsch verdächtigt werden.

Auch uns Zeugen Jehovas ist dieses Schicksal nicht erspart geblieben. Wir werden als eine Vereinigung hingestellt, die bezwecke oder deren Tätigkeit darauf gerichtet sei, „die militärische Disziplin zu untergraben, insbesondere Dienstpflichtige zum Ungehorsam gegen militärische Befehle, zur Dienstverletzung, zur Dienstverweigerung oder zum Ausreiß zu bewegen oder zu verleiten.“

Eine solche Auffassung kann nur vertreten, wer Geist und Wirken unserer Gemeinschaft völlig verkennt oder sie wider besseres Wissen böswillig entstellt.

Wir stellen ausdrücklich fest, daß unsere Vereinigung weder gebietet noch empfiehlt, noch sonst in irgendeiner Weise nahelegt, gegen militärische Vorschriften zu handeln. Derartige Fragen werden weder in unseren Versammlungen noch in den von der Vereinigung herausgegebenen Schriften behandelt. Wir beschäftigen uns überhaupt nicht mit solchen Fragen. Wir erblicken unsere Aufgabe darin, für Jehova Gott Zeugnis abzulegen und allen Menschen die biblische Wahrheit zu verkündigen. Hunderte unserer Mitglieder und Glaubensfreunde haben ihre militärischen Pflichten erfüllt und erfüllen sie weiterhin.

Wir haben uns nie angemaßt und werden uns nie anmaßen, in dieser militärischen Pflichterfüllung eine Zuwiderhandlung gegen die Grundsätze und Bestrebungen der Vereinigung Jehovas Zeugen, wie sie in ihren Statuten niedergelegt sind, zu erblicken. Wir bitten alle unsere Mitglieder und Glaubensfreunde, bei der Verkündigung der Botschaft vom Königreiche Gottes (Matthäus 24:14) sich nach wie vor streng auf die Verkündigung der biblischen Wahrheiten zu beschränken und alles zu vermeiden, was Anlaß zu Mißverständnis geben oder gar als Aufforderung zum Ungehorsam gegen militärische Vorschriften mißdeutet werden könnte.

Vereinigung Jehovas Zeugen der Schweiz
Der Präsident: Ad. Gammenthaler
Der Sekretär: D. Wiedenmann

Bern, den 15. September 1943.

English Translation of Swiss Declaration, 1943

Explanation

Every war brings countless misfortunes upon Mankind. Every war brings difficult moral dilemmas to thousands, yes, millions of people. This applies especially to this war, which has spared no corner of the earth and has been spread through the air, water and land. It is therefore inevitable that in such times, not only individuals, but also communities of every sort, unintentionally or deliberately are falsely suspected.

Even Jehovah's Witnesses have not been spared this fate. We have become made out to be a association, the object or activity of which is described as, "to undermine military discipline, especially to force or mislead conscripts into insubordination against military orders, neglect or refusal of duty, or becoming fugitives."

Such an opinion can only be put forward by someone who completely misunderstands the spirit and activity of our Society or who despite his better knowledge, malevolently distorts it.

We expressly state, that our association neither commands nor recommends, nor in any other way suggests, acting against military orders. Questions of that sort are dealt with neither by our congregations nor in the Society's published literature. We do not at all concern ourselves with such questions. We view our business to be solely that of rendering a witness to Jehovah God and to proclaim bible truth to all peoples. Hundreds of our members and fellow believers have performed their military duty and continue to do so.

We have at no time presumed and at no time shall do so, to view the performance of military | duty, as laid down by your statutes, as an offence against the principles and aspirations of the association of Jehovah's Witnesses. We beseech all our members and fellow believers, in the proclamation of the message of God's Kingdom (Matthew 24:14), to confine themselves strictly to the proclamation of bible truth, and always to avoid giving grounds for misunderstanding, and certainly never to be able to be misunderstood as offering any incitement to insubordination against military orders.

Swiss Association of Jehovah's Witnesses

President: Ad. Gammenthaler Secretary: D. Wiedenmann
Berne, 15th September 1943.

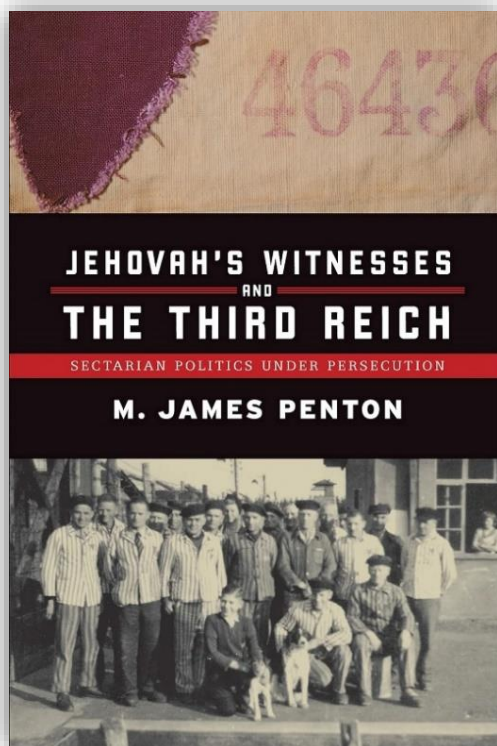
The information covered above is discussed in greater detail by M. James Penton in "Jehovah's Witnesses, Anti-semitism and the Third Reich: The Watch Tower Society's Attempted Compromise with Nazism" (<https://www.jwfacts.com/pdf/nazi-penton-declaration-of-facts.pdf>).

Jehovah's Witnesses, Anti-semitism and the Third Reich:

The Watch Tower Society's Attempted Compromise with Nazism

By profession M. James Penton
University of Lethbridge

Since the Second World War, the Watch Tower Bible and Tract Society has taught Jehovah's Witnesses that while the German churches, both Catholic and Protestant, were guilty of compromise with Hitler and the Nazi Party, their German brethren, then commonly known as "Earnest Bible Students," stood solidly against the principles of the Third Reich. Because of the brave stand taken by most ordinary German Witnesses in the face of a terrible persecution that cost many of them their lives in Hitler's concentration camps, they have rightly been praised by secular historians-a fact which the Watch Tower Society has used to buttress its assertions.



See also *Jehovah's Witnesses and the Third Reich* (M. James Penton, Toronto: University of Toronto Press 2004).

A seeming response to Penton's article was provided by the *Awake!* in 1998. I leave it up to the reader to assess whether the Watchtower correctly presents the intention of the Rutherford and his documents to Hitler.

“Concerned about the rising tensions in Germany, Joseph F. Rutherford, then president of the Watch Tower Society, together with the Germany branch office manager, Paul Balzereit, decided to mount a campaign to inform Chancellor Hitler, government officials, and the public that Jehovah's Witnesses posed no threat to the German people and the State. Rutherford evidently believed that Hitler was unaware of the attacks against Jehovah's Witnesses or that he had been misinformed by religious elements regarding the Witnesses.

Therefore, the Magdeburg office arranged a convention to make use of the German citizens' right of petition. On short notice, Jehovah's Witnesses from all over Germany were invited to the Wilmersdorfer Tennishallen in Berlin on June 25, 1933. About 5,000 delegates were expected. Despite the hostile atmosphere, more than 7,000 courageously attended. The delegates adopted a resolution entitled “Declaration of Facts.” This document protested the restrictions that had been put on the work of the Witnesses. It made a clear statement of their position and denied charges of seditious links with political causes of any sort. It stated:

“We are wrongfully charged before the ruling powers of this government ... We do respectfully ask the rulers of the nation and the people to give a fair and impartial consideration to the statement of facts here made.”

“We have no fight with any persons or religious teachers, but we must call attention to the fact that it is generally those who claim to represent God and Christ Jesus who are in fact our persecutors and who misrepresent us before the governments.”

...

Some now hold that the 1933 Berlin convention and the “Declaration of Facts” were attempts on the part of prominent Witnesses to show support for the Nazi government and its hatred of the Jews. But their assertions are not true. They are based on misinformation and on misinterpretation of the facts.

...

By means of the “Declaration,” the Witnesses strongly denied accusations of financial involvement or political ties with Jews. Thus, the document stated:

“It is falsely charged by our enemies that we have received financial support for our work from the Jews. Nothing is farther from the truth. Up to this hour there never has

been the slightest bit of money contributed to our work by Jews."

Having mentioned money, the "Declaration" went on to denounce unfair practices of big business. It said: *"It has been the commercial Jews of the British-American empire that have built up and carried on Big Business as a means of exploiting and oppressing the peoples of many nations."*

This statement clearly did not refer to the Jewish people in general, and it is regrettable if it has been misunderstood and has given cause for any offense.

...

The "Declaration" also reminded the government of its own promises. The Witnesses upheld certain high *ideals*, and these happened to be publicly espoused also by the German government. Among these were family values and religious freedom.



In this regard, the "Declaration" added: *"A careful examination of our books and literature will disclose the fact that the very high ideals held and promulgated by the present national government are set forth in and endorsed and strongly emphasized in our publications, and show that Jehovah God will see to it that these high ideals in*

due time will be attained by all persons who love righteousness."

Thus, the Witnesses never expressed support for the Nazi Party. ..."

—Awake! 1998 Jul 8 pp.12-14

Witnesses Take Courageous Action

During this early period, Hitler carefully cultivated his public image as a champion of Christianity. He proclaimed his commitment to religious freedom, promising to treat Christian denominations "with objective justice." In order to enhance his image, the new chancellor made appearances in churches. This was a time when many people in countries that later would be at war with Germany were expressing admiration for Hitler's achievements.

Concerned about the rising tensions in Germany, Joseph F. Rutherford, then president of the Watch Tower Society, together with the Germany branch office manager, Paul Balzereit, decided to mount a campaign to inform Chancellor Hitler, government officials, and the public that Jehovah's Witnesses posed no threat to the German people and the State. Rutherford evidently believed that Hitler was unaware of the attacks against Jehovah's Witnesses or that he had been misinformed by religious elements regarding the Witnesses.

Therefore, the Magdeburg office arranged a convention to make use of the German citizens' right of petition. On short notice, Jehovah's Witnesses from all over Germany were invited to the Wilmersdorfer Tennishallen in Berlin on June 25, 1933. About 5,000 delegates were expected. Despite the hostile atmosphere, more than 7,000 courageously attended. The delegates adopted a resolution entitled "Declaration of Facts." This document protested the restrictions that had been put on the work of the Witnesses. It made a clear statement of their position and denied charges of seditious links with political causes of any sort. It stated:

"We are wrongfully charged before the ruling powers of this government . . . We do respectfully ask the rulers of the nation and the people to give a fair and impartial consideration to the statement of facts here made."

"We have no fight with any persons or religious teachers, but we must call attention to the fact that it is generally those who claim to represent God and Christ Jesus who are in fact our persecutors and who misrepresent us before the governments."

Convention of Courage or Compromise?

Some now hold that the 1933 Berlin convention and the "Declaration of Facts" were attempts on the part of prominent Witnesses to show support for the Nazi government and its hatred of the Jews. But their assertions are not true. They are based on misinformation and on misinterpretation of the facts.

For instance, critics claim that the Witnesses decorated the Wilmersdorfer Tennishallen with swastika flags. Photographs of the 1933 convention clearly show that they displayed no swastikas in the hall. Eyewitnesses confirm that there were no flags inside.

It is possible, however, that there were flags on the building's exterior. A Nazi combat troop had used the hall on June 21, the Wednesday prior to the convention. Then just the day before the convention, crowds of young people along with units of the SS (*Schutzstaffel*, originally Hitler's Blackshirt bodyguards), SA, and others celebrated the summer solstice nearby. So Witnesses arriving at the Sunday convention might have been greeted with the sight of a building decked with swastika flags.

Had there been swastika flags decorating the hall's exterior, corridors, or even its interior, the Witnesses would have left them alone. Even today, when Jehovah's Witnesses rent public facilities for meetings and conventions, they do not remove national symbols. But there is no evidence that the Witnesses themselves hung any flags or that they saluted them.

Critics further state that the Witnesses opened the convention with the German na-

tional anthem. Actually, the convention began with "Zion's Glorious Hope," Song 64 in the Witnesses' religious songbook. The words of this song were set to music composed by Joseph Haydn in 1797. Song 64 had been in the Bible Students' songbook since at least 1905. In 1922 the German government adopted Haydn's melody with words by Hoffmann von Fallersleben as their national anthem. Nevertheless, the Bible Students in Germany still sang their Song 64 occasionally, as did Bible Students in other countries.

The singing of a song about Zion could hardly be construed as an effort to placate the Nazis. Under pressure from anti-Semitic Nazis, other churches removed Hebrew terms such as "Judah," "Jehovah," and "Zion" from their hymnals and liturgies.

Jehovah's Witnesses did not. The convention organizers, then, certainly did not expect to win favor with the government by singing a song extolling Zion. Possibly, some delegates may have been reluctant to sing "Zion's Glorious Hope," since the melody of this composition by Haydn was the same as that of the national anthem.

A Statement of Intent

With the government in transition and the country in turmoil, the Witnesses wanted to make a clear statement of their position. By means of the "Declaration," the Witnesses strongly denied accusations of financial involvement or political ties with Jews. Thus, the document stated:

"It is falsely charged by our enemies that we have received financial support for our work from the Jews. Nothing is farther from the truth. Up to this hour there never has been the slightest bit of money contributed to our work by Jews."

Having mentioned money, the "Declaration" went on to denounce unfair practices of big business. It said: *"It has been the commercial Jews of the British-American empire that have built up*



Actual photos of the convention attended by Jehovah's Witnesses in 1933 at the Tennishallen



and carried on Big Business as a means of exploiting and oppressing the peoples of many nations."

This statement clearly did not refer to the Jewish people in general, and it is regrettable if it has been misunderstood and has given cause for any offense. Some have claimed that Jehovah's Witnesses shared the hostility toward the Jews that was commonly taught in the German churches at the time. This is absolutely untrue. By their literature and conduct during the Nazi era, the Witnesses rejected anti-Semitic views and condemned the Nazi mistreatment of the Jews. Certainly, their kindness toward Jews who shared their lot in the concentration camps provides a resounding rebuttal to this false accusation.

The "Declaration" defined the Witnesses' work as religious in character, stating: *"Our organization is not political in any sense. We only insist on teaching the Word of Jehovah God to the people."*

The "Declaration" also reminded the government of its own promises. The Witnesses upheld certain high *ideals*, and these happened to be publicly espoused also by the German government. Among these were family values and religious freedom.

In this regard, the "Declaration" added: *"A careful examination of our books and literature will disclose the fact that the very high ideals held and promulgated by the present national government are set forth in and endorsed and strongly emphasized in our publications, and show that Jehovah God will see to it that these high ideals in due time will be attained by all persons who love righteousness."*

Thus, the Witnesses never expressed support for the Nazi Party. Moreover, in the exercise of religious freedom, they did not intend to stop their public preaching. —Matthew 24:14; 28:19, 20.

According to the account in the 1974 *Yearbook of Jehovah's Witnesses*, some German Witnesses were disappointed that the language of the "Declaration" was not more explicit in tone. Had the branch office manager, Paul Balzereit, weakened the text of the document? No, for a comparison of the German and the English texts shows that this is not the case. Evidently, an impression to the contrary was based on the subjective observations of some who were not directly involved in the preparation of the "Declaration." Their conclusions may also have been influenced by the fact that Balzereit renounced his faith only two years later.

It is now known that a ban on Jehovah's Witnesses in Germany had been issued on Saturday, June 24, 1933, just the day before the Berlin convention. The convention organizers and the police learned of this ban a few days later. In view of the climate of tension and the evident hostility of Nazi officials, it is remarkable that the convention was held at all. It is no exaggeration to say that 7,000 Witnesses courageously put their liberty at risk by attending the gathering.

Following the convention, the Witnesses distributed 2.1 million copies of the "Declaration." Some Witnesses were arrested immediately and sent to labor camps. Thus, the Nazi government fully revealed its oppressive, violent nature and soon launched an all-out attack on this small group of Christians.

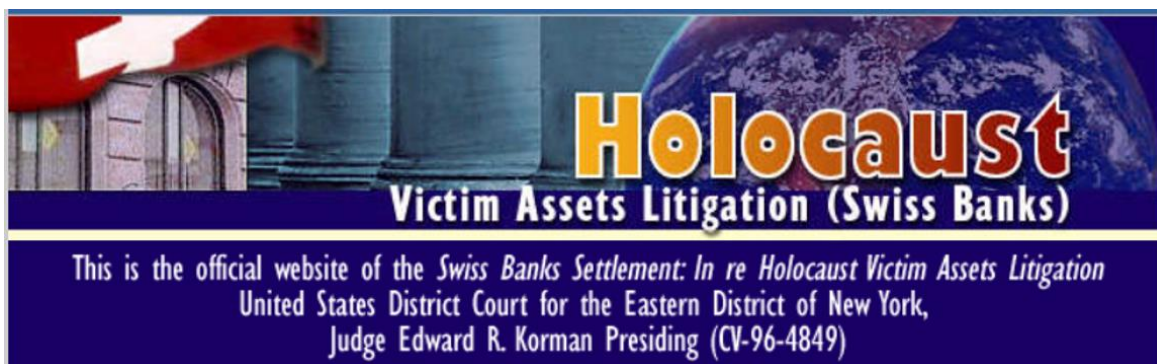
Wrote Professor Christine King: "Brute force could not suppress the Witnesses, the Nazis were to learn." It was as the "Declaration" stated: "The power of Jehovah God is supreme and there is no power that can successfully resist him."*

* Space does not allow us to supply full documentation for this historical account. However, a list of complete references is available upon request from the publishers. You may also find it enlightening to view the videocassette documentary entitled *Jehovah's Witnesses Stand Firm Against Nazi Assault*.

Holocaust Victim Assets Litigation Fund

The Holocaust Victim Assets Litigation (Swiss Banks) CV-96-4849 is a fund to compensate people suffering from the Holocaust. As stated at swissbankclaims.com/index.asp (3 Mar 2006):

“This is the official information website for the Holocaust Victim Assets Litigation against Swiss Banks and other Swiss Entities. You may have important rights under a proposed \$1.25 billion (U.S.) Settlement of a class action lawsuit against private Swiss Banks and other Swiss Entities for their alleged conduct related to World War II and the Holocaust.”



In a letter dated 7th December 1999, Watchtower applied for compensation, payable to a nonprofit corporation called *Jehovah's Witness Holocaust-Era Survivors Fund, Inc.*, which was incorporated 27th October 2000.

JEHOVAH'S WITNESS HOLOCAUST-ERA SURVIVORS FUND, INC. :: OpenCorporates

We're hiring developers! [Apply here](#)

opencorporates
.....
The Open Database Of The Corporate World

Company name or number SEARCH

☒ Companies ☐ Officers Log in/Sign up

JEHOVAH'S WITNESS HOLOCAUST-ERA SURVIVORS FUND, INC. NONPROFIT

Company Number
2568063

Status
Active

Incorporation Date
27 October 2000 (about 17 years ago)

Company Type
DOMESTIC NOT-FOR-PROFIT CORPORATION

Jurisdiction
New York (US)

Registered Address
THE TOWERS, 21 CLARK STREET, #1508
BROOKLYN
11201
NEW YORK
United States

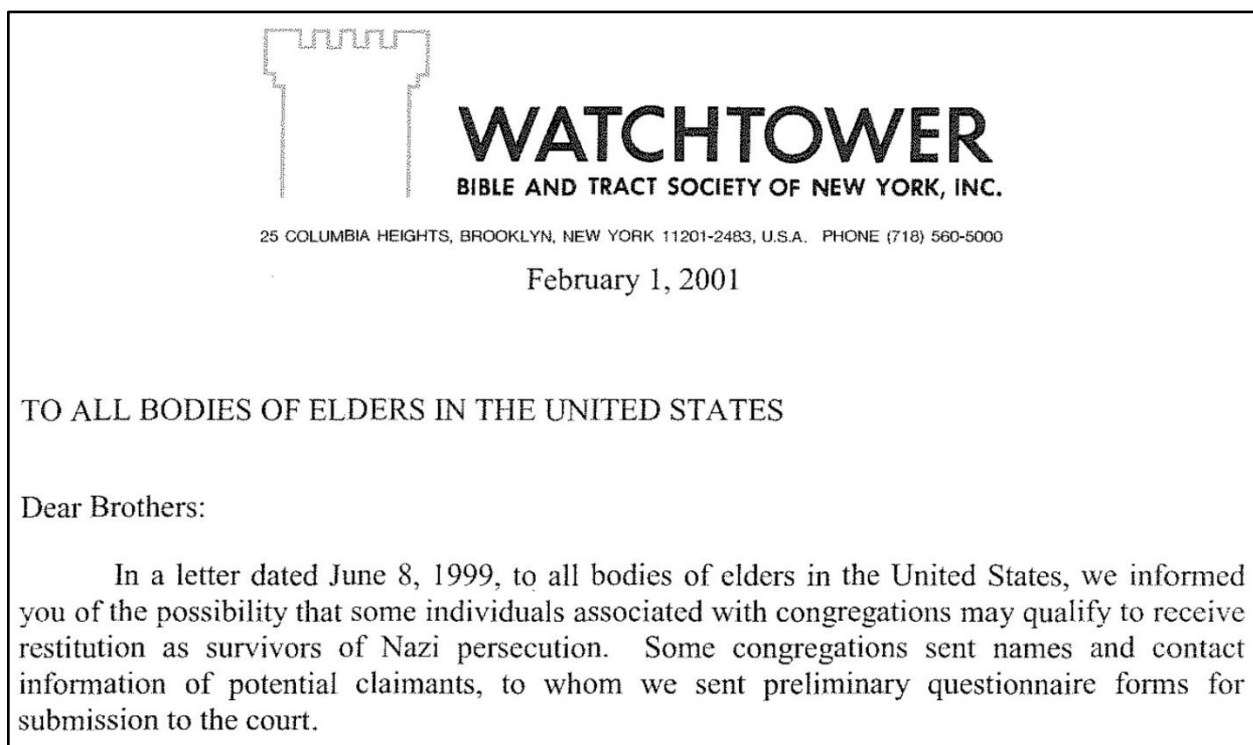
Previous Names
JEHOVAH'S WITNESS HOLOCAUST-ERA SURVIVORS FUND, INC.
JEHOVAH'S WITNESS HOLOCAUST SURVIVORS FUND, INC.

Directors / Officers
DANNY L. BLAND, dos process agent

Registry Page
https://appext20.dos.ny.gov/corp_publications

Source New York Department of State, https://appext20.dos.ny.gov/corp_publications, 2 Nov 2017

An Elder's Letter, dated February 1, 2001 referred to the *Jehovah's Witness Holocaust-Era Survivors Fund Inc.*, explaining that the fund was being set up to assist gather money for Jehovah's Witnesses that were eligible for the payment.



Whilst this appears at face value to be commendable, Watchtower was also requesting money for itself.

www.swissbankclaims.com (as of 28th September 2009, <https://tinyurl.com/ffeh9wda>) contains the 1999 letter from Watchtower to the fund, or click here (<https://tinyurl.com/ytz8h9au>) for a PDF copy of the Watchtower application letter (reproduced in **Appendix 15**). Included is a request to receive a portion of the funds on the following basis.

“Some Witnesses died prematurely and left no heirs to make a claim to the Swiss Bank Settlement Fund. However, the legacy of spiritual resistance that they left behind is of great value in the education of future generations about the importance of standing up for the dignity and value of human life. Representing these individuals, the Watch Tower would be pleased devote any allocated moneys solely to the interests of Holocaust education and the

remembrance of the prisoners who bore the purple triangle, according as the court might stipulate.”

It is disturbing that Watchtower requested money that could have been distributed to living victims, for what would be nothing more than self-promotion of their organisation.

It appears that Watchtower did not receive any money from the fund. A statement of distribution as of 31 December 2015 stated:

“Inadmissibility decisions were claims that the CRT determined to be ineligible to participate in the Deposited Assets Class process. Under the terms of the Settlement Agreement, only the accounts of “Victims or Targets of Nazi Persecution” were payable from the Settlement Fund (with the exception of Slave Labor Class II, which was open to all Nazi victims). The Settlement Agreement defines “Victims or Targets of Nazi Persecution” as those who were, or were perceived to be, Jewish, Romani, Jehovah’s Witness, disabled, or homosexual. Neither the CRT nor the Court had the authority to address Deposited Assets Class claims asserted on behalf of account owners who were not “victims or targets” as defined under the Settlement Agreement.”

—See **[swissbankclaims.com/Documents/Distribution%20Stats.pdf](https://www.swissbankclaims.com/Documents/Distribution%20Stats.pdf)** or “Distribution Statistics” (**<https://www.jwfacts.com/pdf/hitler-swiss-distribution-stats.pdf>**). This document is reproduced in **Appendix 16**.

Individual Jehovah’s Witnesses did receive compensation, as part of the tens of thousands classified as “non-Jewish victims (Roma, Jehovah’s Witness, disabled and homosexual).”

Further Reading

Wikipedia - Declaration of Facts (https://en.wikipedia.org/wiki/Declaration_of_Facts)

12. Pagan Practices

This book does not endorse the following Watchtower quotes. They are simply presented to show what the Watchtower teaches regarding the following topic.

The Watchtower has a veritable list of practices Jehovah's Witnesses should not engage in, and regularly invokes justification on the basis that these practices are of pagan origin. This reasoning is likewise extended to the rejection of doctrine. However, it does not follow that something is wrong because of pagan connections, as virtually every practice or belief can be traced back to a pagan religious counterpart. More relevant is what a practice means to current participants.

Because paganism is an illogical line of reasoning, the Watchtower is contradictory in its application of this principle. For instance, whilst the following wedding practices have pagan origins, Watchtower forbids throwing confetti, but allows wedding rings, veils, white dresses and wedding cakes.

Undermining their own use of referring to pagan origins, Watchtower at times explains it is not the origin but the current perception of a practice that matters.

"A main concern is, not what the practice meant hundreds of years ago, but how it is viewed today in your area. (*Awake!* 2003 Sep 22 p.24)

"However, if one's motive in putting up a wind chime has nothing to do with false religion, superstition or demonism, and there is little possibility of others' getting the wrong impression regarding its use in the home, it is a simple matter for personal decision."
(*Watchtower* 1981 Jun 1 p.31)

It is painfully apparent from these contradictions that Watchtower uses the concept of pagan to support a preconceived agenda, rather than their being any logic behind when it condemns a practice as pagan.

Following are practices where Watchtower prohibits practices as pagan, areas it flip-flops over, and others considered not important.

Prohibited because Pagan

Wedding Practices

Watchtower 1969 Jan 15 (p.58) “Christian Weddings Should Reflect Reasonableness”

“Since there are so many traditional practices, should a Christian try to avoid all the wedding customs of his area? Not necessarily. ... In many lands it is common to throw rice at the bride and groom. What is the point of the custom? “Some peoples believe the rice is food to keep evil influences away from the bride and groom. Some say it assures the couple fertility.” (*Science News Letter*, June 8, 1963, p. 357) ...”

Christmas

Bible Questions Answered — JW.org (as of 17 Feb 2016)
(<https://www.jw.org/en/bible-teachings/questions/bible-about-christmas/>)

“What Does the Bible Say About Christmas?”

... Instead, an examination of the history of Christmas exposes its roots in pagan religious rites.”

1975 Yearbook of Jehovah’s Witnesses (yb 1975) p.147

“What caused the Bible Students to stop celebrating Christmas? Richard H. Barber gave this answer: “I was asked to give an hour talk over a [radio] hookup on the subject of Christmas. It was given December 12, 1928, and published in *The Golden Age* #241 and again a year later in #268. That talk pointed out the **pagan origin of Christmas**. After that, the brothers at Bethel never celebrated Christmas again.”“

See **Appendix 17** for the full 1928/1929 *Golden Age* article by Richard H. Barber.

Easter

Bible Questions Answered — JW.org (as of 17 Feb 2016)
(<https://www.jw.org/en/bible-teachings/questions/bible-about-easter/>)

“What Does the Bible Say About Easter?”

... *The American Book of Days* well describes the origin of Easter: “There is no doubt that the Church in its early days adopted the old pagan customs and gave a Christian meaning to them.”“

Birthdays

Insight on the Scriptures, Volume 1: Aaron - Jehoshua (it-1 1988) p.319
“BIRTHDAY”

“However, there is no indication in the Scriptures that faithful worshipers of Jehovah ever indulged in the **pagan practice of annually celebrating birthdays.**”

Mankind’s Search for God (sh 1990) Chapter 4: “Searching for the Unknown Through Magic and Spiritism” — p.70

“What about the birthday cake? It appears to be related to the Greek goddess Artemis, whose birthday was celebrated with moon-shaped honey cakes topped with candles.”

Watchtower 1951 Oct 1 (p.607) “Questions from Readers”

“● Is it proper to have or attend celebrations of birthday anniversaries?—F. K., Nevada.

Such celebrations have their roots in pagan religions, and not Scriptural grounds. Some Bible commentators suggest that birthday celebrations may have had their origin in the “notion of the immortality of the soul”.”

Toasting

“Keep Yourselves in God’s Love” (lv 2008) Chapter 13: “Celebrations That Displease God” — p.154

“A common practice at weddings and on other social occasions is toasting. The 1995 *International Handbook on Alcohol and Culture* says: “Toasting . . . is probably a secular vestige of ancient sacrificial libations in which a sacred liquid was offered to the gods . . . in exchange for a wish, a prayer summarized in the words ‘long life!’ or ‘to your health!’”

True, many people may not consciously view toasting as a religious or superstitious gesture. Still, the custom of lifting wine glasses heavenward might be viewed as a request to “heaven”—a superhuman force—for a blessing in a way that does not accord with that outlined in the Scriptures.”

Watchtower 2007 Feb 15 (p.30) “Questions from Readers”

“The Bible does not mention toasting, so why do Jehovah’s Witnesses avoid sharing in toasts?

... What, though, is the background of the custom of toasting? *The Watchtower* of January 1, 1968, quoted *The Encyclopædia Britannica* (1910), Volume 13, page 121: “The custom of drinking ‘health’ to the living is most probably derived from the ancient religious rite of drinking to the gods and the dead. The Greeks and Romans at meals poured out libations to their gods, and at ceremonial banquets drank to them and to the dead.” The encyclopedia added: “Intimately associated with these quasi-sacrificial drinking customs must have ever been the drinking to the health of living men.”

Is that still valid? The 1995 *International Handbook on Alcohol and Culture* says: “[Toasting] is probably a secular vestige of ancient sacrificial libations in which a sacred liquid was offered to the gods: blood or wine in exchange for a wish, a prayer summarized in the words ‘long life!’ or ‘to your health!’”

... Interestingly, worshippers of Jehovah at times raised their hands and asked for a good outcome. They lifted their hands to the true God.

... Many people today who share in toasts may not think that they are requesting response or blessing from some god, but neither can they explain why they lift their wine glasses heavenward. Nevertheless, the fact that they do not think the matter through is no reason for true Christians to feel obliged to imitate their gestures.”

***Watchtower* 1968 Jan 1 (pp.31-32) “Questions from Readers”**

“But is that all there is to “toasting”? Why do the toasters raise their glasses, or lift their mugs and clink them together? Is it in imitation of some custom? ... If a Christian is going to make a request for divine blessing on another, then an appropriate way to do that is through heartfelt prayer to God, not by following traditions based on pagan worship that Jehovah abhors.”

In actual fact, the origin of clinking was not to scare away demons or salute pagan Gods, as it became a practice after the excessive fear of demons had largely passed. Rather, it adds to the communal enjoyment of a drink with other people, along with involving all five senses in the drink.
See snopes.com/food/rituals/clink.asp

Doctrine and Customs

***The Truth That Leads to Eternal Life* (tr 1968) Chapter 16: “Popular Customs That Displease God”— p.140**

“Interestingly, most of the popular customs that have survived till today are of a religious nature. Since we have already seen that worldly religion has turned aside from the Bible’s

standard of pure worship, it should not surprise us to find that many of their customs are based on pagan religious practices.”

***Jehovah’s Witnesses—Proclaimers of God’s Kingdom* (jv 1993) Chapter 14: “They Are No Part of the World” — p.198**

“When Jehovah’s Witnesses cast aside religious teachings that had pagan roots, they also quit sharing in many customs that were similarly tainted.”

***Mankind’s Search for God* (sh 1990) Chapter 11: “Apostasy: The Way to God Blocked” — p.263**

“In spite of this clear admonition, apostate Christians of the second century took on the trappings of the pagan Roman religion. They moved away from their pure Biblical origins and instead clothed themselves with **pagan Roman garb** and titles and became imbued with **Greek philosophy**.”

***Awake!* 1983 Aug 22 (p.16) “Mixing Catholicism With Voodoo—How Do You View It?”**

“Thus the willingness to compromise that allowed the entry of pagan doctrines also allowed unchristian immorality, cruelty, oppression, and so forth. ... They also avoid the syncretism that occurred hundreds of years ago, which brought hellfire, the immortal soul, the Trinity, images, the cross and other pagan beliefs into Christendom’s system of worship.”

Flip-flopping on Pagan — Was then Wasn’t

Piñata

In 1971, piñatas were spoken against as pagan.

***Awake!* 1971 Jun 22 (pp.23-24) “The *Piñata* and Its Use”**

“Religious Connections

...Catholic teachers employed *piñatas* in giving the Indian natives religious instruction. ... Piñatas also came to be used in connection with Christmas. ... Nowadays the *Posada* in Mexico features disorder, drunkenness and criminal activity. The celebrations are used as an excuse for wild and immoral living. ... Today, however, many give little thought to the religious aspects of *Posada* and the breaking of the *piñata*. ... But even though the use of the piñata is quite popular in some places, there are those who have serious misgivings about the false religious practices connected with it.”

By 2003, it was explained it is not the past but current views that determine its use.

***Awake!* 2003 Sep 22 (p.24) “The Piñata—An Ancient Tradition”**

“When considering whether to include a piñata at a social gathering, Christians should be sensitive to the consciences of others. (1 Corinthians 10:31-33) **A main concern is, not what the practice meant hundreds of years ago, but how it is viewed today in your area.** Understandably, opinions may vary from one place to another. Hence, it is wise to **avoid turning such matters into big issues.**”

The Twist

***Watchtower* 1969 Feb 15 (p.113) “Keep Making Straight Paths for Your Feet”**

“For example, when dances like the “twist” and all its later developments are introduced, the young accept them eagerly and without question, while their parents raise their eyebrows or smile indulgently for a while and then take them up with almost equal fervor, ostensibly in order to project the youthful image themselves. What they fail to realize is that such dances have their origin in pagan fertility dances that were performed in times past as a part of immoral religious rites. And just as they were designed to arouse the sexual emotions of the participants in the religious orgies, so their modern-day counterparts contribute to the loosening of moral inhibitions. Those who subscribe to the modern morality that allows for premarital sex relations have no objection to this. But what of those who have no such end in view, who may be indulging themselves simply because it is the custom? Such ones should not deceive themselves. They are still affected emotionally in the same way. Stimulation of this sort inevitably leads to improper inclinations, and those who entertain wrong desires can be just as completely overtaken as the twenty-four thousand were in succumbing to the Baal of Peor in the days of Israel.”

Calendar

The calendar is pagan, with the days of the week and months named after mythological Gods.

For this reason, the Watchtower introduced the “Calendar of Jehovah God” (*Golden Age* 1935 Mar 13 p.381). Click the following link for the *Golden Age* 1935 Mar 13 — 7 Mb PDF. (<https://web.archive.org/web/20160410170408/http://jehovah.net.au/books/1935-Golden-Age.pdf>). See also **Appendix 18** for the full *Golden Age* article.

Golden Age 1935 Mar 13 (p.358) "The Second Hand in the Timepiece of God"

"The Devil, of course, was the one who induced the ancestors of the present generation to name all the days of the week after heathen gods and goddesses."

CALENDAR															
Jehovah's Year of Ransom 1903															
	Lightday	Heavenday	Earthday	Starday	Lifeday	Mansday	Godsday							Lightday	Heavenday
	•	•	•	•	•	•	•							Earthday	Starday
	•	•	•	•	•	•	•							Lifeday	Mansday
	•	•	•	•	•	•	•							Godsday	
Redemption															
First Month	3	4	5	6	7	8	9								
(Exodus 12:2)	10	11	12	13	14	15	16								
No. 73740	17	18	19	20	21	22	23								
	24	25	26	27	28	29									
Life															
Second Month	2	3	4	5	6	7	8								
No. 73741	9	10	11	12	13	14	15								
	16	17	18	19	20	21	22								
	23	24	25	26	27	28	29								
	30														
Visitment															
Third Month	7	8	9	10	11	12	13								
No. 73742	14	15	16	17	18	19	20								
	21	22	23	24	25	26	27								
	28	29													
Freedom															
Fourth Month	6	7	8	9	10	11	12								
No. 73743	13	14	15	16	17	18	19								
	20	21	22	23	24	25	26								
	27	28	29	30											
Vindication															
Fifth Month	4	5	6	7	8	9	10								
No. 73744	11	12	13	14	15	16	17								
	18	19	20	21	22	23	24								
	25	26	27	28	29										
Hope															
Sixth Month	3	4	5	6	7	8	9								
No. 73745	10	11	12	13	14	15	16								
	17	18	19	20	21	22	23								
	24	25	26	27	28	29	30								
King															
Seventh Month	8	9	10	11	12	13	14								
No. 73746	15	16	17	18	19	20	21								
	22	23	24	25	26	27	28								
	29	30													
Peace															
Eighth Month	6	7	8	9	10	11	12								
No. 73747	13	14	15	16	17	18	19								
	20	21	22	23	24	25	26								
	27	28	29	30											
Order															
Ninth Month	4	5	6	7	8	9	10								
No. 73748	11	12	13	14	15	16	17								
	18	19	20	21	22	23	24								
	25	26	27	28	29										
Logos															
Tenth Month	3	4	5	6	7	8	9								
No. 73749	10	11	12	13	14	15	16								
	17	18	19	20	21	22	23								
	24	25	26	27	28	29	30								
Jehovah															
Eleventh Month	8	9	10	11	12	13	14								
No. 73750	15	16	17	18	19	20	21								
	22	23	24	25	26	27	28								
	29														
Temple															
Twelfth Month	7	8	9	10	11	12	13								
No. 73751	14	15	16	17	18	19	20								
	21	22	23	24	25	26	27								
	28	29	30												

Proving impractical, this concept did not last long, and Witnesses continue to use the pagan Gregorian calendar. *Watchtower* 1972 Jan 15 p.63 explains its pagan origins are inconsequential.

"The present time divisions of hours, minutes and seconds are based on an early Babylonian system. Yet, there is no objection to a Christian's using these time divisions, for one's doing so does not involve carrying on false religious practices." I am not sure how it can be reasoned that a birthday is considered pagan, but using the names of pagan gods in a calendar is not. Apparently, it is because it is part of our subjection to superior authorities.

Insight on the Scriptures, Volume 2: Jehovah – Zuzim and Index (it-2 1988)
p.1065 "TAMMUZ, II"

"The Gregorian calendar used today has months named after the gods Janus and Mars, and the goddess Juno, as well as for Julius and Augustus Caesar, yet it continues to be used by Christians who are subject to "the superior authorities."—Ro 13:1."

Being Pagan Does Not Matter

The Watchtower undermines its own rejection of matters on the basis of paganism when it makes comments that pagan roots are of lesser importance than current perception:

Wind Chimes

***Watchtower* 1981 Jun 1 (p.31) "Questions from Readers"**

“● Would it be wrong for a Christian to use wind chimes in his or her home?”

Many persons have used wind chimes to give a pleasant musical aspect to the home. When the wind blows, the glass, metal or wooden pieces hit against one another to produce the sound. However, it is the custom in some countries to put up wind chimes with the thought that they will keep evil spirits from entering the home. Obviously, a Christian would not make use of wind chimes for such a purpose. So *if* there is such a superstitious belief in one's country, or community, it would not be wise to have a wind chime in the home. Thus no one will be stumbled or given the impression that Jehovah's Witnesses make use of wind chimes for some unscriptural purpose.—1 Cor. 10:31-33.

However, if one's motive in putting up a wind chime has nothing to do with false religion, superstition or demonism, and there is little possibility of others' getting the wrong impression regarding its use in the home, it is a simple matter for personal decision."

Excommunication/Disfellowshipping

Disfellowshipping (excommunication)

(<https://www.jwfacts.com/watchtower/quotes/disfellowshipping-disassociation.php>)

and shunning was introduced in its current format in the 1940/50s. This is despite the 1947 *Awake!* explaining the pagan origins of this practice.

***Awake!* 1947 Jan 8 (p.27) “Are You Also Excommunicated?”**

“The *Encyclopaedia Britannica* says that papal excommunication is not without pagan influence, “and its variations cannot be adequately explained unless account be taken of several non-Christian analogues of excommunication.” The superstitious Greeks believed that when an excommunicated person died the Devil entered the body, and therefore, “in order to prevent it, the relatives of the deceased cut his body in pieces and boil them in wine.” Even the Druids had a method of expelling those who lost faith in their religious superstitions. It was therefore after Catholicism adopted its pagan practices, A.D. 325, that this new chapter in religious excommunication was written.”

Wedding Rings

Watchtower has admitted wedding rings are pagan, but claims that is not important.

***Revelation—Its Grand Climax at Hand!* (re 1988) Chapter 33: “Judging the Infamous Harlot” — p.236**

“Indicating the non-Christian origin of many of apostate Christendom’s doctrines, ceremonies, and practices, 19th-century Roman Catholic cardinal John Henry Newman wrote in his *Essay on the Development of Christian Doctrine*: “The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, **the ring in marriage**, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison [the song “Lord, Have Mercy”], are all of pagan origin, and sanctified by their adoption into the Church.”“

***Watchtower* 2007 Feb 15 (p.30) “Questions from Readers”**

“Moreover, the wedding ring at one time had religious significance. Yet, most people today do not know that, considering a wedding ring a mere evidence that someone is married.”

Watchtower 1952 Jun 15 (pp.361-2) “The Marriage Ceremony—As Solemnized by Jehovah’s Witnesses”

“In marriage services performed by and for Jehovah’s witnesses, the exchange of rings between the bride and the bridegroom is left entirely optional with those being married. In the selection of the bride for Isaac it is recognized that Rebecca accepted a hand adornment. (Gen. 24:22, 30, 53, *Mo*; *AT*) Similarly in Luke 15:22, a ring was given to the prodigal by his father on his home-coming.

We, of course, recognize that rings are used extensively in many pagan rituals. This fact, however, in no wise prohibits their use in any Christian service, particularly when the Bible mentions their use with approval. It is certainly more reasonable to expect that Satan, the mimic god, copied their use from Jehovah, rather than to accept the untenable position that Jehovah copied their use from demonic heathen practices. However, if some prefer to dispense with them in their marriage service, it is their right to do so. On this point let each one feel quite free to do that which is proper and right in his own mind. A bridegroom does not wed his bride by putting a ring on her finger.”

Watchtower 1969 Jan 15 (p.59) “Christian Weddings Should Reflect Reasonableness”

“Christians do not attach any symbolic meaning to a wedding ring ...”

Watchtower 1956 Sep 15 (p.571) “Marriage Ceremony and Requirements”

“The marriage estate is not everywhere symbolized by a wedding ring. It is no essential part of a marriage ceremony. Failure to give a wedding ring is not to one’s discredit. Even where the wedding ring is recognized as marking a married woman and serves notice upon anyone with passionate desires, some may conscientiously object to featuring a ring in the ceremony, having in mind the pagan origin of the customary wedding ring in Christendom. In some places the marriage estate of a woman is indicated by the style of dress that she wears or the new piece that she adds to her garments. Locally this is just as effective as a finger ring, in fact more noticeable. A wedding ring amounts to nothing if there is no real tie or if the marriage tie is not respected. A passionate woman will not let a ring keep her from committing adultery. The use of a ring in a marriage ceremony should therefore be left to each one’s decision according to conscience and local custom.”

Watchtower 1969 Jan 15 (pp.58-9) “Christian Weddings Should Reflect Reasonableness”

“Since there are so many traditional practices, should a Christian try to avoid all the wedding customs of his area? Not necessarily. He can be selective. Sometimes marriage customs have a practical basis, such as marrying on the day when most people are off from secular work, or in the cooler part of the day, after “siesta.” Or a tradition may be a touch of local color; one would hardly expect that persons in their hometown in Korea would dress as do natives of Lebanon, Finland or Fiji.

Of course, some customs are unscriptural and so they are objectionable to Christians. In

many lands odd customs are followed so that the bride and groom or their guests will have “good luck.” Jehovah’s witnesses do not worship the god of Good Luck. (Isa. 65:11) Nor do they follow traditions that would lead observers to think that they do. Other customs are plainly acts of false worship. So one planning a wedding does well to examine practices common in his area and analyze how people view them locally. If it is acknowledged that a custom is connected with false religion or “good luck,” then the Christian will shun it.—2 Cor. 6:14-18.

Other traditions are unreasonable or unloving. In many lands it is common to throw rice at the bride and groom. What is the point of the custom? “Some peoples believe the rice is food to keep evil influences away from the bride and groom. Some say it assures the couple fertility.” (*Science News Letter*, June 8, 1963, p. 357) This illustrates that there are often a number of opinions as to the origin of a certain custom. But whatever the background of this one, do Christians normally take food and throw it at their friends, dirtying up the street in the process? Also, consider the matter of loving your neighbor as yourself. Would Christian love move one to play “practical jokes” to the embarrassment of a bride and groom? Jesus said: “Just as you want men to do to you, do the same way to them.”—Luke 6:31; 10:27.

Then there is the tradition of the wedding ring. A study of the subject would likely leave you confused as to the origin and meaning of the wedding ring; the claims are many, the facts muddled. Even if the Bible does not directly mention wedding rings, it is plain that Jehovah’s servants could wear rings. (Job 42:11, 12; Luke 15:22) But what if people in one’s land believe that a wedding ring symbolizes a couple’s unbroken faith, love and devotion? Christians do not attach any symbolic meaning to a wedding ring, even though they cultivate these qualities in marriage, and even if many in the world are hypocritical in claiming to manifest such. A wedding ring ensures nothing. It merely serves public notice of married estate. It is not improper for a Christian to give evidence of his or her married status by wearing a wedding ring, be it on the right hand, as in Germany, or on the left. Yet this is not a necessity where it is not a legal requirement. So the couple can decide what to do in accord with their financial situation and personal preferences.

Hence, in regard to wedding customs one can be selective, asking oneself: What is the significance of the custom in this locality at present? Will it offend others? Is it loving? Is it reasonable?”

***Watchtower* 1972 Jan 15 (p.63) “Questions from Readers”**

“• Is it proper for a Christian to wear a wedding ring?—Greece.

Many sincere Christians have asked this question out of a desire to avoid any custom of which God might disapprove. Some of the questioners know that Catholic prelate John H. Newman wrote: “The use of temples, and these dedicated to particular saints, . . . sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and

sanctified by their adoption into the Church.” (*An Essay on the Development of the Christian Doctrine*, 1878) While the facts prove that many of the current religious practices Newman lists definitely were adopted from pagan worship, is that true of the wedding ring?

Actually there are conflicting ideas as to the origin of the wedding ring. Let us give a few examples: “Originally . . . the ring was a fetter, used to bind the captive bride.” (*For Richer, for Poorer*) “The ring is a relatively modern substitute for the gold coin or other article of value with which a man literally purchased his wife from her father.” (The Jewish Wedding Book) “The wedding ring is supposed to be of Roman origin, and to have sprung from the ancient custom of using rings in making agreements.” (*American Cyclopædia*) “Various explanations have been given of the connection of the ring with marriage. It would appear that wedding-rings were worn by the Jews prior to Christian times.”—*The International Cyclopaedia*.

It is thus seen that the precise origin of the wedding ring is uncertain. **Even if it were a fact that pagans first used wedding rings, would that rule such out for Christians? Not necessarily. Many of today’s articles of clothing and aspects of life originated in pagan lands.** The present time divisions of hours, minutes and seconds are based on an early Babylonian system. Yet, there is no objection to a Christian’s using these time divisions, for one’s doing so does not involve carrying on false religious practices.

Of course, our concern is greater as regards the use of wedding rings, since this relates, not to minor secular matters, but to the marriage relationship, which the Christian rightly views as sacred before God. Really, the question is not so much whether wedding rings were first used by pagans but whether they were originally used as part of false *religious* practices and *still retain such religious significance*. As has been shown, the historical evidence does not allow for any definite conclusion on this. What does the Bible say about the use of rings?

The Bible shows that some of God’s servants in the past wore rings, even ones that had special meaning attached to them. Wearing a signet ring could indicate that one had received authority to act in behalf of the ruler who owned it. (Gen. 41:42; Num. 31:50; Esther 8:2, 8; Job 42:11, 12; Luke 15:22) So, while wedding rings are not mentioned, these true worshipers clearly did not scruple against using rings for more than mere adornment.

Some persons say that a wedding ring represents one’s unending love and devotion in marriage. The increasing divorce rate in many lands where married persons usually wear a wedding ring proves that this meaning is more imagined than real. Nonetheless, for the majority of persons, including Christians, in lands where wedding rings are common, the ring is an outward indication that the wearer is a married person. In other localities the same point is shown in a different way, such as by a woman’s wearing a certain style of clothing.

Of course, a wedding ring is by no means a Christian requirement. One Christian might

decide not to wear a wedding ring, because of conscience, personal taste, cost, local custom, or some other reason. Yet another Christian might decide to indicate his married status by means of a wedding ring. Hence, **in the final analysis the decision is a personal one**, to be made in accord with the conscientious views one holds.”

Mentioned as Distinctly Pagan

- Christmas
- Easter
- Lent
- Carnival
- Olympics
- New Year's Eve
- Valentine's Day
- Mother's Day
- Father's Day
- Day of the Dead
- Halloween
- Birthdays
- Throwing Rice
- Throwing the Bouquet
- Wedding Marches
- Astrology
- Rosary
- Symbols on graves such as fish, anchor and dove, peacock
- Star of David
- Democracy
- Lantern Festival
- Mazes and Labyrinths
- Cross
- Hell
- Immortality of the Soul
- Clerical Celibacy
- Trinity
- Mary the Mother of God
- Philosophy
- Harvest Festival
- Saying “Bless you”
- May Day
- Toasting

- Offering Incense to the dead
- Bowing to a picture of a deceased one
- Throwing Soil into a grave
- Throwing flowers into a grave
- Drawing Halos on religious figures

Acceptable Despite Being Pagan

- Veil on bride
- Bridesmaids same color, or even white
- Wedding Ring
- Wedding cake
- Calendars
- Piñatas
- The Twist
- Using Flowers in a funeral
- Disfellowshipping

13.

Removing and Shunning Members, formerly known as Disfellowshipping

Jehovah's Witnesses are "removed" if they are considered to be unrepentant after engaging in serious sin. A removed person is to be shunned by family and friends. Unless they are reinstated, this punishment is for the remainder of their life, causing tremendous emotional suffering. Whilst Scriptural precedence limits association with wrongdoers, Watchtower application seriously deviates from Bible guidelines.

According to Watchtower figures, roughly 1 in every 100 Jehovah's Witnesses is disfellowshipped/removed each year — over 80,000 — of which two thirds will not be reinstated. That means there are over one million disfellowshipped Jehovah's Witnesses alive today that are being shunned, over 10% of the number of active Jehovah's Witnesses.¹

Removed not Disfellowshipped — Aug 2024 Change in Terminology

Page 27 of the August 2024 *Watchtower* stated that the word "disfellowshipped" will no longer be used, and instead be referred to as "being removed from the congregation."

We will no longer refer to such ones as being disfellowshipped. In harmony with Paul's words recorded at 1 Corinthians 5:13, we will now refer to them as being **re-moved** from the congregation.

This is simply a cosmetic change, as the reasons to remove an individual remain the same and continue to require shunning that person. (A minor change is a disfellowshipped/removed person may be greeted at meetings.) Information throughout this article discussing disfellowshipped individuals continues to apply to "removed" individuals.

For information regarding why this change occurred see footnote.²

Disfellowshipping and removing a Jehovah's Witness follower is described as expelling a wrongdoer. They are expected to be shunned to such degree as to not even say hello to them.

“Thus “disfellowshipping” is what Jehovah’s Witnesses appropriately call the **expelling and subsequent shunning** of such an unrepentant wrongdoer.”

—*Watchtower* 1981 Sep 15 p.22

■ **Disfellowship:**
To “remove the wicked man” or woman from the congregation

Watchtower 2011 Jul 15 p.23 simplified edition

8 DISFELLOWSHIPPING

When someone who has seriously sinned does not repent and refuses to follow Jehovah’s standards, he can no longer be a member of the congregation. He needs to be disfellowshipped. When someone is disfellowshipped, we have no more dealings with that person and we stop talking to him. (1 Corinthians 5:11; 2 John 9-11) The disfellowshipping arrangement protects Jehovah’s name and the congregation. (1 Corinthians 5:6) Disfellowshipping is also discipline that can help someone to repent so that he can return to Jehovah.—Luke 15:17.

How to Remain in God’s Love (2017) p.241

“... a simple “Hello” to someone can be the first step that develops into a conversation and maybe even a friendship. Would we want to take that first step with a disfellowshipped person?”

—*Watchtower* 1981 Sep 15 p.25

Watchtower justifies that a person is removed if they are unrepentant after committing a serious sin, in order to protect the congregation and hopefully move the sinner to repent and return to the congregation. There are over 30 reasons listed as serious enough to warrant being removed, ranging from disagreeing with Watchtower doctrine to smoking and fornication.

“We do well to remember that disfellowshipping is Jehovah’s arrangement and that it benefits the congregation and may benefit the wrongdoer. If an unrepentant wrongdoer were permitted to remain in the congregation, he could be a corrupting influence. (Gal. 5:9) In addition, he may not recognize the seriousness of his sin, and he may have little incentive to adjust his thinking and actions so that he can regain Jehovah’s favor.”

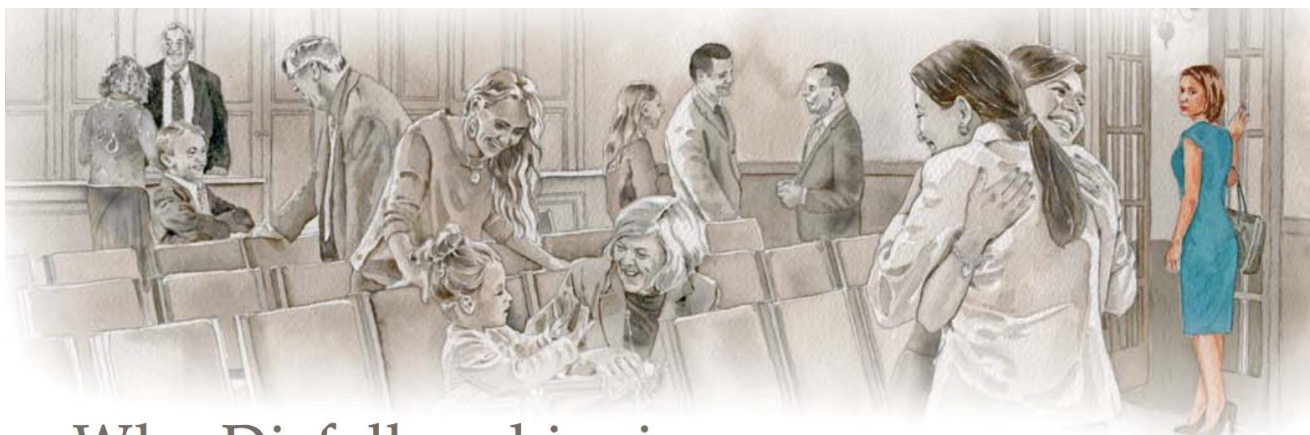
—*Watchtower* Feb 2022 p.6

Disfellowshipping—Jehovah’s Loving Discipline at Work

How does the disfellowshipping arrangement reflect God’s love?

1. Love motivates elders to make every effort to help wrongdoers. A Christian is disfellowshipped only if two factors coincide: He has committed a serious sin, and he is not repentant.—Heb. 12:7, 9-11.
2. Disfellowshipping protects the congregation. An unrepentant sinner is like a person who has a highly contagious viral infection and needs to be quarantined in order to protect others from getting sick.—1 Cor. 5:6, 7, 11-13.
3. Disfellowshipping may move a sinner to repent. Many who got disfellowshipped were jolted to their senses and in time returned to Jehovah.—Luke 15:11-24.
4. When a repentant wrongdoer returns, the heavens rejoice and the congregation welcomes him back.—Luke 15:7.

Watchtower 2021 Sep p.30



Why Disfellowshipping Is a Loving Provision

Watchtower 2015 April 15 p.29

Put that way, the arrangement may appear to have merit, and these points will be examined in detail. On the other hand, this arrangement causes serious emotional side effects.

Disfellowshipped ones believing Watchtower doctrine expect to die at Armageddon.³ Removed ones that don't believe Watchtower teachings realise they will never again freely associate with their Jehovah's Witness family and friends. Children raised as Jehovah's Witnesses understand that the love of their parents is conditional on their remaining part of the religion. Some Jehovah's Witnesses feign belief in order to avoid being shunned by their loved ones.

(For a wide range of comments regarding the emotional response to being shunned see "Emotions Being Shunned" [<https://www.jwfacts.com/watchtower/shunned-emotions.php>; also available in **Appendix 19**], which shows the negative impact, to the point of suicidal ideation, that shunning has on Jehovah's Witnesses. The following word map is taken from these comments.)

“After his son was disfellowshipped, a brother named Luke admitted: “I blamed myself. I had nightmares about it. Sometimes I would cry and my heart ached.” Elizabeth, a sister who faced a similar situation, agonized: “What did I do wrong as a mother? I felt that I must have failed to inculcate the truth in my son.” ...

Esther, whose father was disfellowshipped, says: “I cried often ... I constantly worried about his well-being. I even had panic attacks.”

—*Watchtower* 2021 Sep p.27

It was not until 1952 that Watchtower introduced disfellowshipping as now practiced and the following review shows there is no Biblical justification for the extent to which Watchtower practices this unchristian form of manipulation. Though there is Scriptural precedence to limit association with brothers *practicing* wrongdoing, Watchtower application of disfellowshipping seriously deviates from Bible guidelines in the following ways:

- 2 John 10 says not to greet the Antichrist. The Watchtower uses this *single* scripture to support not saying hello to a disfellowshipped person.
- At Scriptures such as 1 Corinthians 5, Paul outlined *limiting* association with Christians that practice wrongdoing, not strict shunning.
- The Watchtower disfellowships for practices never discussed in the Bible such as smoking, gambling and having a blood transfusion.
- Disfellowshipping is extended to prevent immediate family members associating with their disfellowshipped relatives.
- The punishment applies forever, or until the Watchtower Society formally reinstates the person. It is considered irrelevant whether the person no longer practices the wrongdoing they were disfellowshipped for.

This extensive article is arranged under the following headings:

1) Watchtower Treatment of Disfellowshipped People

2) Reasons for which Jehovah's Witnesses can be Disfellowshipped

3) Bible Guidelines for Treating Wrongdoers — Jesus, 1 Cor 5:10 & 2 Joh 10

4) Historical Development of this Watchtower Practice

5) Unscriptural Disfellowshipping Processes

1) Watchtower Rules on Treating Those Disfellowshipped

Watchtower is very clear that a disfellowshipped person is not to be associated with under almost any circumstance, likening them to someone infected with a highly contagious virus.

“An unrepentant sinner is like a person who has a highly contagious viral infection and needs to be quarantined in order to protect other from getting sick.”

—*Watchtower* 2021 Sep p.30

The word “hello” should not be uttered to these ones, even in the Kingdom Hall. This treatment is far harsher than how Jehovah’s Witnesses treat a person of the world. Yet, as discussed later in this article, the Bible only said that it is the Antichrist that should not be greeted. Watchtower bundles all forms of wrongdoing as the same, and enforces the same harsh treatment for all disfellowshipped people regardless of the wrongdoing that was done. Hence, those disfellowshipped must not be greeted regardless of whether their “sin” was murder, changing beliefs or smoking cigarettes.

Total avoidance is extended beyond members of the congregation and *to one’s immediate family*. Few people would consider it acceptable for a religion to demand parents shun their own child, and it is incomprehensible that the following quote was written in the twenty first century. If that is not bad enough, Watchtower uses emotional blackmail and says, “Jehovah is watching us to see whether we will abide”

“What if we have a relative or a close friend who is disfellowshipped? Now our loyalty is on the line, not to that person, but to God. Jehovah is watching us to see whether we will abide by his command not to have contact with *anyone* who is disfellowshipped.—Read 1 Corinthians 5:11-13.

Consider just one example of the good that can come when a family loyally upholds Jehovah’s decree not to associate with disfellowshipped relatives. A young man had been disfellowshipped for over ten years, during which time his father, mother, and four brothers “quit mixing in company” with him. At times, he tried to involve himself in their activities, but to their credit, each member of the family was steadfast in not having any contact with him. After he was reinstated, he said that he always missed the association with his family, especially at night when he was alone. But, he admitted, had the family associated with him even a little, that small dose would have satisfied him. However, because he did not receive even the slightest communication from any of his family, the burning desire to be with them became one motivating factor in his restoring his relationship with Jehovah.”

—*Watchtower* 2012 Apr 15 p.12

In reading the supporting Scripture at *1 Corinthians* 5, one cannot help notice that it does not mention the word “disfellowship”, does not indicate strict shunning, nor imply application to family members. Further, the concept that a son should be bribed back into the religion is a thinly veiled attempt at increasing membership numbers and hardly seems of spiritual value.

The same experience appears again in the *Watchtower* 2013 Jun 15 p.28. Here the person states, “Had my family associated with me even a little, say to check up on me, that small dose of association would have satisfied me and likely not allowed my desire for association to be a motivating factor to return to God.” This shows how absolute the shunning of family is expected to be.

Watchtower 2013 Jan 1 p.16 even denies family communication by email, stating; “Do not look for excuses to associate with a disfellowshipped family member, for example, through e-mail.” Interestingly, whilst the translation into most languages is the same, the Spanish edition extends this to “email, phone or text messaging.”

(Ps. 62:7, 8) Do not look for excuses to associate with a disfellowshipped family member, for example, through e-mail. (1 Cor. 5:11) Stay absorbed in spiritual

a Jehová (Sal. 62:7, 8). No busque excusas para mantenerse en contacto con un expulsado, por ejemplo mediante correo electrónico, teléfono o mensajes de texto (1 Cor. 5:11). Concéntrese en las acti-

The existing standard on how to treat disfellowshipped ones was set in the *Watchtower* of 1981 Sep 15, with no softening over time. The 1981 article was quoted in the *Kingdom Ministry* of 2002 Aug and the 2008 book “*Keep Yourself in God’s Love*”.

How to Treat a Disfellowshipped Person

Few things can hurt us more deeply than the pain we suffer when a relative or a close friend is expelled from the congregation for unrepentant sin. How we respond to the Bible's direction on this matter can reveal the depth of our love for God and of our loyalty to his arrangement.* Consider some questions that arise on this subject.

How should we treat a disfellowshipped person? The Bible says: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man." (1 Corinthians 5:11) Regarding everyone that "does not remain in the teaching of the Christ," we read: "Never receive him into your homes or say a greeting to him. For he that says a greeting to him is a sharer in his wicked works." (2 John 9-11) We do not have spiritual or social fellowship with disfellowshipped ones. *The Watchtower* of September 15, 1981, page 25, stated: "A simple 'Hello' to someone can be the first step that develops into a conversation and maybe even a friendship. Would we want to take that first step with a disfellowshipped person?"

Is strict avoidance really necessary? Yes, for several reasons. First, it is a matter of loyalty to God and his Word. We obey Jehovah not only when it is convenient but also when doing so presents real challenges. Love for God moves us to obey all his commandments, recognizing that he is just and loving and that his laws promote the greatest good. (Isaiah 48:17; 1 John 5:3) Second, withdrawing from an unrepentant wrongdoer protects us and the rest of the congregation from spiritual and moral contamination and upholds the congregation's good name. (1 Corinthians 5:6, 7) Third, our

* Bible principles on this subject apply equally to those who disassociate themselves from the congregation.

firm stand for Bible principles may even benefit the disfellowshipped one. By supporting the decision of the judicial committee, we may touch the heart of a wrongdoer who thus far has failed to respond to the efforts of the elders to assist him. Losing precious fellowship with loved ones may help him to come "to his senses," see the seriousness of his wrong, and take steps to return to Jehovah.—Luke 15:17.

What if a relative is disfellowshipped? In such a case, the close bond between family members can pose a real test of loyalty. How should we treat a disfellowshipped relative? We cannot here cover every situation that may arise, but let us focus on two basic ones.

In some instances, the disfellowshipped family member may still be living in the same home as part of the immediate household. Since his being disfellowshipped does not sever the family ties, normal day-to-day family activities and dealings may continue. Yet, by his course, the individual has chosen to break the spiritual bond between him and his believing family. So loyal family members can no longer have spiritual fellowship with him. For example, if the disfellowshipped one is present, he would not participate when the family gets together to study the Bible. However, if the disfellowshipped one is a minor child, the parents are still responsible to instruct and discipline him. Hence, loving parents may arrange to conduct a Bible study with the child.*—Proverbs 6:20-22; 29:17.

In other cases, the disfellowshipped relative may be living outside the immediate family circle and home. Although there might be a need for limited contact on some rare occasion to care for a necessary family matter, any such contact should be kept to a minimum. Loyal Christian family

* For more information about disfellowshipped minor children living in the home, see *The Watchtower* of October 1, 2001, pages 16-17, and November 15, 1988, page 20.

members do not look for excuses to have dealings with a disfellowshipped relative not living at home. Rather, loyalty to Jehovah and his organization moves them to uphold the Scriptural arrangement of disfellowshipping. Their loyal course has the best interests of the wrongdoer at heart and may help him to benefit from the discipline received.*—Hebrews 12:11.

* For more information about how to treat disfellowshipped relatives, see the Scriptural counsel discussed in *The Watchtower* of April 15, 1988, pages 26-31, and September 15, 1981, pages 26-31.

Head Coverings—When and Why?

When and why should a Christian woman wear a head covering in connection with her worship? Let us consider the apostle Paul's inspired discussion of this subject. He provides the guidance we need in order to make good decisions, ones that honor God. (1 Corinthians 11:3-16) Paul reveals three factors to weigh: (1) the *activities* that call for a woman to wear such a covering, (2) the *settings* in which she should do so, and (3) the *motives* for her to apply this standard.

The activities. Paul mentions two: prayer and prophesying. (Verses 4, 5) Prayer, of course, is worshipful address to Jehovah. Today, prophesying would apply to any Bible-based teaching that a Christian minister does. Is Paul suggesting, though, that a woman should cover her head whenever she prays or teaches Bible truth? No. The setting in which a woman prays or teaches makes all the difference.

The settings. Paul's words suggest two settings, or spheres of activity—the family and the congregation. He says: "The head of a woman is the man . . . Every woman that prays or prophesies with her head uncovered shames her head." (Verses 3, 5) In the family arrangement, the woman's husband is the one whom Jehovah designates as her head.

Due to these articles, there are former Jehovah's Witnesses that have been shunned by their Jehovah's Witness family for decades.

The following quotes regarding this treatment of disfellowshipped members span decades.

We Show Love by Supporting Jehovah's Discipline

Disfellowshipping protects the congregation and disciplines unrepentant wrongdoers. (1Co 5:6, 11) When we support such discipline from Jehovah, we show love. How can this be true when disfellowshipping causes emotional pain to all involved, including close relatives and the judicial committee?

Above all, we show love for Jehovah's reputation and his standard of holiness. (1Pe 1:14-16) We also show love for the person who was disfellowshipped. Strong discipline, though painful,

can yield "the peaceable fruit of righteousness." (Heb 12:5, 6, 11) We interfere with Jehovah's discipline if we associate with a disfellowshipped person or with one who has disassociated himself. Remember, Jehovah disciplines his people "to the proper degree." (Jer 30:11) As we support Jehovah's discipline and maintain our spiritual routine, we keep hoping for the person to return to our merciful Father.—Isa 1:16-18; 55:7.

WATCH THE VIDEO DRAMATIZATION *MAINTAIN LOYALTY WITH A UNIFIED HEART*, AND THEN ANSWER THE FOLLOWING QUESTIONS:



- What pain do Christian parents feel when a child leaves Jehovah?



- How can the congregation support faithful family members?



- What Bible account illustrates the importance of loyalty to Jehovah being stronger than loyalty to family?



- How do we put loyalty to Jehovah above loyalty to family?

“Despite our pain of heart, we must avoid normal contact with a disfellowshipped family member by telephone, text messages, letters, e-mails, or social media.”

—*Watchtower* 2017 Oct p.16

“A conflict of loyalties may arise when a close relative is disfellowshipped. For example, a sister named Anne received a telephone call from her disfellowshipped mother. The mother wanted to visit Anne because she felt pained by her isolation from the family. Anne was deeply distressed by the plea and promised to reply by letter. Before writing, she reviewed Bible principles. (1 Cor. 5:11; 2 John 9-11) Anne wrote and kindly reminded her mother that she had cut herself off from the family by her wrongdoing and unrepentant attitude. “The only way you can relieve your pain is by returning to Jehovah,” Anne wrote.”

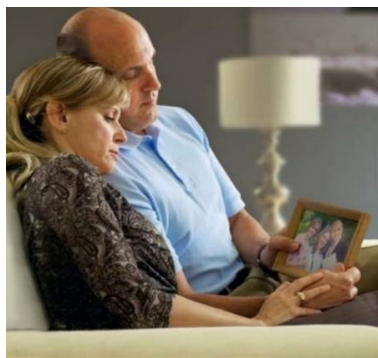
—*Watchtower* 2016 Feb p.29

(<https://wol.jw.org/en/wol/d/r1/lp-e/2016127>).

“Are you personally proving yourself holy with regard to not associating with family members or others who have been disfellowshipped?”

—*Watchtower* 2014 Nov 15 p.14

“Really, what your beloved family member needs to see is your resolute stance to put Jehovah above everything else - including the family bond. ... Do not look for excuses to associate with a disfellowshipped family member, for example, through e-mail.”



It is not wrong to hope that a loved one will return to Jehovah

—*Watchtower* 2013 Jan 15 p.16

“But to rid the congregation of potentially corrupting influences, Christian elders may have to act with courage similar to that of Jehu. (1 Cor. 5:9-13) And all members of the congregation need to be determined to avoid the company of disfellowshipped individuals. ...

Jehu announced that he intended to hold “a great sacrifice” for Baal. (2 Ki. 10:18, 19) “This is a clever play on words on the part of Jehu,” says one scholar. While the term employed here “generally means ‘sacrifice,’ it is also used of the ‘slaughter of apostates.’”

—*Watchtower* 2011 Nov 15 p.5

But to rid the congregation of potentially corrupting influences, Christian elders may have to act with courage similar to that of Jehu. (1 Cor. 5:9-13) And all members of the congregation need to be determined to avoid the company of disfellowshipped individuals.—2 John 9-11.

JEHU TOLERATED NO RIVALRY TOWARD JEHOVAH

Jehu's motive for carrying out his commission is evident from his subsequent words to faithful Jehonadab: “Do go along with me and look upon my toleration of no rivalry toward Jehovah.” Jehonadab accepted that invitation, got into Jehu's chariot, and rode with him to Samaria. There, Jehu “acted slyly, for the purpose of destroying the worshipers of Baal.”—2 Ki. 10:15-17, 19.

Jehu announced that he intended to hold “a great sacrifice” for Baal. (2 Ki. 10:18, 19) “This is a clever play on words on the part of Jehu,” says one scholar. While the term employed here “generally means ‘sacrifice,’ it is also used of the ‘slaughter’ of apostates.” Because Jehu did not want any Baal worshipers to miss this event, he assembled all of them in the house of Baal and had them dress in distinctive attire. “As soon as he finished rendering up the burnt offering,” Jehu had 80 armed men slaughter Baal's devotees. He then had the house of Baal demolished and its site set aside for privies, making it unfit for worship.—2 Ki. 10:20-27.

It is true that Jehu spilled much blood. Yet, the Scriptures present him as a courageous man who freed Israel from the oppressive domination of Jezebel and her family. If any leader of Israel was to succeed in doing this, he had to be a man of courage, determination, and zeal. “It was rough work and was executed with relentless thoroughness,” comments one Bible dictionary.

“Gentler measures probably would have failed to eradicate Baal worship from Israel.”

No doubt you can see that circumstances faced by Christians today require that they manifest certain qualities possessed by Jehu. For instance, how should we react if tempted to engage in any activity that Jehovah condemns? We should be prompt, courageous, and dynamic in rejecting it. When it comes to our godly devotion, we cannot tolerate any rivalry toward Jehovah.

TAKE CARE TO WALK IN JEHOVAH'S LAW

The end of this story provides a warning. Jehu “did not turn aside from following the golden calves in Bethel and Dan.” (2 Ki. 10:29) How is tolerance of idolatry possible in the case of one who seemed so zealous for pure worship?

Jehu may have believed that the independence of the kingdom of Israel from Judah required the religious separation of the two kingdoms. Hence, like former kings of Israel, he attempted to keep them separate by perpetuating calf worship. But this would show a lack of faith in Jehovah, who had made him king.

Jehovah commended Jehu because “he acted well in doing what was right in God's eyes.” Nevertheless, Jehu “did not take care to walk in the law of Jehovah the God of Israel with all his heart.” (2 Ki. 10:30, 31) Considering everything else that Jehu did earlier, you might find this surprising and sad. Yet, it does provide a lesson for us. We can never take our relationship with Jehovah for granted. Every day, we need to cultivate loyalty to God through study of his Word, meditation on it, and heartfelt prayer to our heavenly Father. Let us, therefore, exercise utmost care to keep on walking in Jehovah's law with all our heart.—1 Cor. 10:12.

you react when an adjustment in our understanding of the Scriptures is presented? —Read Luke 5:39.

* Many leaders among the Jews scrupulously observed the Mosaic Law, but when the Messiah arrived, they failed to recognize him. They did not keep up with God's advancing purpose.

9. What attitude should we have when adjustments are made in our understanding of Scriptural matters?

30 THE WATCHTOWER • JULY 15, 2011

When Someone We Love Leaves Jehovah

¹² No doubt we all agree with the principle that we must be physically, moral-

10, 11. What lessons can be learned from the reaction of some when new methods of preaching the good news were introduced?

12, 13. (a) What is Jehovah's purpose in having unrepentant wrongdoers disfellowshipped? (b) What test do some Christian parents face, and what makes the test so difficult?

The parents are devastated!

ly, and spiritually clean in order to please God. (Read Titus 2:14.) There may be occasions, though, when our loyalty to this aspect of God's purpose is sorely tested. Suppose, for example, that the only son of an exemplary Christian couple leaves the truth. Preferring "the temporary enjoyment of sin" to a personal relationship with Jehovah and with his godly parents, the young man is disfellowshipped.—Heb. 11:25.

¹³ The parents are devastated! On the subject of disfellowshipping, they know, of course, that the Bible says "to quit mixing in company with *anyone* called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man." (1 Cor. 5:11, 13) They also realize that the word "anyone" in this verse includes family members not living under their roof. But they love their son so much! Strong emotions might cause them to reason: 'How can we help our boy return to Jehovah if we severely limit our association with him? Would we not accomplish more by maintaining regular contact with him?'

¹⁴ Our hearts go out to those parents. After all, their son had a choice, and he chose to pursue his unchristian lifestyle rather than to continue to enjoy close association with his parents and other fellow believers. The parents, on the other hand, had no say in the matter. No wonder they feel helpless!

¹⁵ But what will those dear parents do? Will they obey Jehovah's clear direction? Or

* See "Keep Yourselves in God's Love," pages 207-209.



will they rationalize that they can have regular association with their disfellowshipped son and call it "necessary family business"? In making their decision, they must not fail to consider how Jehovah feels about what they are doing. His purpose is to keep the organization clean and, if possible, to incite wrongdoers to come to their senses. How can Christian parents support that purpose?

¹⁶ Moses' brother, Aaron, faced a difficult situation with regard to two of his sons. Think of how he must have felt when his sons Nadab and Abihu offered illegitimate fire to Jehovah and He struck them dead. Of course, that ended any association those men could have had with their parents. But there is more. Jehovah instructed Aaron and his faithful sons: "Do not let your heads go ungroomed, and you must not tear your garments [in mourning], that you may not die and that [Jehovah] may not become indignant against all the assembly." (Lev. 10:1-6) The message is clear. Our love for

"Suppose, for example, that the only son of an exemplary Christian couple leaves the truth. Preferring "the temporary enjoyment of sin" to a personal relationship with Jehovah and with his godly parents, the young man is disfellowshipped. ... the Bible says "to quit mixing in company with *anyone* called a brother that is a fornicator. ... They also realise that the word "anyone" in this verse includes family members not living under their roof. ... Our hearts go out to those parents. After all, their son had a choice, and he chose to pursue his unchristian lifestyle rather than to continue to enjoy close association with his parents and other fellow believers. The parents, on the other hand, had no say in the matter. ... But what will those dear parents do? Will they obey Jehovah's clear direction? Or will they rationalize that they can have regular association

with the disfellowshipped son and call it, "necessary family business"? In making their decision, they must not fail to consider how Jehovah feels about what they are doing. ...

Today, Jehovah does not immediately execute those who violate his laws. He lovingly gives them an opportunity to repent from their unrighteous works. How

would Jehovah feel, though, if the parents of an unrepentant wrongdoer kept putting Him to the test by having unnecessary association with their disfellowshipped son or daughter?"

—*Watchtower* 2011 Jul 15 p.31, p.32

THE WATCHTOWER • JULY 15, 2011 31

Jehovah must be stronger than our love for unfaithful family members.

¹⁷ Today, Jehovah does not immediately execute those who violate his laws. He lovingly gives them an opportunity to repent from their unrighteous works. How would Jehovah feel, though, if the parents of an unrepentant wrongdoer kept putting Him to the test by having unnecessary association with their disfellowshipped son or daughter?

¹⁸ Many who were once disfellowshipped now freely admit that the firm stand taken by their friends and family members helped them come to their senses. In recommending the reinstatement of one young woman, the elders wrote that she had cleaned up her life "partly because of her fleshly brother's respect for the disfellowshipping arrangement." She said that "his faithful adherence to Scriptural guidelines helped her to want to return."

¹⁹ What conclusion should we draw? That we need to fight against the tendency of our imperfect hearts to rebel against Scriptural counsel. We must be absolutely convinced

18, 19. What blessings can come to family members who work along with Jehovah's instructions regarding disfellowshipped ones?

Do Not Miss the Purpose

- What is needed in order for us to enter into God's rest today?
- What connection is there between God's purpose and our willingness to accept Scriptural counsel?
- In what areas might obedience to Scriptural direction become difficult, but why is it essential that we obey?
- In what two ways can Hebrews 4:12 be applied?

that God's way of dealing with our problems is always best.

"The Word of God Is Alive"

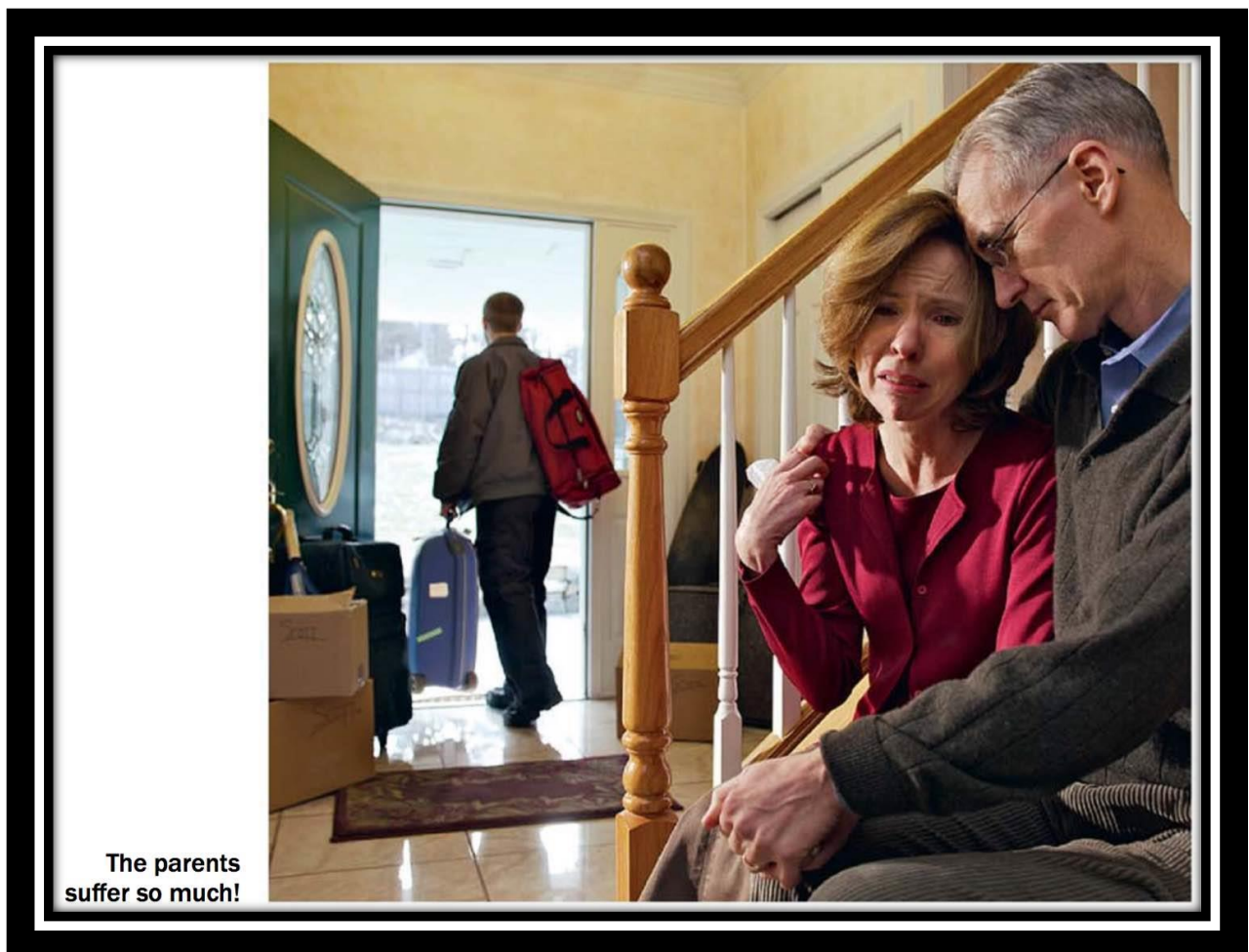
²⁰ When Paul wrote that "the word of God is alive," he was not referring specifically to God's written Word, the Bible.* The context shows that he was referring to God's word of promise. Paul's point was that God does not make a promise and then forget about it. Jehovah established this through the prophet Isaiah: "My word . . . will not return to me without results, but it will . . . have certain success in that for which I have sent it." (Isa. 55:11) Thus, there is no need for us to become impatient when things do not move ahead as quickly as we might wish. Jehovah 'keeps working' with a view to bringing his purpose to a successful conclusion.—John 5:17.

²¹ Faithful older members of the "great crowd" have served Jehovah for decades. (Rev. 7:9) Many never expected to grow old in this system of things. Still, they have not given in to discouragement. (Ps. 92:14) They realize that God's word of promise is not a dead issue—it is alive, and Jehovah is working toward its fulfillment. Since God's purpose is dear to his heart, we bring joy to him when we keep it uppermost in our minds. During this seventh day, Jehovah has been resting, secure in the knowledge that his purpose will be fulfilled and that, as a group, his people will support it. What about you? Have *you* personally entered into God's rest?

* Today, God speaks to us through his written Word, which has power to affect our lives. Thus, by extension, Paul's words recorded at Hebrews 4:12 can properly be applied to the Bible.

20. In what two ways can Hebrews 4:12 be applied? (See footnote.)

21. How can Hebrews 4:12 be an encouragement to faithful older members of the "great crowd"?



Watchtower simplified 2011 Jul 15 p.26

“By cutting off contact with the disfellowshipped or disassociated one, you are showing that you hate the attitudes and actions that led to that outcome. However, you are also showing that you love the wrongdoer enough to do what is best for him or her. Your loyalty to Jehovah may increase the likelihood that the disciplined one will repent and return to Jehovah.”

—*Watchtower* 2011 Feb 15 p.32

“Is **strict avoidance** really necessary? Yes for several reasons. ... In other cases, the disfellowshipped **relative** may be living outside the immediate family circle and home. Although there might be a need for **limited contact**

on some rare occasion to care for a necessary family matter, any such contact should be kept to a minimum.”

—“*Keep Yourself in God’s Love*” (2008) pp.207,208

“If your **child** is unrepentant and is a baptized Christian, he may receive the strongest form of discipline — being disfellowshipped from the congregation. The extent of contact that you will then have with him depends on his age and other circumstances.”

—*Watchtower* 2007 Jan 15 (p.20) “Remaining Steadfast When a Child Rebels”

“What about speaking with a disfellowshipped person? While the Bible does not cover every possible situation, 2 John 10 helps us to get Jehovah’s view of matters: “If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him.” Commenting on this, *The Watchtower* of September 15, 1981, page 25, says: “A simple ‘Hello’ to someone can be the first step that develops into a conversation and maybe even a friendship. Would we want to take that first step with a disfellowshipped person?” Indeed, it is just as page 31 of the same issue of *The Watchtower* states: “The fact is that when a Christian gives himself over to sin and has to be disfellowshipped, he forfeits much: his approved standing with God; . . . sweet fellowship with the brothers, including much of the association he had with Christian relatives.” Cooperating with the Scriptural arrangement to **disfellowship and shun** unrepentant wrongdoers is beneficial. It preserves the cleanness of the congregation and distinguishes us as upholders of the Bible’s high moral standards. (1 Pet. 1:14-16) It protects us from corrupting influences. (Gal. 5:7-9) It also affords the wrongdoer an opportunity to benefit fully from the discipline received, which can help him to produce “peaceable fruit, namely, righteousness.”—Heb. 12:11. After hearing a talk at a circuit assembly, a brother and his fleshly sister realized that they needed to make adjustments in the way they treated their mother, who lived elsewhere and who had been disfellowshipped for six years. Immediately after the assembly, the man **called his mother**, and after assuring her of their love, he explained that they **could no longer talk to her unless there were important family matters requiring contact.**”

—*Kingdom Ministry* Aug 2002 p.3

“Cutting off from the Christian congregation does not involve immediate death, so family ties continue. Thus, a man who is disfellowshipped or who disassociates himself may still live at home with his Christian wife and faithful children ... The situation is different if the disfellowshipped or disassociated one is a relative living outside the immediate family circle and home. **It might be possible to have almost no contact at all with the relative.** Even if there were some family matters requiring contact, this certainly would be kept to a minimum, in line with the divine principle: “Quit mixing in company with anyone called a brother that is a fornicator or a greedy person [or guilty of another gross sin], . . . not even eating with such a man.”—1 Corinthians 5:11. Understandably, this may be difficult because of emotions and family ties, such as grandparents’ love for their grandchildren. Yet, this is a test of loyalty to God, as stated by the sister quoted on page 26.”

—*Watchtower* 1988 Apr 15 p.27

“It is the disfellowshipped person who has made problems for himself and for his relatives.”

—*Watchtower* 1981 Sep 15 p.27

“Yet, there might be **some absolutely necessary family matters** requiring communication, such as legalities over a will or property. But the disfellowshipped relative should be made to appreciate that his status has changed, that **he is no longer welcome in the home** nor is he a preferred companion.”

—*Watchtower* 1970 Jun 1 pp.351-352

“The wrongdoer has to realize that his status is completely changed, that his faithful Christian **relatives** thoroughly disapprove of his wicked course and show this disapproval by **limiting contacts to only those which are unavoidable**”

—*Watchtower* 1963 Jul 15 p.444

“Jesus encouraged his followers to love their enemies, but God’s Word also says to “hate what is bad.” When a person persists in a way of badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of his make-up, then **in order to hate what is bad a Christian must hate the person** with whom the badness is inseparably linked.”

—*Watchtower* 1961 Jul 15 p.420

“Being limited by the laws of the worldly nation in which we live and also by the laws of God through Jesus Christ, we can take action against apostates only to a certain extent, that is, consistent with both sets of laws. **The law of the land and God’s law through Christ forbid us to kill apostates, even though they be members of our own flesh-and-blood** family relationship. However, God’s law requires us to recognize their being disfellowshipped from his congregation, and this despite the fact that the law of the land in which we live requires us under some natural obligation to live with and have dealings with such apostates under the same roof. Satan’s influence through the disfellowshipped member of the family will be to cause the other member or members of the family who are in the truth to join the disfellowshipped member in his course or in his position toward God’s organization. To do this would be disastrous, and so the faithful family member must recognize and conform to the disfellowship order. How would or could this be done while living under the same roof or in personal, physical contact daily with the disfellowshipped? In this way: By refusing to have religious relationship with the disfellowshipped.”

—*Watchtower* 1952 Nov 15 p.703

With the advent of *JW Broadcasting*, discussion of shunning is accompanied by emotionally moving music and storylines, guiltting the shunned and shunners into believing this inhumane treatment is deserved and required to manipulate the wrongdoer to “return to Jehovah.”

The 2016 Convention outline *No. 15 Loyally Uphold Jehovah’s Judgments (Symposium)*—*Shun Unrepentant Wrongdoers* introduced the video with the statement:

“This can be a real trial when a family member is involved. We must not allow strong family ties to lead us to compromise loyalty to Jehovah and his

organization (w13 1/15 15-16 16-20) In the dramatization that follows, note how loyalty results in a blessing.”

Sonya Erickson:

Looking back, my parents tried hard to do the right thing, to do things Jehovah’s way, but because I didn’t have a hatred for what’s bad, I couldn’t see anything wrong with my choices. This eventually led me to do things I later regretted. I ended up getting disfellowshipped.

Elder’s announcement at mid-week meeting:

“Sonya Erickson has been disfellowshipped.”

It crushed my whole family.

“Okay, to continue the meeting, we may remember last week’s . . .”

Later, my father explained to me that I couldn’t remain in the home because I refused to change my lifestyle. He told me I was having a negative effect on my younger brother and sister.

I was determined to do what I wanted. When I left home that day, all I could think about was Eric. I didn’t even care that my parents’ hearts were breaking. I didn’t think about the devastation and disappointment that I had caused them. I blamed my parents for my situation. I even blamed Jehovah. My family missed me so much, even after all I had done. What helped them to remain loyal to Jehovah for the many years I was disfellowshipped? It was the Bible account of Aaron. Jehovah directly judged two of Aaron’s sons and put them to death.

In this case, Jehovah asked Aaron and his family not to mourn in order to show the entire nation that they supported Jehovah’s judgment. Mom and Dad saw that they needed to be loyal, just like Aaron. They loved me and wanted me to come back to Jehovah. I tried to contact them. I just wanted to talk and to hear their voice. I missed being with my family. And they thought about reaching out to me, but they knew that if they had associated with me even a little just to check on me, that small dose of association might have satisfied me. It could have made me think that there was no need to return to Jehovah.



2016 Convention Video on shunning
<https://vimeo.com/270920700>

During the isolation of COVID-19, a letter to elders discussed that caution should be taken if allowing disfellowshipped members to view meetings via videoconference applications such as Zoom.

“Good judgment is required in determining whether to permit a disfellowshipped or disassociated person to connect to the meetings. If needed, the elders should remind him of when it would be appropriate to join and to leave such meetings.”

—*Direction Related to COVID-19 Pandemic for Bodies of Elders* June 4, 2020 section 6

If a person dies in a disfellowshipped state they still are not to be associated with, so Witnesses are persuaded from attending their funeral.

“In “Questions from Readers” (*The Watchtower*, 1961, p. 544) the position was taken that a funeral for a disfellowshipped person was improper. The comment was made: “We never want to give the impression to outsiders that a disfellowshipped person was acceptable in the congregation when in truth and in fact he was not acceptable but had been disfellowshipped from it.” A Christian congregation would not want its good name besmirched by having it associated with any to whom 2 John 9, 10 applied, even in their death.

—*Watchtower* 1977 Jun 1 p.347

It is quite shocking that under certain circumstances even a parent can be disfellowshipped for associating with their own disfellowshipped children.

“Normally, a close relative would not be disfellowshipped for associating with a disfellowshipped person unless there is spiritual association or an effort made to justify or excuse the wrongful course.”

—“*Pay Attention to Yourselves and all the Flock*” (1991) p.103

“*Shepherd the Flock of God*” 2010 and 2019 editions reconfirm this, explaining that association with a relative can result in losing congregation privileges and even being disfellowshipped.

“Assist those having undue association with disfellowshipped or disassociated relatives. ... If members of the congregation are known to have undue association with disfellowshipped or disassociated relatives who are not in the household, elders should counsel and reason with those members of the congregation from the Scriptures. ... If it is clear that a Christian is violating the spirit of the disfellowshipping decree in this regard and does not respond to counsel, it may be that he would not qualify for congregation privileges, which require one to be exemplary. He would not be dealt with judicially unless there is persistent spiritual association or he openly criticizes the disfellowshipping decision.”

—“*Shepherd the Flock of God*” (2010) pp.114-116

“Unnecessary Association With Disfellowshipped or Disassociated

Individuals: Willful, continued, unnecessary association with disfellowshipped or disassociated nonrelatives despite repeated counsel would warrant judicial action.—Matt. 18:17b; 1 Cor. 5:11, 13; 2 John 10, 11; *lvs* pp. 39-40.

If a member of the congregation is known to have unnecessary association with disfellowshipped or disassociated relatives who are not in the household, elders should use the Scriptures to counsel and reason with him. Review with him information from the *Remain in God’s Love* book, page 241. If it is clear that a Christian is violating the spirit of the disfellowshipping decree in this regard and does not respond to counsel, he would not qualify

for congregation privileges, which require one to be exemplary. He would not be dealt with judicially unless there is persistent spiritual association or he persists in openly criticizing the disfellowshipping decision.”

—“*Shepherd the Flock of God*” (2019) ch12:17

Inactive Ones

A person that becomes inactive from the congregation or fades out, is still expected to be shunned if they do not abide by Watchtower doctrine, even if not disfellowshipped. This was discussed in the 2016 Regional Convention.

“Loyal Christians would not associate with “anyone called a brother” who is practicing serious sin. This is true even if no congregation action has been taken, as may be the case with an inactive one. (w85 7/15 19 14)”

This is in stark contrast with the information supplied to the 2015 Royal Commission into Institutional Responses to Child Sexual Abuse (<https://tinyurl.com/5cue84kp>) in Australia, who described Jehovah’s Witnesses as a cruel religion for their practice of shunning. The Watchtower representatives countered that a Jehovah’s Witness does not need to disassociate or being disfellowshipped, they may simply become inactive, in which case they will not be shunned. This was highly dishonest, as becoming inactive will usually result in a level of shunning, as directed above.

2) Watchtower Reasons for Disfellowshipping

Bible discussion of shunning in *1 Corinthians* 15 and *2 John* is limited to just the following areas: Fornication, Greed, idolatry, Revilers, Practicing Drunkenness, Extortion and One who does not remain in the teaching of the Christ.

This list should be the full extent of reasons for which to be disfellowshipped. In fact, Diotrephes was reprimanded for attempting to throw people out of the congregation unnecessarily.

3 John 9,10 — “I wrote something to the congregation, but Diotrephes, who likes to have the first place among them, does not receive anything from us with respect. That is why, if I come, I will call to remembrance his works which he goes on doing, chattering about us with wicked words. Also, not

being content with these things, neither does he himself receive the brothers with respect, and those who are wanting to receive them he **tries to hinder and to throw out of the congregation.**"

Watchtower has however created a list of over 30 offences that can result in being disfellowshipped. Following is a collation of this the vast list.

"Shepherd the Flock of God" 2019 Edition Onwards

The Elder's handbook, "*Shepherd the Flock of God*" lists the offences that can result in being disfellowshipped. Form S-77-E 7/21 RECORD OF DISFELLOWSHIPPING, DISASSOCIATION, OR JUDICIAL REPROOF requires the Judicial Committee to list one of the offences appearing in Chapter 12:2-39. The index to Chapter 12 provides an excellent summary of these reasons, which is made up of 18 primary offences, or 29 when including the secondary ones.

DETERMINING WHETHER A JUDICIAL COMMITTEE SHOULD BE FORMED

Reviling	29
Obscene Speech	30
Greed, Gambling, Extortion	31-34
Refusal to Provide for Family	35
Fits of Anger, Violence, Domestic Violence	36-37
Manslaughter	38
Apostasy	39
Celebrating False Religious Holidays	39.1
Participation in Interfaith Activities	39.2
Deliberately Spreading Teachings Contrary to Bible Truth	39.3
Causing Divisions, Promoting Sects	39.4
Employment Promoting False Religion	39.5
Spiritism	39.6
Idolatry	39.7

CHAPTER TWELVE

Determining Whether a Judicial Committee Should Be Formed

	Paragraphs
Offenses Requiring Review by the Elders	2-39
Sexual Immorality (<i>Por-nei'a</i>)	3-6
Strong Circumstantial Evidence of Sexual Immorality (<i>Por-nei'a</i>)	7-9
Adulterous Marriage	10-12
Child Abuse	13
Gross Uncleaness, Uncleaness With Greediness	14-15
Momentary Touching of Intimate Body Parts or Caressing of Breasts	15.1
Immoral Conversations Over the Telephone or the Internet	15.2
Viewing Abhorrent Forms of Pornography	15.3
Misuse of Tobacco or Marijuana and Abuse of Medical, Illicit, or Addictive Drugs	15.4
Extreme Physical Uncleaness	15.5
Brazen Conduct	16-17
Unnecessary Association With Disfellowshipped or Disassociated Individuals	17.1
Dating Though Not Scripturally Free to Remarry	17.2
Drunkenness	18-19
Gluttony	20
Stealing, Thievery	21
Deliberate, Malicious Lying; Bearing False Witness	22-23
Fraud, Slander	24-28

"SHEPHERD THE FLOCK OF GOD"

CHAPTER 12

It is important to note that there are additional reasons listed under "Disassociation". Disassociation is not only applied to a person that requests they no longer be considered one of Jehovah's Witnesses. Form S-77-E 7/21 provides direction that disassociation can also include three additional offences listed in Chapter 18. These include:

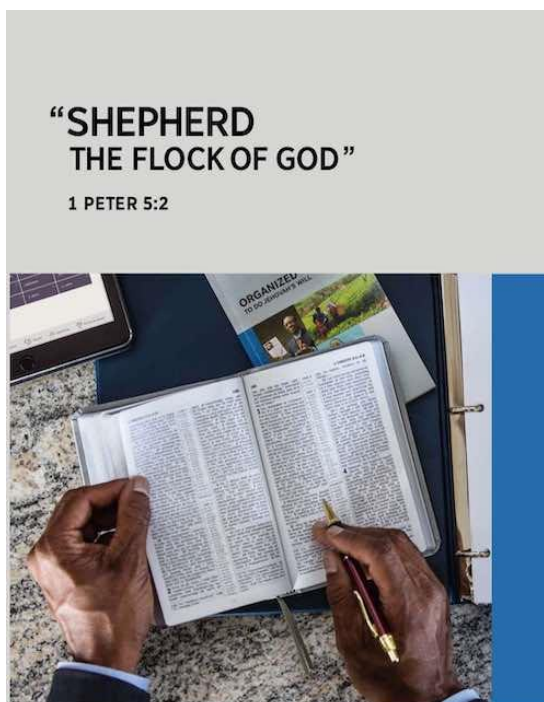
- Non-neutral activity
- Joining another religion
- Blood Transfusions

It appears quite arbitrary that taking a blood transfusion is listed as a reason for disassociation instead of disfellowshipping. The reason behind this is quite shocking. As explained at "Bulgaria and Blood Transfusions"

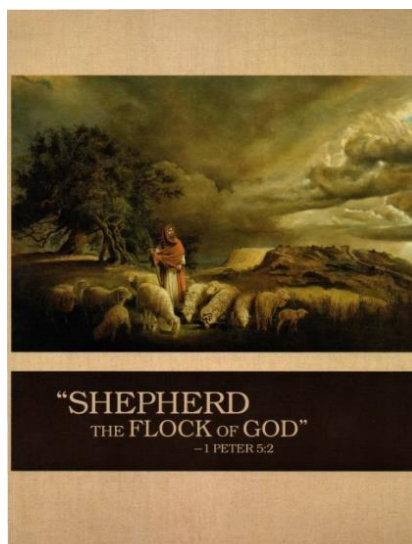
(<https://www.jwfacts.com/watchtower/bulgaria-blood-transfusions.php>), the Bulgarian government would only grant Jehovah's Witnesses legal recognition if they agreed to no longer disfellowship members for accepting a blood transfusion. In 1997,

Watchtower agreed to this requirement, then deceitfully listed accepting blood as being considered a form of disassociation.

“Shepherd the Flock of God” 2010 Edition



In the 2010 edition of *“Shepherd the Flock of God”*, Chapter 5 — “Determining Whether a Judicial Committee Should Be Formed” — outlines the reasons for which a person can be disfellowshipped. This chapter extends from pages 58 to 79, and yet page 58 clarifies that “This list is not comprehensive. There may be other matters that would also merit the attention of a judicial committee.”



The following categories and subcategories are as laid out in *“Shepherd the Flock of God”* 2010 edition:

Manslaughter: (p.59) — Murder or loss of life through carelessness or violating a traffic law; Attempted Suicide.

Por-nei’a: (p.59) — Immoral use of the genitals with lewd intent.

Brazen Conduct, Loose Conduct: (pp.60,61) — An insolent, contemptuous attitude made evident by a practice of these things:

— Unnecessary association with disfellowshipped nonrelatives

- Child sexual abuse
- Pursue a romantic relationship with a person though not legally or Scripturally free to marry
- Stayed all night in the same house with a person of the opposite sex (or in the same house with a known homosexual) under improper circumstances.

Gross Uncleaness, Uncleaness With Greediness: (pp.61-65) — Vices “that are not classes as *por·nei’a* but that could lead to ones being disqualified from God’s Kingdom.”

- Passion-arousing heavy petting or caressing of breast
- A practice of engaging in immoral conversations by telephone, in Internet chat rooms, or through similar electronic means
- An entrenched practice of viewing abhorrent forms of pornography that is sexually degrading
- Misuse of tobacco
- Extreme physical uncleaness

Misuse of Addictive Drugs: (p.65)

Apostasy: (pp.65,66)

- Celebrating false religious holidays
- Participation in interfaith activities
- Deliberately spreading teachings contrary to Bible truth as taught by Jehovah’s Witnesses
- Causing divisions and promoting sects
- Continuing in employment that makes one an accomplice to or a promoter of false worship
- The practice of spiritism
- Idolatry

Drunkenness: (p.66)

Gluttony: (p.67)

Stealing, Thievery: (p.67)

Deliberate, Malicious Lying; Bearing False Witness: (p.67)

Fraud, Slander: (p.67)

Reviling: (p.68) Involves “subjecting a person to insulting speech, heaping abuse upon him.”

Obscene Speech: (p.69)

Greed, Gambling, Extortion: (pp.69,70) Includes “A Christian who greedily and unrepentantly extorts a high bride-price.”

“Adamant refusal to provide materially for one’s own family”: (p.70)

Fits of Anger, Violence: (p.70) Includes professional boxing.

Grounds as Listed in 1986 Index

dx86-11 Disfellowshipping

grounds: w98 3/15 22; w92 7/1 19; w89 9/15 18; w88 4/15 26-27; it-1 788

absolute endangerment of mate’s spirituality: w88 11/1 22-23

apostasy: w89 10/1 19; w86 3/15 15; w86 4/1 30-31; w86 10/15 31

bestiality: it-1 292

bloodguilt: w06 9/15 30

blood transfusion: jv 183-184

dishonest practices: w86 11/15 14

drunkenness: it-1 656

employment involving gambling: w95 5/15 23

extortion: w89 1/15 22; it-1 789

extreme physical abuse of family members: lv 221; g01 11/8 12; fy 150; w88 11/1 22

fits of anger: w10 6/15 30; lv 221; g01 11/8 12; g97 6/8 20; fy 150; g93 2/8 14

fornication: w06 7/15 29-30; it-1 863

fraud: om 142-143

gluttony: w04 11/1 30-31

greed in relation to bride-price: w98 9/15 25

gross uncleanness: lv 137; w06 7/15 30-31

loose conduct: w06 7/15 30-31

lying: w09 6/15 18-19; lv 163; g00 2/8 21

obscene speech: lv 136-137

persistent gambling: w89 7/15 30

polygamy: jv 176

pornography in certain cases: w06 7/15 31

promoting sects: it-2 886

reviling: lv 138; w96 7/15 17-18; it-1 991; it-2 802

sexual abuse of children: g93 10/8 10

slander: w89 10/15 14; om 142-143

subversive activity: w95 10/1 31

use of tobacco: w06 7/15 30-31; w95 5/15 23

whether violation of secular law is: w86 10/1 31

willful nonsupport of family: lv 220-221; w88 11/1 22

Collated List of Offences

Using the reasons listed above, and found in other publications, the following can result in being disfellowshipped or disassociated.

The abbreviations refer to the following publications:

- *Kingdom Ministry* (km)
- *Watchtower* (w)
- *Awake!* (g)
- *Jehovah's Witnesses—Proclaimers of Gods Kingdom* (1993) (jv)
- *"Pay Attention to Yourselves and to All the Flock"* (ks91-E)
- *Organised to Accomplish Our Ministry* (om)
- *Insight on the Scriptures, Volume 1 or 2* (it-1 or 2)
- *Correspondence Guidelines 2011 revision* (cg)

1. **Adultery** (sexual intercourse with a person other than your marriage mate) — Includes:

- Abandoning wife and eloping with another woman — w79 11/15 pp.31-2; w76 p.728
- Planned adultery to break Scriptural marriage ties — w83 3/15 p.29
- Remarriage without Scriptural permission — w56 10/1 p.597
- Polygamy — jv 176
- Dating a person not legally divorced — ks91-E p.135

2. **Apostasy** — w83 4/1 pp.22-4; km 8/80 pp.1, 4. Includes:

- Rebellion against Jehovah's organization — w63 7/1
- Promoting sects — it-2 p.886

3. **Associating with disfellowshipped people** — Including:

- Friends — ks91-E p.103; w81 9/15 pp.25-6; w55 10/1 p.607
- Family — ks91-E p.103

4. **Blood and blood transfusions** — w61 1/15; ks91-E p.95; jv pp.183-4

5. **Drug use** — ks91-E p.96

6. **Drunkenness** — ks91-E p.95; it-1 p.656

7. **Dishonest business practices** — w63 7/1; w86 11/15 p.14

8. **Employment violating Christian principles** — km 9/76 p.6; km 2/74

- Working for any religious organization — ks91-E p.95
- Working in a gambling institution — ks91-E p.136

- Selling tobacco — ks91-E p.96
- Contract work at a military establishment

9. **False worship** — Includes:

- Attending another church — ks91-E p.94
- Following mourning customs that involve false worship — w85 4/15 p.25

10. **Fornication** — it-1 p.863

- Bestiality — w83 6/1 p.25
- Incestuous marriage — w78 3/15 p.26
- Artificial insemination and surrogate motherhood.
 - “True Christians, therefore, avoid surrogate motherhood as well as any procedures that involve the use of donated sperm, eggs, or embryos.” (g04 9/22 p.10)
 - “Artificial insemination of a married woman by a donor other than her husband makes her guilty of adultery, a sin against God.” (g74 8/8 p.28)
- Sexual abuse of children — g93 10/8 p.10
- Reviling — ks91-E p.94; w96 7/15 pp.17-18; it-1 p.991; it-2 p.802

11. **Fraud** — ks91-E p.94; om pp.142-3

12. **Gambling or related employment** — w80 9/1; ks91-E p.136

13. **Gluttony** — w86 5/1

14. **Greediness** — this is used to include:

- Gambling — ks91-E p.95
- Extortion — ks91-E p.95; w89 1/15 p.22; it-1 p.789
- Greed in relation to bride-price — w98 9/15 p.25

15. **Homosexuality** — w83 6/1 pp.24-6

16. **Idolatry** — w52 3/1 p.138

17. **Loose conduct** — ks91-E pp.93, 96; w83 3/15 p.31; w73 9/15 p.574; it-2 p.264; ks91-E p.93; w83 3/15 p.31; w73 9/15 pp.574-6; w97 9/1 p.14; it-2 p.246. This includes:

- Sexual perversion
- Transvestism/sex change — cg p.98
- Disregard for Jehovah’s moral standards
- Disrespect, disregard or even contempt for standards, laws and authority

Rather than restricted to the usual definition of sexual perversion, the Watchtower defines “loose conduct” as including “disrespect to elders”. This enables this term to be used to disfellowship for a wide range of offences not elsewhere covered, and as such is used to cover all manner of sins, such as refusal to cease fellowship

with disfellowshipped people, or even being contemptuous in a judicial meeting where no other sin can be proven.

18. **Lying** — ks91-E p.94; g00 2/8 p.21
19. **Non neutral activities** (involvement in politics and the military) — ks91-E p.96
20. **Military service** and non-military civilian service — ks91-E pp.96,140 (certain civilian work was made a conscience matter in w96 5/1 p.20)
21. **Obscene speech** — ks91-E p.95
22. **Parents condoning immorality** — w56 p.566
23. **Political involvement**, including voting or holding a political card in Malawi — ks91-E p.96 (w99 11/1 p.28 made voting a conscience matter)
24. **Porneia** — Includes oral and anal sex between married couples, mutual masturbation between persons not married to each other, homosexuality, lesbianism, fornication, adultery, incest, and bestiality. — ks91-E p.93
25. **Slander** — ks91-E p.94; w63 7/1; w89 10/15 p.14; om p.142
26. **Smoking or selling tobacco** — km 2/74; ks91-E p.96
27. **Spiritism** (includes yoga, w02 8/1 p.22) — w55 10/1 p.607
28. **Stealing, thievery** — om pp.142-5; ks91-E p.94
29. **Subversive activity** — w95 10/1 p.31
30. **Uncleanness**
 - Sexually perverse practices within marriage, such as oral and anal sex — w83 3/15 p.31
 - Heavy petting and breast fondling — ks91-E p.92
 - Touching of sexual parts — ks91-E p.91
 - Practice of viewing abhorrent Pornography — w2012 3/15 p.31
31. **Violation of secular law** if flagrant attitude — w86 10/1 p.31
32. **Violence, extreme physical abuse, fits of anger** — ks91-E p.96; w75 p.287; g01 11/8 p.12
 - Includes Boxing — w81 7/1 pp.30-1; ks91-E p.142
33. **Wilful non support of family, endangerment of mate's spirituality** — w88 11/1 pp.22-3; km 9/73 p.8; ks91-E p.95
34. **Worldly celebrations such as Christmas** — ks91-E p.95 (It appears celebrating birthdays is not a reason to be disfellowshipped)

Watchtower claims that disfellowshipping only occurs to those that commit serious sins and are unrepentant.

“Two factors — which must coincide — result in the disfellowshipping of one of Jehovah’s Witnesses. First, a baptized Witness commits a serious sin. Second, he does not repent of his sin.”

—*Watchtower* 2015 Apr 15 p.29

Whilst this may appease the conscience of Jehovah's Witnesses shunning loved ones, it is not realistic. Examining the list of offences reveals a number of areas hardly serious enough to merit complete isolation. Further, a substantial percentage of those disfellowshipped in recent times are for conscientiously objecting to Watchtower doctrine. Whilst Watchtower ignominiously labels this as apostasy, a person that has carefully reasoned the religion does not teach truth cannot agree leaving is a sin, or ever accept they have done anything requiring repentance.

Chapter Five
**Determining Whether a
Judicial Committee
Should Be Formed**

Act promptly upon receiving a report of serious wrongdoing

Is the alleged offense serious?

Has the wrongdoing been established?

Are there other factors to be considered?

1. Elders should **act promptly** when they receive a report of serious wrongdoing so as to safeguard the congregation and provide assistance to the wrongdoer. (Jude 4) Neglecting to care for such matters can hinder the flow of Jehovah's holy spirit to the congregation. Elders must first assess whether the alleged wrongdoing, if established, is serious enough to require a judicial committee.

Offenses Requiring Judicial Decisions

2. Listed below are offenses that may require review by a judicial committee. Of course, this list is not comprehensive. There may be other matters that would also merit the attention of a judicial committee. The elders must use good judgment and reasonableness when evaluating the seriousness of the alleged wrongdoing. They should consider the extent and nature of the misconduct, intent and motive, frequency or practice, and so forth. If there is a question about whether certain wrongdoing merits judicial action, the body of elders may write to the branch

58

Criteria for Forming a Committee

A committee of three elders is formed to decide if a member should be removed from the congregation. Prior to August 2024, this was referred to as a Judicial Committee. The following guidelines outline when this takes place.

"Shepherd the Flock of God" (2010) page 58

Those Who Have Not Associated for Many Years

40. In deciding whether to form a judicial committee or not, the body of elders should consider the following:

- Does he still profess to be a Witness?
- Is he generally recognized as a Witness in the congregation or the community?
- Does his conduct continue to affect any other person, such as in some cases of adultery or child abuse?
- Does the person have a measure of contact or association with the congregation so that a leavening, or corrupting, influence exists?
- Is the person willing to meet with a committee, thus admitting accountability to the Christian congregation?

"Shepherd the Flock of God" (2010) page 73

3) Bible Guidelines

Watchtower differentiates between "marking"⁴ and "disfellowshipping."⁵ Marking is applied to mild wrongdoing, ("not yet gross sin for which they might be disfellowshipped"— *Watchtower* 1982 Feb 1 p.31), the person is not named, and can be associated with. On the other hand, a disfellowshipped person is publicly named and must be shunned under almost all circumstances. It is important to note that the Bible *never* uses the term disfellowship and makes no such distinction from marking. On examination of the Scriptures used to justify disfellowshipping, it becomes apparent that Christian writers prescribed *marking* a Christian wrongdoer, not the strict shunning enforced by Watchtower.

Jesus' Advice

Jesus commanded that we not judge but love all, particularly those we consider our enemies.

Luke 6:27-37 — “But I say to YOU who are listening, Continue to **love YOUR enemies**, to do good to those hating YOU, to bless those cursing YOU, to pray for those who are insulting YOU. To him that strikes you on the one cheek, offer the other also; and from him that takes away your outer garment, do not withhold even the undergarment. Give to everyone asking you, and from the one taking your things away do not ask [them] back. Also, just as YOU want men to do to YOU, do the same way to them. And if YOU love those loving YOU, of what credit is it to YOU? For even the sinners love those loving them. And if YOU do good to those doing good to YOU, really of what credit is it to YOU? Even the sinners do the same. Also, if YOU lend [without interest] to those from whom YOU hope to receive, of what credit is it to YOU? Even sinners lend [without interest] to sinners that they may get back as much. To the contrary, continue to love YOUR enemies and to do good and to lend [without interest], not hoping for anything back; and YOUR reward will be great, and YOU will be sons of the Most High, because he is kind toward the unthankful and wicked. **Continue becoming merciful**, just as YOUR Father is merciful. Moreover, **stop judging**, and YOU will by no means be judged; and **stop condemning**, and YOU will by no means be condemned.”

Jesus introduced the standard on how Christian wrongdoers should be treated, saying at *Matthew 18:15-17*:

“Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector.”

Jesus did not say to shun the unrepentant wrongdoer, but to treat them as a tax collector, which he himself spoke to and ate with — *Matthew 9:11*.

Jesus did not avoid those considered apostates, speaking constantly with the scribes & Pharisees, whom he strongly condemned at *Matthew* chapter 23. On one occasion, he allowed the Pharisee Nicodemus to visit for a Bible discussion, as recorded at *John* 3:1-21. Jesus even spoke directly to the original apostate, Satan.

1 *Corinthians* 5:11

The majority of information on how to treat wrongdoers within the congregation comes from Paul and the main support the Watchtower uses to enforce shunning is from 1 *Corinthians* 5.

Paul showed a balanced approach to wrongdoers, advising not to socialise with such ones, but to still admonish [them] as a brother. 2 *Thessalonians* is key to understanding that wrongdoers should be marked, not disfellowshipped.

2 *Thessalonians* 3:6, 14-15 — “Now we are giving YOU orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition YOU received from us. ¹⁴But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed. ¹⁵And yet do not be considering him as an enemy, but continue admonishing him as a brother.”

Paul did not indicate that marking was only for non-serious sin as the word through this letter at 2 *Thessalonians* included those not glorifying the name of our Lord Jesus, those refusing to work for a living, and any who had been seduced by apostasy. Paul did not say to disfellowship and shun such people, but rather instructed the congregation to mark or take note of such a person, yet continue admonishing him as a brother. In similar vein the following scriptures do not instruct complete shunning of the person, but rather to take note so as not to be influenced by their wrong ways.

Romans 16:17 — “Now I exhort YOU, brothers, to **keep your eye on** (the word ‘mark’ is used in many translations) those who cause divisions and occasions for stumbling contrary to the teaching that YOU have learned, and avoid them. “

Titus 3:10 — “As for a man that promotes a sect, **reject him** after a first and a second admonition; knowing that such a man has been turned out of the way and is sinning, he being self-condemned.”

At *1 Corinthians* 5 Paul specifically outlined practices for which to cease mixing with a brother, yet this too is similar to the advice given when marking a brother.

1 Corinthians 5:11 — “But now I am writing YOU to **quit mixing** in company with anyone **called a brother** that **is** a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, **not even eating with** such a man. For what do I have to do with judging those outside? Do YOU not judge those inside, while God judges those outside? Remove the wicked [man] from among yourselves.”

1 Corinthians does not say to totally shun a brother who is a wrong doer, rather it says to quit mixing in company with such a person and not eat with such a man and hence refers to *socialising*. As the Watchtower has explained, this refers to socialising as friends.

“God’s Word states that we should ‘not even eat with such a man.’ (1 Cor. 5:11) Hence, we also avoid social fellowship with an expelled person. This would rule out joining him in a picnic, party, ball game, or trip to the mall or theater or sitting down to a meal with him either in the home or at a restaurant.”

—*Kingdom Ministry* 2002 Aug p.3

This does not state that this type of person must *never* be spoken to. As Paul explained at *2 Thessalonians* 3:14-15 (quoted earlier), if they are at a meeting it would be reasonable to encourage them. Most certainly a polite greeting is acceptable.

1 Corinthians is also specific as to who these words apply to. This advice is in regards to a person “**called a brother**” who “**is**” a wrongdoer. No indication is given that they should be avoided when they are no longer recognised as a Jehovah’s Witness brother. Nor does it say to shun a person who has stopped their wrongdoing. It is regularly the case that a teenage Witness is disfellowshipped for smoking or fornication. Years later they no longer practice what they were disfellowshipped for and are no longer known in the community as a brother, and so their continued shunning is unjustified.

It can also be noted that Paul did not insist that everyone participate in the shunning. Later he wrote that the “majority” participate in the rebuke, showing that some in the congregation may choose not to show rebuke to the person.

2 Corinthians 2:5-6 — “Now if anyone has caused sadness^M, he has saddened, not me, but all of YOU to an extent-not to be too harsh in what I say. This rebuke given **by the majority** is sufficient for such a man, ...”

The *New World Translation* reference **M** shows Paul was here referring to the situation discussed at *1 Corinthians 5*, (as do Christian scholars).

Paul gave similar advice on a number of occasions to ‘mark’ and ‘avoid’ wrongdoers. This does not mean that the person must be totally ignored, never uttered a greeting, avoiding eye contact, crossing the street to get away from, all common experiences of disfellowshipped Jehovah’s Witnesses.

2 John 10

Watchtower’s extreme treatment of not even saying “hello” to a disfellowshipped Witnesses is not based on the above scriptures, but rather on a single statement at *2 John 7-11*:

“For many deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. Look out for yourselves, that YOU do not lose the things we have worked to produce, but that YOU may obtain a full reward. Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. He that does remain in this teaching is the one that has both the Father and the Son. If anyone comes to YOU and does not bring this teaching, never receive him into YOUR homes or say a greeting to him. For he that says a greeting to him is a sharer in his wicked works.”

2 John specifically states it is referring to **the antichrist**, and hence should not be applied across the board to all disfellowshipped people as done by Watchtower.

In order to justify their stance, Watchtower describes those that leave as apostate and of the Antichrist, saying that “the word apostasy comes from a Greek word that literally means a standing away from but has the sense of desertion, abandonment or rebellion ... [and included] abandonment of right moral standards ... willfully abandoning the Christian

congregation thereby become part of the ‘antichrist.’” (*Watchtower* 1985 Jul 15 p.31). In reality, many who leave continue to follow Jesus and the Bible, but have come to the realisation that Watchtower leaders are not directed by Jesus.

Interestingly, John’s advice here was not limited to former Christians. It included anyone denying Christ. This included Jews that rejected Jesus and people of the nations worshipping other Gods. To be consistent, if Watchtower uses this Scripture to prevent saying hello to former Jehovah’s Witnesses, it should also apply it this strict stance to everyone else.

The meaning of the phrase “never receive him into your homes” should be understood in the context of first century Jewish hospitality. Since Christians held meetings for worship in their homes, inviting a denier of Christ into a home could be viewed as sharing worship with non-Christians. Likewise, the term to never “say a greeting” needs to be understood in light of first century practice. In the following article, Watchtower incorrectly claims that John used the term “greeting” to indicate a simple hello.

“John here used *khai’ro*, which was a greeting like “good day” or “hello.” (Acts 15:23; Matthew 28:9) He did not use *a·spa’zo·mai* (as in 2Jo verse 13), which means “to enfold in the arms, thus to greet, to welcome” and may have implied a very warm greeting, even with an embrace. (Luke 10:4; 11:43; Acts 20:1, 37; 1 Thessalonians 5:26) So the direction at 2 John 11 could well mean not to say even “hello” to such ones.”

—*Watchtower* 1988 Apr 15 p.27

This article incorrectly claims John chose the word *khai’ro* instead of *aspazomai*, because *khai’ro* forbids even a simple greeting, whereas *aspazomai* means an affectionate embrace, or welcome. This is incorrect, as both terms refer to an affectionate or respectful greeting. *Strong’s Concordance* defines the following:

- 5463 *chairo* {khah'-ee-ro} 1) **to rejoice, be glad** 2) to rejoice exceedingly 3) **to be well, to thrive** 4) in salutations, “Hail!” 5) at the beginning of letters: **to give one greeting, salute**
- 783 *aspazmos* {as-pas-mos} a salutation, either oral or written
- 782 *aspazomai* **to salute one, greet, bid welcome, wish well to** ... like the Latin *salutare*, our ‘pay one’s respects to,’ of those who show regard for a distinguished person by visiting him

(see <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G782> as of 2nd Sep 2020)

2 *John* does not indicate a polite greeting is wrong. John's use of *khairo* shows that a person is a sharer in the Antichrist's wicked works if he shows acceptance and agreement with the evildoers cause or teachings by wishing them favour and success.

Watchtower misuses this single comment from 2 *John* to dictate that every disfellowshipped or disassociated person not even be politely greeted. This is applied regardless of what the person was disfellowshipped for, including a long list of Society originated rules such as gambling, smoking, or authorising a blood transfusion. Every single one of a disfellowshipped persons Witness friends is told to never greet them again, unless they repent and are formally reinstated by the Watchtower Society. I am aware of friends whose own mothers or their own children have not spoken to them for upwards of 20 years. Yet such shunning is only ever discussed once, was only to apply to the Antichrist, and as such is being misused to its extremity.

4) Historical Watchtower Development

Disfellowshipping was not practiced in its current form by the Watchtower Society until 1952.

Russell discussed disfellowshipping and avoiding wrongdoers as early as 1893. However, this was not applied to Watchtower followers, but rather that Christians in general should avoid those who show themselves to be untrue to God.

“We are not of those who disfellowship christian brethren on account of some differences of opinion; but when it comes to the point of denying the very *foundation* of all christianity we must speak out and withstand all such to the face, for they become “the enemies of the cross of Christ.””

—*Zion's Watch Tower* 1882 Dec p.423

“To be separate does not mean to be friends and companions, or to be in fellowship on any grounds. It means that we are to make a clean-cut division between ourselves and all the unclean, the impure in heart, as manifested by their disloyalty to the truth, and thereby to God, its great Author; and that this separation is to be so marked that the disfellowshipped one will be sure to know it. and that none can mistake our obedience and loyalty to the Lord and his truth. There is to be no trifling or half-way obedience in this matter: for we are not only to be separate in spirit from the enemies of the Lord, but we are not to *touch* the unclean. As

the Apostle elsewhere says we are to “avoid them” — to have no part or lot with them.”

—*Zion's Watch Tower* 1893 Oct 15 p.1588

Later, a procedure was implemented where a *congregation as a whole* discussed an individual's wrongdoing and if they came to a near unanimous decision to disfellowship, the unrepentant sinner was not shunned but treated as a heathen. It was primarily for a person that rejected the value of Christ's Ransom.

“The administration of discipline is not the function of the elders only, but of the entire Church. Thus it is evident that the Elders were in no sense to be judges of the members-hearing and judgment were left to the local body, or Church. Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood. Thenceforth the offender is to be treated “as a heathen man and a publican.” Matt. 18:17”

—*Studies in the Scriptures, Series VI—The New Creation* (1904) pp.289, 290

“The Scriptural basis of fellowship and disfellowship is both a much broader and a much more simple one. It is simply of two parts: (1) *An acceptance of Christ as the Redeemer*, and (2) *A full consecration to him*. Whoever complies with this scriptural formula is entitled to the love, respect, sympathy and care of every other such one; for such, and such only, constitute the church which God recognizes — the church “whose names are written in heaven.””

—*Zion's Watch Tower* 1905 Dec 1 p.3673

“According to this Scripture [*Matthew 18:15-17*] the very most that the church could do would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw special brotherly fellowship from him until such time as he would express willingness thereafter to do right. Then he should be received again into full fellowship.

...

In the meantime the brother may merely be treated in the kindly, courteous way in which it would be proper for us to treat any publican or Gentile, withholding the special rights or privileges or greetings or voting opportunities that belong to the church as a class.”

—*The Watch Tower* 1919 Mar 1 p.69

Russell and Rutherford were lenient towards doctrinal disagreements, advising that making all followers think alike on doctrine is what originally caused the great apostasy, a tactic of Satan and a method of control.

“Rather, like the church of Rome their [“religious teachers of today”] influence is exerted to restrain investigation within the sectarian limits. With the implied threat of disfellowship, they urge their ministers and students *not to search* continually for truth, but to accept the voice of their sect as *infallible*.”

—*Zion's Watch Tower* 1887 Apr p.923

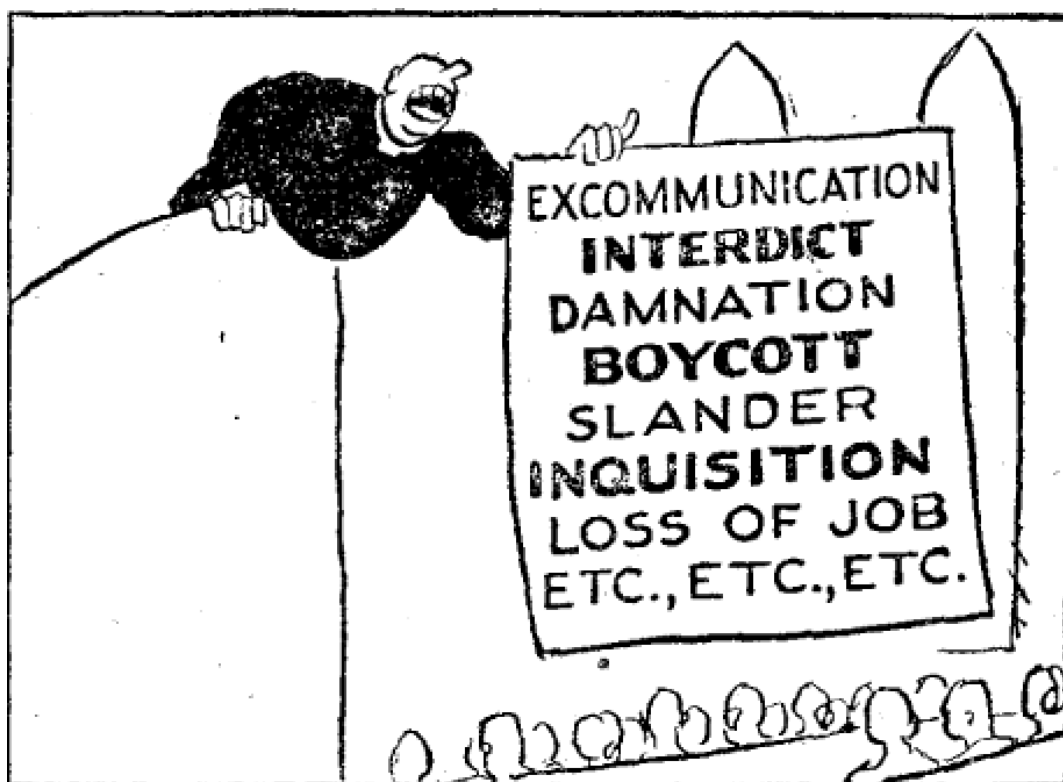
“The great adversary is wily, and at all times is quick to appeal to passion. He persuades some that they must take a radical stand against some secular work or activity, and to proceed at once to disfellowship others who cannot conscientiously take this same stand. Somehow they seem to think that their radical stand entitles them in a very special sense to divine favour and blessing. This attitude leads them to violate principle in various ways: (1) By judging and condemning others who do not see as they do; (2) By refusing to fellowship those who still believe in the ransom, the restitution, the high calling.”

—*The Watch Tower* 1919 Feb 1 p.6385

“Satan’s organization sails under the high-sounding name of “Christendom”. It boasts of a membership of over 500,000,000 persons. Its members are in bondage to creeds, customs, rites and ceremonies; they dare not disown these or criticize or expose them. To do so would bring down on their heads taunts, reproaches, disfellowship and persecution. Many thousands of the Lord’s people are held in these denominations as prisoners, afraid to express their disapproval of the creeds, methods and customs of the organization.”

—*The Watch Tower* 1930 Oct 1 p.301

A 1937 *Consolation* cartoon called excommunication for what it is — coercion and tyranny.



Terrorizes its population and by coercion and tyranny forces it to bow to its yoke of servitude, while prelates live on the fat of the land.

Image: *Consolation* 1937 Nov 3 p.21

It was described as mean and cowardly to excommunication people that may look at other religious opinions.

“Down in Goa the papers have carried notices that anyone having various books by Judge Rutherford would be excommunicated. What a bunch of mean and unmanly scallywags! Remember the blind man who was healed at the pool of Siloam, that when the man told the religious fellows where to get off they excommunicated him (John 9:34, *margin*), and his parents before that had feared being put out of the synagogue by the “Jews”. Isn’t that the same cowardly action of the clergy in these days towards those who desire to have their eyes open and to “see”? “We’ll excommunicate you!””

—*Consolation* 1937 Nov 17 pp.4-5

As late as 1947, the *Awake!* of January 8 page 27 described the practice of excommunication as an unscriptural, pagan practice, using *Hebrews* 10:26-31 to show it should be left to God to judge individuals.

Are You Also Excommunicated?

IF YOU are one of the 138,000,000 people in the world that were born and raised as "Protestants", then you are already excommunicated by the Roman Catholic Hierarchy. This means that you are looked upon with the blackest contempt by the Vatican, being cursed and damned with the Devil and his angels. Says the *Catholic Encyclopedia*:

With the foregoing exceptions [infidels, pagans, Mohammedans, and Jews], all who have been baptized are liable to excommunication, even those [protestants] who have never belonged to the true Church, since by their baptism they are really her subjects, though of course rebellious ones. Moreover, the Church excommunicates not only those who abandon the true faith to embrace [protestant] schism or heresy, but likewise the members of heretical and schismatic communities who have been born therein.

All those belonging to such lodges as the Masonic, Fenians, Independent Order of Good Templars, Odd Fellows, Sons of Temperance, or the Knights of Pythias, are also excommunicated.

This is "canon law" which the Roman Catholic Hierarchy seeks to enforce on the pretext that it is God's law. The authority for excommunication, they claim, is based on the teachings of Christ and the apostles, as found in the following scriptures: Matthew 18: 15-19; 1 Corinthians 5: 3-5; 16: 22; Galatians 1: 8, 9; 1 Timothy 1: 20; Titus 3: 10. But the

Hierarchy's excommunication, as a punishment and "medicinal" remedy (*Catholic Encyclopedia*), finds no support in these scriptures. In fact, it is altogether foreign to Bible teachings.—*Hebrews* 10: 26-31.

Where, then, did this practice originate? The *Encyclopædia Britannica* says that papal excommunication is not without pagan influence, "and its variations cannot be adequately explained unless account be taken of several non-Christian analogues of excommunication." The superstitious Greeks believed that when an excommunicated person died the Devil entered the body, and therefore, "in order to prevent it, the relatives of the deceased cut his body in pieces and boil them in wine." Even the Druids had a method of expelling those who lost faith in their religious superstitions. It was therefore after Catholicism adopted its pagan practices, A.D. 325, that this new chapter in religious excommunication was written.

Thereafter, as the pretensions of the Hierarchy increased, the weapon of excommunication became the instrument by which the clergy attained a combination of ecclesiastical power and secular tyranny that finds no parallel in history. Princes and potentates that opposed the dictates of the Vatican were speedily impaled on the tines of excommunication and hung over persecution fires. Not

JANUARY 8, 1947

27

Quite remarkably, it was in the years surrounding the above article that Knorr was setting up the disfellowshipping arrangement followed to this day.

In *The Watchtower* of 1944 May 15 pp.151-152, responsibility to judge an individual was moved from the congregation to representatives of the congregation. Despite admitting *Matthew* 18 directs the entire congregation to decide if a person is a wrongdoer, this would change to involve a limited number of representatives, because the process described by Jesus in *Matthew* 18 “has served to cause more controversy and disruption among congregations in times past than almost any other thing.”

In 1949, *Counsel on Theocratic Organization for Jehovah's Witnesses* was released, providing a brief outline of the process for spiritually qualified representatives to disfellowship an individual.

“If an individual associated with a company persists in wrongdoing and does not act according to the Scriptures as is becoming a Christian, then the representative members of the congregation who are the servants in the company, the mature ones or spiritually qualified, can decide what course should be taken. (Matt. 18: 15-18) The Scriptural admonition is to have nothing to do with wrongdoers who seek to cause divisions. (Rom. 16: 17; Titus 3: 10,11) The mature brethren of responsibility would so advise the congregation, disfellowshipping the wrongdoer. (1 Cor. 5: 11-13) Later if genuine repentance is shown by the dismissed offender the responsible brethren may receive him back into their midst, and inform the congregation.”

—*Counsel on Theocratic Organization for Jehovah's Witnesses* (1949) p.57

DIFFICULTIES

¹⁸⁸ If brethren in a congregation have some personal difficulties, they always have the privilege of going to a mature brother, an appointed servant or other qualified person in the company, to seek counsel; but they cannot expect the company to bear their personal “load of responsibility”. (Gal. 6: 5, *Moffatt*) Difficulties among the brethren should be avoided. This is the time of unity, and no energy or time can be profitably spent in controversies.

¹⁸⁹ If a brother sees a fellow servant do that which is out of harmony with the Lord's Word and organization, he should not gossip among others; but he would do well to go to his brother and in a kind manner call his attention to his shortcomings. If an individual associated with a company persists in wrongdoing and does not act according to the Scriptures as is becoming a Christian, then the representative members of the congregation who are the servants in the company, the mature ones or spiritually qualified, can decide what course should be taken. (Matt. 18: 15-18) The Scriptural admonition is to have nothing to do with wrongdoers who seek to cause divisions. (Rom. 16: 17; Titus 3: 10, 11) The mature brethren of responsibility would so advise the congregation, disfellowshipping the wrongdoer. (1 Cor. 5: 11-13) Later if genuine repentance is shown by the dismissed offender the responsible brethren may receive him back into their midst, and inform the congregation.—Prov. 17: 10; 2 Cor. 2: 6-11; 7: 8-12; 2 Thess. 3: 14, 15.

The turning point came in 1952, when *Watchtower* dismissed Jesus' remarks to refer a wrongdoer to the congregation, although with no explanation why.

“There is one more scripture quite pertinent here, at Matthew 18:15-17. ... This scripture here has nothing to do with disfellowshipping on a congregational basis. When it says go to the congregation, it means go to the elders or the mature ones in the congregation and discuss your own private difficulties. This scripture has to do with merely a personal disfellowshipping.”

—*Watchtower* 1952 Mar 1 p.147

The *Watchtower* 1952, March 1st edition was devoted to delivering clear guidelines on Watchtower's updated disfellowship policy, denouncing the disfellowshipped person in the strongest of terms.

“We might wonder, then, since this congregation which God is developing or bringing into existence is based on love, why anyone should ever want to talk about disfellowshipping or putting people out of this congregation. There certainly must be some reason. Well, the reason for disfellowshipping is that some persons get into this congregation of God that do not love Christ.”

—*Watchtower* 1952 Mar 1 pp.131-132

“Such an individual has no place in the clean organization or congregation of God. He should go back to the wicked group that he once came from and die with that wicked group with Satan's organization.”

—*Watchtower* 1952 Mar 1 p.134

“Those who are acquainted with the situation in the congregation should never say “Hello” or “Good-by” to him. He is not welcome in our midst, we avoid him.”

—*Watchtower* 1952 Mar 1 p.141

This change was later justified as a result of worsening “moral corruption” following World War II.

“Even as early as 1904, the first president of the Watch Tower Society, in his book *The New Creation*, outlined a Scriptural procedure for dealing with violators, even to the point of withdrawing from them the congregation’s “fellowship and any and all signs or manifestations of brotherhood.” But this extreme measure of excommunication or disfellowshipping was not widely practiced among the congregations and was not made a requirement on congregations until 1952. No longer could Christian conduct be viewed simply as a matter affecting only the individual or individuals involved.”

—*Watchtower* 1967 Oct 1 p.596

“During the years following World War II the moral corruption of the world began to reach frightful proportions. The possibility existed that God’s clean organization could become contaminated by such corruptive influences. But Jehovah was interested in his people, just as in times past, so through his channel of communication he lovingly brought forward information to counteract the filth that could tarnish or cause his people to become unholy. (Matt. 24:45-47) Particularly from 1946, personal moral cleanness became a matter of much greater concern to the Lord’s people. (2 Cor. 7:1) Starting in 1952, the more formal Scriptural arrangement of disfellowshipping wrongdoers was instituted. Those who committed gross sins such as adultery and fornication were expelled from the congregation, if they did not repent. (1 Cor. 5:11-13) God’s organization would not tolerate persons who refused to keep unspotted, clean and pure in the sight of Jehovah.”

—*Watchtower* 1976 Feb 15 p.122

In the *Watchtower* of 1955 Oct 1 p.607, even to associate with a disfellowshipped person became a reason to be disfellowshipped:

If a publisher refuses to do this and ignores the prohibition on associating with the disfellowshipped one, that publisher is rebelling against the congregation of Jehovah, and “rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim.” ... If after sufficient warning the publisher persists in associating with the disfellowshipped person instead of aligning himself with Jehovah’s organization he also should be disfellowshipped.

The Elder’s manual shows that associating with a disfellowshipped nonrelative continues

as a disfellowshipping offence by including such association under the categorization of brazen conduct.

“Though this is not an exhaustive list, brazen conduct may be involved in the following if the wrongdoer has an insolent, contemptuous attitude made evident by a practice of these things:

Willful, continued, unnecessary association with disfellowshipped nonrelatives despite repeated counsel.”

—*“Shepherd the Flock of God”* (2011) p.60

Members of the congregation are instructed to watch each other and alert the elders to any noticed indiscretions. With a degree of persuasiveness, members are told that the “Highest Level of authority” demands they even break their countries’ law to report on their brothers.

“This command from the Highest Level of authority in the universe put the responsibility upon each Israelite to report to the judges any serious wrongdoing that he observed so that the matter might be handled. While Christians are not strictly under the Mosaic Law, its principles still apply in the Christian congregation. Hence, there may be times when a Christian is obligated to bring a matter to the attention of the elders. True, it is illegal in many countries to disclose to unauthorized ones what is found in private records. But if a Christian feels, after prayerful consideration, that he is facing a situation where the law of God required him to report what he knew despite the demands of lesser authorities, then that is a responsibility he accepts before Jehovah. There are times when a Christian must obey God as ruler rather than men.—Acts 5:29”

—*Watchtower* 1987 Sep 1 p.13

Since the introduction of disfellowshipping, there have been a number of changes in Watchtower doctrine and hence the reasons for being disfellowshipped have also changed back and forth. How can this occur if Jehovah directs an organization’s rules? When a situation arises in a congregation that is not clearly specified in the Bible or a Watchtower publication and the elders and branch feel unable to deal with it this is referred to the Governing Body. How does the Governing Body arrive at a new principle for being disfellowshipped? Does the Holy Spirit guide them to examine scripture and arrive at a uniform consensus on what God’s standard is? No, the vote does not have to be

unanimous. New laws can be introduced with only a two-thirds majority vote.⁶ For this reason both the regulation on organ transplants and oral sex was able to be changed back and forth within the space of little over a decade, with huge effect on member's lives.

For instance, the practice of smoking did not become a disfellowshipping offence until 1973. Having an organ transplant was an offence worthy of being disfellowshipped for over a decade, but is no longer viewed as wrong.

Oral or anal sex between married couples was classified as:

- a disfellowshipping offence — *Watchtower* 1974 Nov 15 p.704
- no longer an offence — *Watchtower* 1978 Feb 15 pp.30-32
- once again an offence — *Watchtower* 1983 Mar 15 p.31

One may hope that the draconian system of disfellowshipping would have eased over the years, yet the opposite is true. In 1974, there was a softening of the 1952 stance, with release of the following article, but this was short lived.

“Congregational elders, as well as individual members of a congregation, therefore, ought to guard against developing an attitude approaching that which some Jewish rabbinical writers fomented toward Gentiles in viewing them as virtual enemies. It is right to hate the wrong committed by the disfellowshipped one, but it is not right to hate the person nor is it right to treat such ones in an inhumane way.

...

We may note, too, that at 1 Corinthians 5:11 the apostle warns against mixing in company with one who “is” a fornicator or practicer of some other kind of serious wrongdoing. What, however, of the one who has been disfellowshipped for being that kind of person but who thereafter, either at an early point or at a later point in time, gives consistent evidence of discontinuing such wrong practice, stopping it? Can it be said that he or she still “is” a fornicator or whatever type of wrongdoer such a one was that caused him or her to be as “leaven” toward the congregation?

For example, a young person disfellowshipped for fornication may thereafter marry, raise a family and live a respectable life. Or one who was disfellowshipped for drunkenness may abandon such practice and, if drinking at all, may do so in moderation only. By such changes these individuals may now regain the respect of the community. Such ones may not yet have come and formally sought reinstatement by the congregation.

Is there, however, not an evident difference between these and others who continue right on in the wrongdoing that brought their disfellowshipping? Those giving up the wrong practice may still manifest some appreciation for Christian truth, perhaps even defending the true Christian congregation when someone speaks evil against it. Should not such circumstances be given due weight and have an effect on our attitude as a congregation toward such ones?

Surely if the prodigal son of the parable had returned home in a drunken state, perhaps dragging along one of his harlot companions, the father's reaction would not have been the same. But the father had reason to believe that the son was approaching with a right motive and, rather than suspect the worst, the father hoped the best and went out to meet his errant son."

—*Watchtower* 1974 Aug 1 pp.467-469

Less than a decade later, this more reasonable stance reverted back to strict shunning with a comprehensive discussion on the topic in the *Watchtower* 1981 September 15 edition. The 1981 *Watchtower* continues to be the standard to be followed, referred to in publications such as the 2008 book "*Keep Yourself in God's Love*".

5) Unscriptural Process

The process Jehovah's Witnesses follow for disfellowshipping strays from biblical principles in a number of areas.

Reasons Not Mentioned in the Bible

There should always be clear Scriptural reason for disfellowshipping, and John reprimanded Diotrephes for attempting to throw people out of the congregation unnecessarily at 3 *John* 9-10.

Bible discussion of shunning by Paul and John is limited to just the following areas: Fornication, Greed, Idolatry, Revilers, Practicing Drunkenness, Extortion and One who does not remain in the teaching of the Christ. *Revelation* 21:8 does not relate to shunning but at a stretch could be drawn on, and adds adultery, men kept for unnatural purposes, men who lie with men, thieves, cowards, those without faith, those disgusting in their filth,

murderers, spiritism, and liars. This list should be the full extent of reasons for which to be disfellowshipped. The long list of Watchtower offences includes a number of practices never mentioned in regards to shunning, such as use of blood. However, the Watchtower goes even further. Common practices never specified in the Bible as sins have become grounds for being disfellowshipped. These include:

- Oral and anal sex
- Gambling — common throughout history, such as the casting of lots over Jesus' clothing
- Use of Drugs such as marijuana — in common use in the first century
- Celebrations — *Romans* 14:1-18 specifically says not to judge anyone over the observance of days

If Jehovah wanted his followers to shun those for engaging in these common practices, the Bible would state so. Should the Society be creating disfellowshipping decrees beyond Bible offences? Of course not! Jesus condemned the Pharisees for creating thousands of laws for every situation, rather than promoting Godly principles and understanding the meaning of mercy. When a Pharisee expressed surprise that Jesus did not do ritual washing before dinner, Jesus' rebuke was particularly harsh.

Luke 11:42 — “But woe to YOU Pharisees, because YOU give the tenth of the mint and the rue and of every [other] vegetable, but YOU pass by the justice and the love of God!” (see also *Matthew* 12:1-10)

Matthew 12:7 — “However, if YOU had understood what this means, I want mercy, and not sacrifice, YOU would not have condemned the guiltless ones.”

If God spoke directly to the Governing Body as he did with the Apostles and they were infallible, then it may have authority to add to the scriptures. By their admission this is not the case. The Governing Body is not infallible and not inspired by God to write additional rules that do not appear in the Bible. For this reason, the list should be based strictly on scriptures.

Further rules continue to be introduced, such as the *Watchtower* of 2006 Jul 15 pp.29-31 explanation that “gross uncleanness” and “uncleanness with greediness” allows disfellowshipping to at times extend to heavy petting, sexual phone calls and viewing pornography.

Elders Committed Behind Closed Doors

In determining if a person should be disfellowshipped the elders form a three person “committee” to meet with the wrongdoer.

For decades, this was described as a “judicial committee”, but the word “judicial” was dropped in August 2024.

“In the past, these groups were called judicial committees. But since judging is only one aspect of their work, we will no longer use that expression. Instead, we will simply refer to this group as a committee of elders.”

—*Watchtower* Aug 2024 p.21

This meeting is done in private, and the wrongdoer is not allowed an onlooker, lawyer or recording device. Since 2024, a minor under 18 may have their parents present (2024-08-w_E_202408 p.24).

Hear only those witnesses who have relevant testimony regarding the alleged wrongdoing. Those who intend to testify only about the character of the accused should not be allowed to do so. The witnesses should not hear details and testimony of other witnesses. Observers should not be present for moral support. Recording devices should not be allowed.

—“*Shepherd the Flock of God*” (2010) p.90

This star-chamber setting opens the procedure to abuse.

The word “judicial committee” does not appear in the Bible and goes against Bible guidelines. Both the Israelites and early Christian congregations kept matters open to ordinary persons.

Rather than being done in private, in front of elders only, matters were held by Israelites at the city gates so a fair discussion with onlookers could be made, or in front of the Christian congregation. This prevented the injustice that can take place before small closed bodies of elders.

“I cannot tell you how humiliating and degrading it is as a woman to sit before 3 men (1 that I had known my whole life) and have to describe in graphic detail what I had done sexually that was sinful.” - Email from reader

“The Bible regulations and accounts indicate that cases of wrongdoing came before the city elders at the gates primarily when controversies were involved, as in cases where an offender would not acknowledge having

wronged another, and also when the community as a whole was seriously affected or endangered by the wrongdoing.”

—*Watchtower* 1976 Dec 1 p.732

“Since the local court was situated at the city gates, there was no question about the trial being public! (Deut. 16:18-20) No doubt the public trials helped influence the judges toward carefulness and justice, qualities that sometimes vanish in secret star-chamber hearings.”

—*Watchtower* 1981 Jan 1 p.17

At *Matthew* 18:17, Jesus instructed that unresolved wrongdoing should be taken “to the congregation”, not a select committee of congregation leaders. This is how misdemeanors were originally dealt with. As discussed above, the judicial committee arrangement was not inaugurated until 1944 by Knorr.

Reasons Hidden

When the person was disfellowshipped or publicly reprovved the congregation was to know why. Paul openly told the congregation of the wrong conduct of Peter, Hymenaeus, Alexander and Diotrephes. To avoid legal problems, the Society does not follow this Scriptural advice. The extent of both the disfellowshipping and disassociating announcement is restricted to:

“[Name of person] is no longer one of Jehovah’s Witnesses.”

—*Organised to do Jehovah’s Will* (2005) p.154

Speed of Process

In the scriptures it makes no mention of a time limit over which the process must take place. It does indicate that quite some period of time may be involved:

Galatians 6:1 — “Brothers, even though a man takes some false step before he is aware of it, YOU who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted.”

To readjust a brother could take considerable time. If a person is addicted to certain practices or if they are having doubts about doctrine it could take months of effort to overcome these. Yet in many cases when a Jehovah's Witness confesses or another person reports their activities to the elders they are disfellowshipped within a few weeks. Furthermore, if the process is to readjust someone, it implies the person would not be disfellowshipped in the event the offender is readjusted and quits his ways, such as after taking blood or stopping an adulterous affair. Yet the general practice in these cases is automatic disassociation or likely disfellowshipping.

Punishment

Shunning was to be used for readjustment or to protect the congregation. However, it is regularly used as punishment. When a person confesses to a wrong practice committed and ceased many years ago, they have often been disfellowshipped for a wrong attitude, which is clearly done for punishment.

Overly Harsh

A review of *Insight on the Scriptures, Volume 1* p.788 "**EXPELLING**" shows that many scriptures that relate to wrongdoing discuss assisting or reproving the person.

2 Corinthians 2:5-8 — "Now if anyone has caused sadness, he has saddened, not me, but all of YOU to an extent not to be too harsh in what I say. This rebuke given by the majority is sufficient for such a man, so that, on the contrary now, YOU should kindly forgive and comfort [him], that somehow such a man may not be swallowed up by his being overly sad. Therefore I exhort YOU to confirm YOUR love for him."

Persons are so traumatised by being disfellowshipped and shunned that it is common to suffer post traumatic shock disorder, suicidal ideation and even suicide. *Awake!* 1983 5/22 p.15 quoted *Psychology Today* as saying "I know of no more potent killer than **isolation** ... It has been shown to be a central agent in the etiology of ... suicide..." When *Watchtower* says it is necessary to disfellowship and "**isolate** a spiritually sick individual from the congregation" (w21 Oct p.10) it knows the potential consequences.



“The Devil’s Strategy”

“As more of us take our paper-work jobs home or our jobs take us away from home, there is less time for family and neighborhood contacts,” asserts psychology professor Philip G. Zimbardo. “The Devil’s strategy for our times is to trivialize human existence . . . creating the delusion that the reasons are time pressures, work demands, or anxieties created by economic uncertainty.”

And the consequences? “I know of no more potent killer than isolation. . . . It has been shown to be a central agent in the etiology [starting cause] of depression, paranoia, schizophrenia, rape, suicide, mass murder, and a wide variety of disease states.”
—*Psychology Today*, August 1980.

“One isolating himself will seek his own selfish longing; against all practical wisdom he will break forth.”
—Proverbs 18:1.

“Don’t do anything from selfish ambition or from a cheap desire to boast, but be humble toward one another, always considering others better than yourselves. And look out for one another’s interests, not just for your own.”
—Philippians 2:3, 4, *Today’s English Version*.

“This is my commandment, that you love one another just as I have loved you.”—John 15:12.

Pharisaic

Since the word “disfellowship” does not appear in the Scriptures, the *New World Translation Reference Bible’s* “Bible words indexed” directs the reader to the term “expelled”.

“DISFELLOWSHIP(PED). See EXPEL, EXPELLED”

Rbi8 p.1507

Under “EXPELLED” the Scriptures are

“EXPELLED,

Joh 9:22 e. from synagogue

Joh 12:42 not to be e. from synagogue”

Rbi8 p.1510

Both references are regarding the Pharisees’ practice of expelling from the Synagogue.

John 9:22 — “His parents said these things because they were in fear of the Jews, for the Jews had already come to an agreement that, if anyone confessed him as Christ, he should get expelled from the synagogue.”

The closest Scriptural example the Watchtower can find for the term disfellowship is that of the Pharisees.

Hatred

The direction given in the Watchtower goes strongly against Christian examples when demanding members hate an apostate.

“The obligation to hate lawlessness also applies to all activity by apostates. Our attitude toward apostates should be that of David, who declared: “Do I not hate those who are intensely hating you ...””

—*Watchtower* 1992 Jul 15 p.12 “Christ Hated Lawlessness—Do You?”

“Apostasy is, in reality, a rebellion against Jehovah. Some apostates profess to know and serve God, but they reject teachings or requirements set out in his Word. Others claim to believe the Bible, but they reject Jehovah’s organization and actively try to hinder its work. When they deliberately choose such badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of their makeup, then a Christian must hate (in the Biblical sense of the word) those who have inseparably attached themselves to the badness. True Christians share Jehovah’s feelings toward such apostates; they are not curious about apostate ideas. On the contrary, they “feel a loathing” toward those who have made themselves God’s enemies, but they leave it to Jehovah to execute vengeance.”

—*Watchtower* 1993 Oct 1 p.19 “Search Through Me, O God”

Jesus and Paul both said we should not hate but rather love our enemies. This was to apply even when someone is attacking our faith and practice.

Matthew 5:44-45 — ⁴⁴“But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, ⁴⁵that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.”

Romans 12:17-21 — ¹⁷Return evil for evil to no one. Provide fine things in the sight of all men. ¹⁸If possible, as far as it depends upon YOU, be peaceable with all men. ¹⁹Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: Vengeance is mine; I will repay, says Jehovah. ²⁰But, if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head. ²¹Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

When discussing a person seduced by apostasy Paul said at *2 Thessalonians 3:15*, “And yet do not be considering him as an enemy, but continue admonishing him as a brother.”

When discussing that for everlasting life it is necessary to love your neighbor as yourself, Jesus used the illustration of the Good Samaritan to explain who one's neighbour is. (*Luke 10:25-37*) The Jews regarded the Samaritans as apostates of the Jewish religion, yet Jesus says our love is to encompass these people as well.

Baptized Without Understanding

Since 1985 the second Jehovah's Witness baptism vow became:

“Do you understand that your dedication and baptism identify you as one of Jehovah's Witnesses in association with God's spirit-directed organization?”

—*Watchtower* 1985 Jun 1 p.30

At baptism a person commits themselves to the Watchtower Organization, despite the word organization never appearing in the Bible. Few realise that they have committed their bedroom lives, work choices and life long relationship with family and friends to the Organization. Terms such as ecclesiastical government of Jehovah's Witnesses are never used in the Watchtower publications that are issued to the public, but are terms used within confidential letters to branches and the elders. Would as many people be baptised if they realised it was not only to Jehovah, Jesus and the Holy Spirit that they were being baptised but to an ecclesiastical government that had the right to introduce any rule at any time?

When a person is baptised, very few have even an inkling of the true history of the religion. No person that gets baptised has any idea of the full list of things that they could be disfellowshipped for as this list is unattainable, and many of the reasons are not clearly

specified in the Bible. Most of the reasons are scattered through various Watchtower publications, but a newly interested one is rarely shown all of these. Neither do the Watchtower publications contain a full list of reasons for being disfellowshipped. Even people involved in the organization for years are generally unaware of all the reasons. In regards to disfellowshipping, *“Pay Attention to Yourself and to All the Flock”* states on page 101 that elders should be sure to proceed “in harmony with the most recent statements by the Society.”

Only elders have access to *“Pay Attention to Yourself and to All the Flock”* and letters from the Society. In 2010, an updated Elder’s book — *“Shepherd the Flock of God”* — was released. Seven of its twelve chapters are devoted to disfellowshipping. A *Letter to Elders*, Oct 7, 2010, shows how secretive this book is, when it says women are not allowed to bind the book, even under supervision:

“There is no objection if an elder personally spiral binds or laminates his own textbook or does so for other elders. If he has another baptized brother who is not an elder do the work for him, the elder must watch while the work is being done. Outside companies, unbelievers, or sisters are not permitted to do this work. The material in the book is confidential, and confidentiality must be preserved.”

Likewise, “Letter to Elders”, August 23, 2010, states:

“The information is designed for use by the elders only, and other individuals should not have any opportunity to read the information.”

Even elders do not get to know the guidelines for all situations, as more difficult scenarios are discussed in letters specifically to the Bethel Branches. Most people are baptised with no knowledge that these books and letters even exist, let alone know what is contained in them.

How much information did Jesus provide the Apostles that he forbade sharing with anyone else? A religion that disfellowships and shuns should be transparent with providing full access to information regarding these rules prior to a person’s involvement, rather than hiding it even from long term members.

Minors

Jehovah’s Witnesses baptise minors, which is disturbing considering baptised minors can be disfellowshipped and shunned. There are enough disfellowshipped children to warrant

a 2013 “Questions from Readers” article discussing the topic “Would it be appropriate for Christian parents to sit with a disfellowshipped child at congregation meetings?” (w13 8/15 p. 8). The following quotes go into further detail on disfellowshipping and shunning minors.

“When a baptized minor becomes involved in wrongdoing that threatens the cleanness of the congregation, the assigned committee should meet with such individual just as they would with any other member of the congregation.”

—“*Pay Attention to Yourselves and to All the Flock*” (1991) p.98

“If your child is unrepentant and is a baptized Christian, he may receive the strongest form of discipline - being disfellowshipped from the congregation. The extent of contact that you will then have with him depends on his age and other circumstances.

If the child is a minor and is living at home, you will naturally continue to take care of his physical needs. He also requires moral training and discipline, and you have the responsibility to provide these. (Proverbs 1:8-18; 6:20-22; 29:17) You may want to conduct a Bible study with him, involving his direct participation. You can draw his attention to various scriptures and to the publications provided by the faithful and discreet slave. (Matthew 24:45) You can also take the child with you to Christian meetings and have him sit with you. All of this can be done in hopes that he will take Scriptural counsel to heart.

The situation is different if the disfellowshipped one is not a minor and is living away from home. The apostle Paul admonished Christians in ancient Corinth: Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. (1Corinthians 5:11) While caring for necessary family matters may require some contact with the disfellowshipped person, a Christian parent should strive to avoid needless association.

When an erring child is disciplined by Christian shepherds, it would be unwise if you were to reject or minimize their Bible-based action. Siding with your rebellious child would not be providing any real protection from the Devil. Actually, you would be endangering your own spiritual health. On the other hand, by supporting the efforts of the shepherds, you will remain solid in the faith and will provide the best help for your child.”

—*Watchtower* 2007 Jan 15 p.20 "Remaining Steadfast When a Child Rebels"

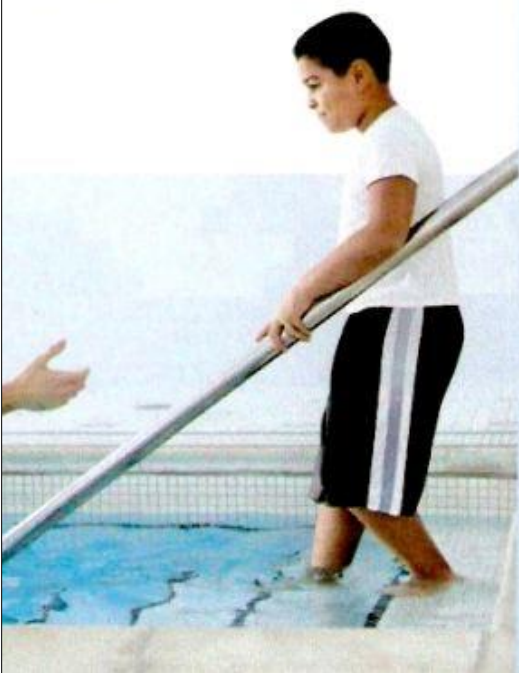
Those raised as Jehovah's Witnesses are most commonly baptised as teenagers, though pre-teenage children can also be baptised.

"In the summer of 1946, I was baptized at the international convention in Cleveland, Ohio. Although I was only six years of age, I was determined to fulfill my dedication to Jehovah. That summer I served as a pioneer for the first time."

—*Watchtower* 1992 Mar 1 p.27

Philip's four daughters, who prophesied, must have been well-trained from an early age.—Acts 21:8, 9.

A Witness in Greece said: "I was baptized when I was 12 years old. I have never regretted my decision. Since then, 24 years have passed, 23 of which I have spent in the full-time service. My love for Jehovah always helped me to face the difficulties of youth. At the age of 12, I did not have the Scriptural knowledge that I have now. But I knew that I loved Jehovah and wanted to serve him for-



The Proper View of Baptism

Some parents consider their children's baptism as a beneficial step that involves risk—much like getting a driver's license. But do baptism and sacred service ever threaten a person's future success? The Bible answers no. Proverbs 10:22 states: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." And Paul wrote to young Timothy: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency." —1 Tim. 6:6.

True, serving Jehovah is not easy. Jeremiah faced many hardships in his work as God's prophet. Yet, he wrote about his worship of the true God: "Your word becomes to me the exultation and the rejoicing of my heart; for your name has been called upon me, O Jehovah God of armies." (Jer. 15:16) Jeremiah knew that God's service was the source of his joy. Satan's world is a source of hardships. Parents need to help their children to recognize that distinction.—Jer. 1:19.

THE WATCHTOWER • JUNE 15, 2011 5

From that point forward they are subject to the rules of disfellowshipping, and can remain so for the rest of their lives.

Watchtower considers baptism a binding verbal contract. As such, baptising minors should be considered illegal. Laws protect the rights of minors, and provide guidelines to prevent entering contracts. A child's knowledge and ideas change dramatically between their teens and twenties. The brain does not finish development until around 25. For this reason, minors are legally restricted from consuming alcohol, voting, joining the army or marrying.

Child baptism is Scripturally wrong. Never is the baptism of a minor mentioned in the Bible. Jesus was not baptised until he was 30, as this was considered the age Jewish people were considered an adult and there is no Scriptural evidence of any children or teenager being baptised. When Cornelius and his family were baptised, there is no mention of minors being baptised.

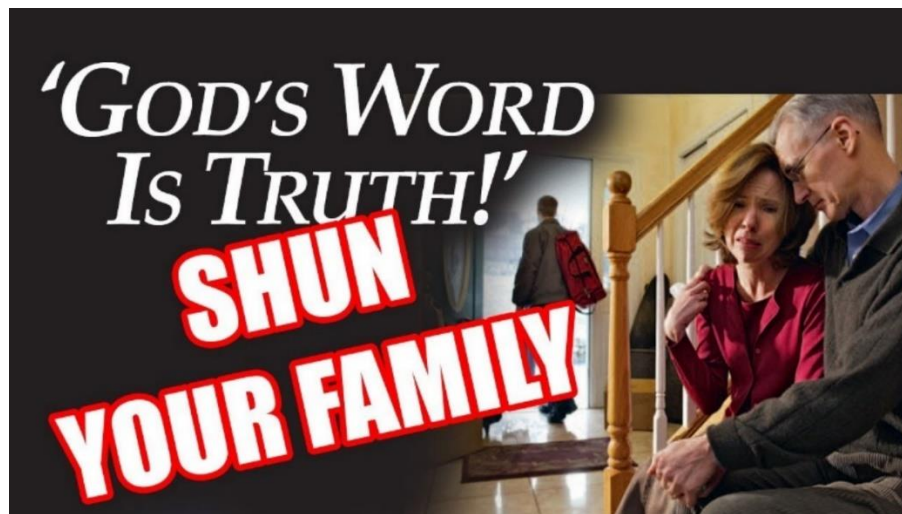
Shunning a person that was baptised as a child is illogical. If a person is raised as one of Jehovah's Witnesses and does not get baptised, they can be associated with regardless of their beliefs and actions as an adult. Yet a child baptised at the age of 10, an age too young to make an informed commitment, will be shunned for the very same beliefs and actions if disfellowshipped. This is a double standard that shows the hypocrisy behind shunning.

Family

The New Testament never specifically extends shunning to immediate family members. Rather Paul stated at *1 Timothy 5:8*:

“Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.”

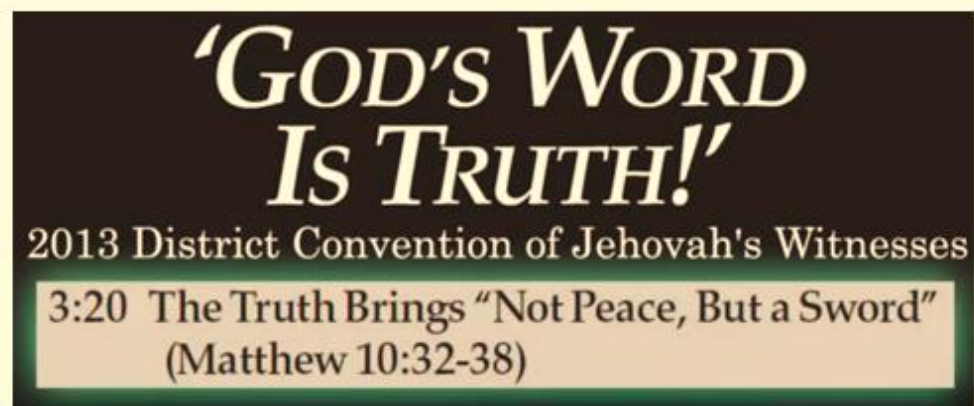
Forcing followers to shun their own parents, children and siblings should be proof to anyone that Jehovah's Witnesses are a dangerous religion.



https://www.youtube.com/watch?v=7yLdwe_6JsU

Everyone has heard about Jehovah's Witnesses. Few are aware that they shun family members who leave. Though they have repeatedly denied it, the Watch Tower Society insists on shunning disfellowshipped family members as a test of loyalty.

This video features a recording of a talk given by Watchtower representative Steven Bell from Wallkill Bethel on Saturday June 1st 2013. The talk was given at the "God's Word Is Truth" convention in front of thousands of Jehovah's Witnesses.



2013 District Convention talk on shunning children

“ Now there is a second occasion where the sword enters into the family, and this situation pulls at our hearts and it can result in tears and heartache for years, and it’s when a family member is disfellowshipped. And this may be something that divides a family like nothing else. It may be one of our greatest tests of our loyalty.

The pain can be so great we can say, “Jehovah, what do you want from me? This is a member of my family that I love!” What does Jehovah want from us when our family member is disfellowshipped? Go back to Matthew 10, and we’re gonna re-read verse 34 and 35.

He says, “Do not think I came to put peace upon the earth; I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law.”

What does Jehovah expect out of us even if the situation is so painful that we have a family member who is disfellowshipped? What does he want? Loyalty, that’s what Jehovah wants.

Jehovah knows that this is a difficult time in our life, but he wants loyalty. We have to put him before a father, a mother and even our children if they’re disfellowshipped. And if the disfellowshipping of our family is not bad enough, loyalty to Jehovah may mean we even have to endure reproach.

We may be hurting because, “I can’t, can’t talk to my family member.” And then someone walks up to us that we work with and said, “I thought you were a Christian. Why won’t you talk to your children?” Or the disfellowshipped person may say, “My family kicked me out of the family.”

However, remember, the wrongdoer changed his relationship with Jehovah and his family. It was their actions that affected the family, not ours. If they would have remained faithful, the family would still be intact.

Still, how does a loyal one endure a situation like this? Let’s look at three things that we should do.

First, keep your relationship with Jehovah strong. Don’t let discouragement or the disfellowshipped person affect our relationship with Jehovah. They’re not part of our relationship with Jehovah. Our relationship is between us and Jehovah alone. Remain loyal to Jehovah.

Two. Stay absorbed in spiritual activities. If we don’t go to meetings, if we don’t preach, if we don’t read God’s Word daily, if we’re not talking to our heavenly father, it’s going to hurt us spiritually. We need comfort. We need help. We find that in God’s Word. We find that at the congregation meetings. So, remain active.

Lastly, respect the arrangement for discipline. Brothers and Sisters, this is hard. Simply put, respect the decision that resulted in our family member being disfellowshipped. This is the best decision for everybody. Disloyalty to Jehovah's arrangement is not going to work.

For example, when someone is disfellowshipped, one of the reasons they want to come back into Jehovah's organization is to associate with the brothers and sisters in the congregation and likely to associate with their family. So, if we associate with them when they're disfellowshipped we could actually be taking away from them a motivating factor for wanting to be reinstated. Remain loyal to Jehovah. Doing so in every situation is the best.

Now we mentioned three things TO do. Now we're gonna mention three things NOT to do, and two of them are games not to play.

The first one is, don't play the blame game. Resist self-blame. We may think that we're at fault somehow. Remember that Jehovah holds sinners responsible for their actions. Each person has to have a personal relationship with Jehovah. Even young ones that are disfellowshipped – it's because their relationship with Jehovah was weak.

Avoid the "if only" games. "If only we would have preached more, if only I would have talked to them more. If only we would have done more in the organization. If only... If only..." Don't do that to ourselves. The disfellowshipped person left Jehovah. They knew the results of their actions. They are the ones that made the wrong choice. Don't blame ourselves.

And finally, Brothers, do not, never give up. Leave the matter in Jehovah's hands. Remember, even if we could get involved in their life, which we cannot, we cannot do anything in comparison to what Jehovah can do. He knows their hearts. He knows their thinking. He knows what they need much more than we do, even more than a loving parent.

But just imagine now if we remain, if we didn't remain loyal, and we talk to them and associate with them. Could you imagine the feeling we would have the night they were reinstated, and they walked up to us and said, "Why weren't you loyal to Jehovah when I was disfellowshipped?" That would cut us at our heart!

But what joy you would have if they walked up and said, "Thank you for being loyal to Jehovah! Your example motivated me to return to serve Jehovah." Remember, in all cases, being loyal to Jehovah is the most important thing.

Well, this has probably not been the most warm and fuzzy talk at the district convention this year. I have to admit that myself. It has been sobering though, hasn't it, to review Jesus' words in Matthew 10:32-38. We've been reminded that when we accept the Truth, life will not always be rosy. In fact, Jesus said the opposite. But we can have mentally the peace of God that excels all thought because we know what we're doing is right. This does not mean we're not gonna have a sword in the family or have tribulation, but we know we're loyal to Jehovah.

Regarding family members who oppose us, or family members who are disfellowshipped, the vital question is: “To whom am I going to be loyal? To whom do I have greater affection?” If we have more affection for anybody on this earth, whether it’s a father, a mother, a son or a daughter than we do for Christ Jesus, we are not worthy of him.

So let us be resolved to follow Jesus’ steps closely, accept our torture stake, and let us go on walking loyally in the Truth. “

A former Jehovah’s Witness recalls:

“I was told that I could not speak with my own daughter due to sins for which she had been disfellowshipped, levelling an idiotic assumption that I was not mature enough to resist the potential gravity of her sinful life, and needed protection. For God’s sake — she had sex without being married — nothing more or less. She was no danger to me or my integrity. And I was her father, the one she was supposed to turn to at times of need. At the time she needed the most support to get over ‘normal human adolescent confusion and hormonal overkill’ I was supposed to treat her as if she was ‘dead’.”

Reinstatement Procedures

In the parable of the prodigal son Jesus outlined the type of love the Father has for us and that we should show each other. (*Luke 15:11-32*) The youngest child of a rich family spent years squandering his inheritance living a life involved in numerous contemptible sins. Jesus showed that despite this, on seeing his son return home the aged father ran to his child with open arms. He did not wait to question the son’s current actions, did not attempt to determine his son’s motives and repentance, nor give him a period of lower status as punishment.

Nowhere in the Bible does it discuss a detailed process for reinstatement, nor give a timeframe in regards to how long before reinstatement can take place. Paul simply stated that a person who is a wrongdoer should be avoided. When they are no longer practicing the wrongdoing there is no reason to keep shunning them. The Watchtower however requires a formal reinstatement process through the body of elders.

“To be forgiven and reinstated, however, he must humbly obey God’s laws, produce fruits befitting repentance, and apply to the elders for reinstatement.”

—*Watchtower* 1992 Sep 15 p.12

The Watchtower specifies a period of time to pass, even though acknowledging the Christian example allows for shorter periods.

“If these necessary evidences of sorrow and change are present, then his reinstatement could be considered by the congregation committee after sufficient time had elapsed, which in most cases is at least a year.”

—*Watchtower* 1963 Aug 1 p.473

“Although it seems that the wrongdoer in Corinth was reinstated within a relatively short period of time, this is not to be used as a standard for all disfellowshippings.”

—*Watchtower* 1998 Oct 1 p.18

Though the scriptures give no legalistic approach to determine when a wrongdoer is to be associated with, the Watchtower Society has developed a formalistic procedure for determining if a person is worthy of having their disfellowshipped status removed. They must attend meetings regularly for several months whilst being shunned before an application for reinstatement will be considered. After this they must be examined by the elders to determine if they have ceased the wrongdoing and have a repentant attitude. Once this is determined, a public announcement is made. Only after this procedure and announcement are family members and others within the congregation free to talk to that person.

Take the fairly common example of an engaged couple that commit fornication in the weeks prior to their wedding. If discovered, they may be disfellowshipped. Once married they are not immediately reinstated as time is made to pass before their request for reinstatement will be considered. They then are forced to go through the formal process of being deemed repentant. Yet on the day of their marriage, they are no longer fornicators as they are scripturally married. There is no scriptural reason they should no longer be associated with. That they are not automatically and immediately reinstated indicates that the Witness practice is based on punishment. This punishment extends for some months after their reinstatement until the elders determine they are worthy to once more participate at meetings.

Likewise, many are disfellowshipped as teenagers for drunkenness, smoking or immorality. Over the years they stop this behaviour, possibly marrying and having children. Scriptural principles show that since they are no longer practicing wrongdoing and are not known in the community as a brother it is acceptable for them to be spoken to. On the

other hand, Watchtower legislation dictates they must not be spoken to until they resume meeting attendance, apply for reinstatement, are approved and then had a public announcement made. For a high percentage of those raised as Jehovah's Witnesses there is no desire to return to the Watchtower Organization and so this process is never initiated, meaning their family relationship is damaged for the remainder of their lives.

Once reinstated more rules have been created to outline what activities they may participate in. Over time they will be allowed to resume field service, then answering at meetings, then giving talks. It will be several years before they finally are in line for privileges such as pioneering or being considered a Ministerial Servant. The Bible writers gave no such rules.

“Restrictions should be imposed to help the person see the need of continuing to make ‘straight paths for his feet’ and also out of consideration for the congregation’s conscience.”

—*“Pay Attention to Yourselves and to All the Flock”* (1991) p.131

Sharing in the field service is restored when the individual is reinstated. Other privileges, such as commenting at meetings, handling parts on the program, and offering prayer at meetings, can be restored progressively when it is determined that the individual has progressed spiritually to the point that he is qualified and when it is judged by the elders that the extending of such privileges will not be offensive to the congregation.

“A full year must have passed from the time a judicial reproof was given or since reinstatement following disfellowshipping before one could be considered for auxiliary or regular pioneer service.”

—*Kingdom Ministry* 1986 Aug p.6

“If at one time a person had been disfellowshipped or disassociated, may he ever give a public talk? This might occur, but only after **at least** ten years from reinstatement. (For details see *The Watchtower*, 8/15/65, p. 497; “Lamp,” [“*Your Word Is a Lamp to My Foot*”, 1967] p. 121.)”

—*Kingdom Ministry* 1970 Dec p.4

The following 17-minute recording transcript was taken by a girl attempting to be reinstated, and highlights the procedure well. It starts slowly, but is quite heartbreaking at the end. You will probably agree with the girl's comment regarding the elders lack of heart.

<https://www.jwfacts.com/audio/reinstatement-2012.ogg>

If your browser does not support this audio element, download as a [MP3 8.4Mb](#), [WAV 16.4Mb](#), or [OGG 8.7Mb](#).

<https://www.jwfacts.com/audio/reinstatement-2012.mp3>

<https://www.jwfacts.com/audio/reinstatement-2012.wav>

<https://www.jwfacts.com/audio/reinstatement-2012.ogg>

Elder 1: So, thank you for coming. So we got your letter.

Disfellowshipped Girl (DG): Oh yeah, good.

Elder 1: I just want to ask you a few questions if you can help us. Firstly, can you just explain, you wrote your letter, but just explain why you want to be reinstated.

DG: It's hard, isn't it, these questions?

Elder 1: Well, you know, it's one of those things.

DG: How to, I find it easier writing it. I thought maybe that would've...

Elder 1:

Yeah, well that's right, we looked at your letter and raised one or two questions, but we're just trying to see how we can help. Was there a determining factor in writing a letter timewise or do you...

DG: I don't think it's hard to put into words, isn't it?

Elder 1: Oh, you didn't have a CFR-

DG: I might have gone-

Elder 1: ... for disfellowship for a certain time, so I must apply now or?

DG: No, I've been in a truth all my life, so I know that a certain amount of time has to go by, to prove that you are trying and going to meetings. So I knew that that's what was expected of me. There's nothing else you can go by, but that's all you can see.

Elder 1: We can understand.

DG: You don't know what is in my heart, so I understand that. But it wasn't like, oh, but my dad said, "Oh, average is about six months."

Elder 1: Yeah, I think I've heard him say that before. That seems to be a, I would say a misconception.

DG: Oh, right, okay.

Elder 1: There isn't a definitive period.

DG: No.

Elder 1: But six months seems to have been accepted by many.

DG: Yeah, yeah. It's not my dad, I just-

Elder 1: No, but it does seem to be, we've experienced that before where the Brothers and Sisters feel... But the time for reinstatement is dependent on quite a few factors. Firstly, the seriousness of the wrong perhaps, and it might take a while for that to be lived down.

And you've mentioned that the evidence or the works of repentance, so obviously the Brothers on us on the committee need to be able to see that. So I mean, thinking about that, firstly we really need to know, because you didn't come to the original committee that was set up because we did meet.

Although you didn't show up on three occasions, we actually met. And really because the statement that you made to Bob and I that he had had relations with Robert and you said that in your letter, so that was the basis for your disfellowshipping.

DG: Yeah.

Elder 1: You understand that?

DG: I did understand that.

Elder 1: Yeah.

DG: That's why I told you really, because I knew something had to be done.

Elder 1: Yeah. Yeah. When we're meeting, if there's anything else, and there might be something else you need to discuss, but please bring it out because we've had it before when something has not been cleared up and then we've had to go back and have another committee and various things. We really want you to clean the slate, so to speak, towards your hope.

DG: I feel like the slate is clean from when I broke up with him, which is-

Elder 1: I might come back to something there. With regard to repentance then, how do you think that you've shown that you're repentant? What works have you done befitting repentance, so to speak? It's limited what you can do, but-

DG: I've been to all the meetings that I could possibly. I've respected, not associating with family and others.

Elder 1: Right.

DG: I've been able to pray about it.

Elder 1: That's good. Yeah. That's one of the questions we would ask. You sort Jehovah's help.

DG: I feel like it is me, but I realize it's between me and Jehovah. But I know I had to tell you back in the beginning and that's why I told you because I didn't want to have it.

Elder 1: Well, it's commendable that you did say.

DG: I did find it hard.

Elder 1: Whether you tell us or not. Yeah, obviously whether you tell us or not, it's still on your conscience and had you not told us you'd be sitting here, not disfellowshipped, but every time there's a talk, every time it's a term, every time it will come up.

DG: Yeah. I wouldn't have felt right about it.

Elder 1: No, no. I think that's general and for Brothers and Sisters that perhaps are in that situation, eventually they have to say... Hold my hands up and say I do need Jehovah's discipline to come in line with Jehovah.

DG: Yeah. That's how I felt. But sorry if I don't really know how much you want me to show, because I don't find it easy even to tell anyone about my utmost feelings. And you're sitting here and want to be to open up and I'm finding it almost impossible. I've probably got a smile on my face, but that doesn't really say how I'm feeling.

Elder 1: Don't worry, we acknowledge that even if somebody was to come before a committee and cry their eyes out, we have to try and see behind that as best we can.

DG: I know how it's hard for you because you're just-

Elder 1: We can see what we can see

DG: But if I can just put it across to you, I've made it. I've sorted it out with Jehovah, I feel.

Elder 1: Right.

DG: And now all I can do is say to you that and that I don't feel any, how do I put it? I don't know how else more to show you then all I'm doing at the moment.

Elder 1: Well, I suppose maybe to carry on [*inaudible 00:06:45*]

Elder 2: Yeah, obviously Ralph's asking about repentance and one of the things is actions. Yeah. So when you said you broke up with Robert, how long ago was that?

DG: I think it was soon after. I think it was beginning of November, end of October.

Elder 2: Quite well four months.

Elder 1: Well, can I just say that the action that we as a congregation took was on the 7th of October.

DG: Oh right, okay. So it was I think the beginning of November then.

Elder 2: November.

Elder 1: Which means you were disfellowshipped and maybe you still carried on after.

DG: I did only because I had a serious incident that happened to me and my family weren't there and I had nobody and I had to have... This incident was a police matter, and I was just at my lowest.

Elder 2: Okay, and you had contacted Robert because of that?

DG: Only because of that. I had broken up with him.

Elder 2: But since November?

DG: I think I broke up with him a matter of weeks after I spoke to you. But I think what I'm remembering is that I did meet back up with him because of that time and then so I just counted that as a one.

Elder 2: So we're saying November, yeah.

DG: Yeah.

Elder 2: So that's quite a while, which is good. You know if you were saying it was last week.

DG: Oh no, no-

Elder 2: It would have been such a [*inaudible 00:08:25*], no I'm just kidding. It's good. Have you got any other contact with Robert? Are you texting him, are you Facebook?

DG: I was happy to not text him. He was the one that was more wanted contacts with me because he was missing me and wanted to still be friends. He was concerned because of what happened to me in October. He was concerned for my own welfare, but only that.

Elder 1: But as far as you're concerned, the relationship between you and Robert is finished?

Elder 2: And the contact is finished?

DG: Yeah, definitely.

Elder 2: There's no Facebook?

DG: He's not on my Facebook.

Elder 2: No text and no phone calls?

DG: No, he's not, he isn't on my Facebook.

Elder 2: And you're going to try and keep it that way.

DG: Yeah, I haven't got a call other than I did care for him, but I feel like it.

Elder 2: I think he was pretty smitten with you as well. So obviously quite a serious thing between you at one point.

DG: Yeah, I thought, I don't know.

Elder 2: Had a bit of a chat with me at one point and [*inaudible 00:09:39*] enough.

DG: Yeah, he said because he knew the situation and he didn't want to do anything that was not respectful.

Elder 2: I didn't appreciate his work going out at the time. He was wagging it, I didn't appreciate that. And I said to him, don't do it because you're going to hide in a very bad situation.

DG: Yeah, he told me about your conversation, which was a bit...

Elder 2: I did put him off considerably. I said it-

Elder 1: Literally sound reasons for doing so.

DG: I think he said, you said I was a flat.

Elder 2: It has come back from that, so I didn't say that, but I can have a discussion with you sometime about what I did say.

DG: That's okay. I don't mind. I've heard the [*inaudible 00:10:25*]

Elder 2: I was more concerned that the fact that you were a Sister.

DG: Yeah.

Elder 2: He was a worldly person, and you would be marked, which I told him. He didn't know what marking was. I had to explain to him what marking was. I said to him, it's really not good for a systemic congregation. Stay well clear. But anyway.

Elder 1: Sorry. The other thing there is course in any of these situations you clearly demonstrated it, but we should never underestimate our emotions. Boys and girls get together and Robert, I suppose being a boy of the world, boys in the world are out for one thing, which is sex.

DG: Yeah, I don't think that was in his agenda. I think there's-

Elder 1: So, was it in yours?

DG: No, I think-

Elder 1: But it happens.

DG: I think we liked each other and we got on really well and when I was friendly with Rebecca and he was around there, we actually got to know each other before we didn't just go... We weren't like, whatever you may think of me, I'm not like that-

Elder 1: No, we didn't.

DG: ... a randy rabbit something.

Elder 1: No, I wasn't saying that at all.

DG: Okay. But we did care for each other and I thought perhaps we'd get married. I knew last thing I wanted was to be disfellowshipped, but what happened happened. And I'm not saying it was right, it was wrong and that's why I told you about it. And it's not about sex.

Elder 2: Well, you did the right thing.

DG: It's not about... If I could just, it's not about sex.

Elder 1: No, that that's fine.

DG: Sex comes when you care someone even if I did it the wrong way, but I don't want you to think I'm just going around and sleeping with everybody.

Elder 2: It is good. There's quite a period elapsed since you and Robert have been together, which is good. So that is a good sign, and we would encourage you to continue with that.

DG: Yeah.

Elder 1: Absolutely.

Elder 2: Because it could put you back with-

Elder 1: Robert or anybody else for that matter.

Elder 2: It could put you back considerably if you were to re-establish anything there.

DG: Yeah, and I do understand that.

Elder 1: Unless it's a proper relationship that follows through on Jehovah's guidelines.

DG: Yeah.

Elder 1: It's really a non-starter. We have to-

Elder 2: You know the stuff just saying marrying the Lord.

DG: Yeah.

Elder 1: So that's the first. But also, the relationship has to be chaste. Yeah know, that's whoever it might be, but it has to be with somebody with a matrician conversation.

Elder 2: Can I just ask you some, the last time we had a meeting with you there was Bob and Mike-

Elder 1: Mark.

Elder 2: ... Mark and Michelle, remember? Is there anything that we missed?

DG: Yeah.

Elder 2: Is there anything that you did come forward with from that meeting? It had been said that you were smoking at one point.

DG: That was years ago and that was maybe one or two.

Elder 2: Yeah. Yeah. I would assume it was years ago actually. I think I did ask the question, and you never came forth plus [*inaudible 00:13:48*]

DG: It wouldn't have even occurred to me to say it because it was so... I hadn't been going to meetings for such a long time and then it wasn't even a habit. It was like a social thing.

Elder 2: But yeah. So what you're saying is you're... which is fine in the past?

Elder 1: In the past.

Elder 2: It's in the past, yeah, that's fine.

DG: Definitely.

Elder 2: It's just something that we had to understand that wasn't cleared up and asking it for and now it's cleared up, so that's fine.

Elder 1: It bothered you?

Elder 3: Well, the letter that you wrote. Your letter is about your home?

DG: I wrote it at home and dad, I showed it to dad and he said, is that your draft? And he said maybe you should do a neater copy because I had scribbled bits out.

Elder 1: He didn't help you write it?

DG: Oh no.

Elder 1: No.

DG: I had to do it on my own.

Elder 1: We've got a little bit of difficulty. You mentioned a relationship with your family, but there does seem to be some association there. Is that-

DG: I mean, if you call picking Hayden up association.

Elder 1: Well, Brothers and Sisters, or Brothers saw your parents around your house.

DG: Well, if they have been around my house, it will be for either to help me because I'm struggling on my own to do housework or Hayden... And I can honestly say there have been no social eating or even relaxing. They do have to pop in. And my mum and dad helped me the other day and I don't mind saying this to you because I know they have a family responsibility to help me with immediate or urgent family matters and that's all they have been doing.

They helped me yesterday paint in my bathroom. There was a bit that Richard hadn't finished, and my mum cleaned out my fridge, but I wouldn't say that was for a social matter.

Elder 2: I wouldn't have said that nurses are like family business. Sorry.

DG: Well, if you show me a scripture that says they can't help me when I'm struggling with Hayden on my own, then I will understand. But I do not understand that.

Elder 1: You went down to London a couple of weeks ago. How did you get to and from the airport?

DG: I drove myself.

Elder 1: All right, that's good.

Elder 2: I'll tell [*inaudible 00:16:38*].

Elder 1: No, that's fine. I'm just asking.

DG: Sorry, I'm going to get angry, but you're not policemen of my life.

Elder 1: No, we're not trying to be.

DG: But you are. You're saying who drove me to the airport. Brothers have told you that my mum and dad are at my house cleaning my fridge out. How does this make sense to you Brothers. Please be human, please. I've been on my own for six months and my mum and dad help me with my housework sometimes.

I haven't been to eat with them. They haven't been to eat with me. Please show me where it says my mum and dad can't clean my fridge out. I can't deal with this. I've done the best I can, but my dad cleaned my fridge out. I can't talk to you. Well now I...

Data Retention

Disfellowshipped people are tracked until they die, with records being kept by their congregation and the Branch Office, as outlined in a 2015 Elder's letter.

- ☐ Has the branch office been notified of all regular pioneer deletions, name changes, and congregation assignment changes?
- ☐ Has the branch office been notified of any disfellowshippings or disassociations that have occurred since the last visit?
- ☐ Has the branch office been notified of all disfellowshipped or disassociated individuals who are now reinstated or deceased?
- ☐ Are any publishers under judicial restrictions, and if so, is their spiritual progress being monitored closely?
- ☐ Have letters of introduction been sent for all publishers who have moved out of the congregation?

2015 Information Needed for Visit of Circuit Overseer — Elder's Letter

As of 2021, the Disfellowshipping form is called S-77-E 7/21 RECORD OF DISFELLOWSHIPPING, DISASSOCIATION, OR JUDICIAL REPROOF. It outlines that "The committee should send the completed form to the Service Department and retain a copy for the congregation's confidential file." The congregation is instructed to retain a copy for the "the retention period" The Shepherd Addendum outlines that the retention period for the congregation is 20 years. It does not outline the retention period for the Service Department.

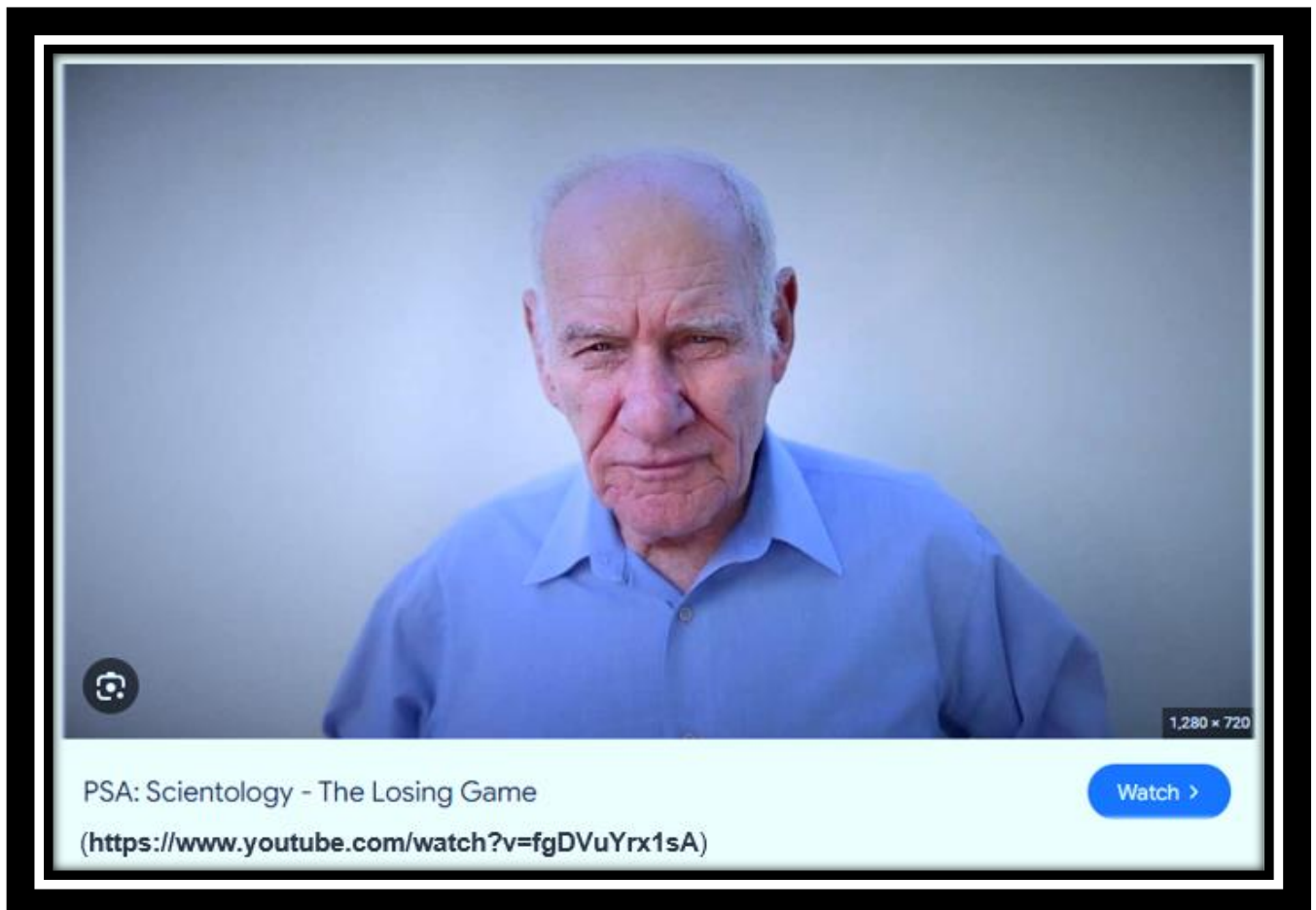
Shunning as Practiced by Similar High Control Groups

Shunning is common in high control groups and is listed as one of the key factors to be aware of when determining if a religious group is manipulating members through coercive persuasion. For example, Steven Hassan includes it in this BITE model, used to determine destructive groups. Watchtower application of disfellowshipping is one of the more extreme in Christianity and emulates behavioural characteristics common amongst high control groups such as Mormons, Scientologists, Exclusive Brethren and Amish.

Scientology

“Disconnection” is a Scientology practice of cutting all ties and all communication with someone who is declared a Suppressive Person (evil) by the Church of Scientology. This may include family, friends, loved ones, work associates, acquaintances, or anyone else found Suppressive by the Church.

Disconnection is a very touchy topic among Scientologists and critics both. Scientologists believe that Disconnection is generally a necessary action that, when undertaken, **benefits the group as a whole**. Critics believe this is an extremely harmful practice akin to **emotional blackmail** that destroys families and interpersonal relationships. (<http://www.exscientologykids.com/disconnection.html> Sept 28 2008)



“I lost eight years of my life.”

“I lost my parents, my brother and my sister.”

“I lost my son and daughter.”

“I lost my family.”

“I lost myself.”

“I lost my sister. I lost my nieces and hundreds of friends.”

“I lost my best friend.”

“I lost my husband of 27 years.”

“I lost my father.”

“I lost my son. He was 27 years old when he died. They wouldn’t even let me see the body.”

“I lost my mother, my sister, my brother and 15 years of my life.”

“I lost my family and so much money.”

“I lost more than a million dollars.”

“I lost my chance at an education.”

“I lost my childhood.”

“I lost my son.”

“I lost the ability to think for myself.”

Latter Day Saints (Mormons)

“... the church’s Web site lists the following reasons for convening a disciplinary council: “abortion, transsexual operation, attempted murder, rape, forcible sexual abuse, intentionally inflicting serious physical injuries on others, adultery, fornication, homosexual relations, child abuse (sexual or physical), spouse abuse, deliberate abandonment of family responsibilities, robbery, burglary, theft, sale of illegal drugs, fraud, perjury, or false swearing.”

In addition, “disciplinary councils must be held in cases of murder, incest or apostasy.” Apostasy is defined by the church’s *General Handbook of Instructions* as teaching or following incorrect doctrines or “repeatedly act[ing] in clear, open and deliberate public opposition to the church or its leaders.”

Excommunication is the most severe punishment that a church disciplinary council can hand down against a member. Disfellowshipment is a punishment just short of excommunication in which a member remains part of the church but may not enter the temple, hold leadership roles, receive sacraments or perform priestly duties. Lesser disciplinary actions are private caution and informal or formal probation.

Excommunication results in a member's name being removed from the church records and disfellowshipment; an excommunicated member may not wear temple undergarments or tithe to the church, and the member's temple sealings to spouse and children are suspended.

Excommunicated members may rejoin the church after repenting and undergoing re-baptism."

—<http://www.pbs.org/mormons/faqs/controversies.html> (Sep 28 2008)

Amish

"Excommunication is here taken to mean the **exclusion of the offender from all church fellowship**. ...

The grounds for excommunication have always included both heretical **doctrine and misconduct**. The latter has included not only gross and flagrant sin but also disobedience to the regulations of the church, including a variety of points depending upon the character of the congregational or conference regulations. At various times and places the following have been (and still are) grounds: immorality in any form, theft, lying, etc., drinking of alcoholic beverages or drunkenness, smoking tobacco, attendance at theaters (including motion pictures), gambling and card playing, military service and training, unethical economic practices including taking advantage of bankruptcy laws, wearing of jewelry and fashionable attire, violation of the requirements of uniform costume, etc."

—<http://www.gameo.org/encyclopedia/contents/E948.html> (28 Sep 2008)

Exclusive Brethren

Exclusive Brethren are another religion that excommunicate and shun members. They believe they alone follow the Bible and are no part of the world. They avoid worldly people and do not vote. Their official site is www.theexclusivebrethren.com. Is it fair that Brethren parents shun their children, even if they think they have the truth?

Is it reasonable for any of these groups to shun based on their personal understanding of truth?

Conclusion

With many religious groups, when a person no longer follows their moral guidelines or beliefs, they drift away from Church and associate with like-minded individuals outside the congregation. This is how it is for Jehovah's Witness youths that did not get baptised; they simply leave over time, but are able to enjoy occasional family association. Yet for youths baptised as innocent and unsuspecting teens, the threat of disfellowshipping is traumatic, regardless of whether it coerces them to remain a Jehovah's Witness against their will, or leave and lose all those they love.

Hundreds of thousands of Witnesses are currently disfellowshipped and estranged from their families and friends. The disfellowshipping process causes trauma, and Jehovah's Witnesses are often disfellowshipped at a time when they most need help from others.

Not all Jehovah's Witnesses strictly follow the Watchtower guidelines, but those that continue contact with disfellowshipped family or friends conceal such association for fear of being disfellowshipped themselves.

Watchtower recognises that shunning is a form of retaliation and manipulation when discussing marriage.

“Retaliation. Some spouses use silence as a form of revenge.

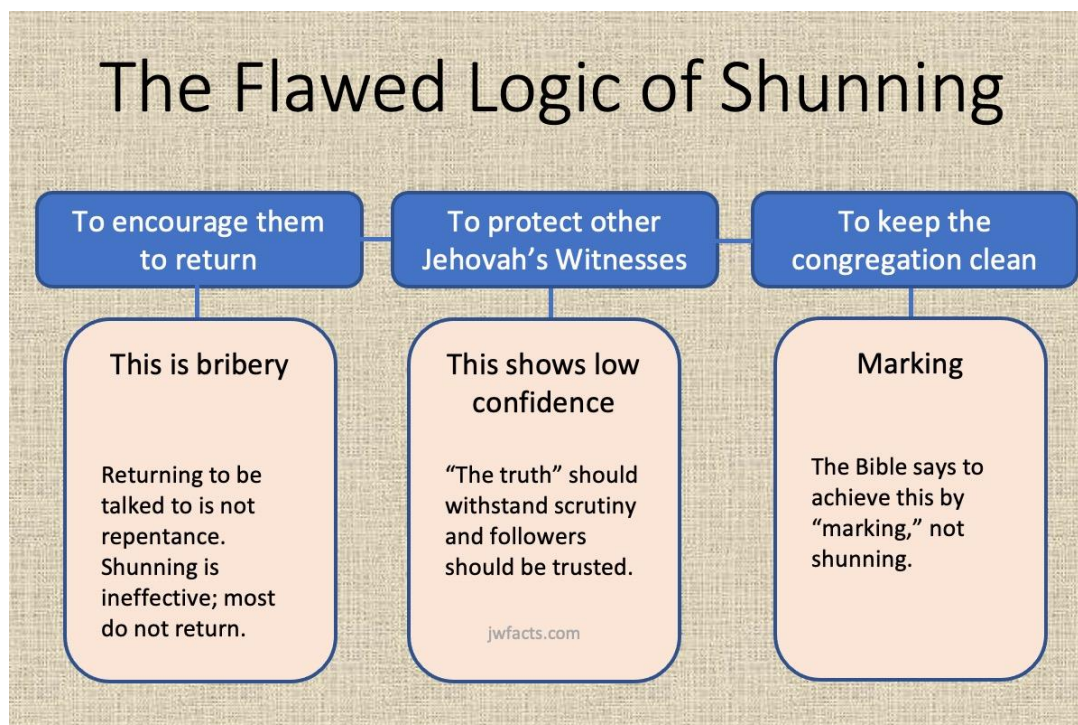
Manipulation. Some use the silent treatment as a means to get what they want.”

—*Awake!* 2013 June “How to End ‘the Silent Treatment’”

It is equally the case that disfellowshipping and shunning religious members is used as a form of punishment and control.

Watchtower claims love is one of its distinguishing factors and that Jehovah's Witnesses are a loving brotherhood. One of Jesus' greatest commands was to show love to one's brother and to one's neighbour (*Luke 10:27*). The doctrine on disfellowshipping puts serious question marks over any claim of love that Jehovah's Witnesses attempt to make. Total alienation from this brotherhood and being cast into the world builds fear of removal. Comparison between Bible guidelines for association with former members and Watchtower policy on disfellowshipping and shunning shows the Organization has gone beyond the Scriptures as a means of control.

Watchtower attempts to present shunning as loving and necessary, using 3 primary reasons.




Whilst the Bible never mentions disfellowshipping, it does talk about "marking" a wrongdoer. People that are not Jehovah's Witnesses are treated this way. They are not shunned, but association is limited, and care is taken not to become involved with the lifestyle and beliefs they promote. By going beyond this with the disfellowshipping arrangement, Watchtower is manipulating people through coercion.

The good news is that the number of people leaving Jehovah's Witnesses continues to rise, leading to the reuniting of family members. I have seen this firsthand amongst my own friends. When a person realises Watchtower teachings are wrong, the first contact with family they have been shunning brings both overwhelming joy and shame. The emotion in the following video is incredibly moving, visible in the photo of a brother and sister that were prevented from speaking to each other for 10 years.

Recommended Links

- Experiences of shunning by disfellowshipped Jehovah's Witnesses:
<https://www.jwfacts.com/experiences/short-shunning-experiences.php>
- JWStruggle, "The Myths of Disfellowshipping": <https://tinyurl.com/yc5auzv2>



You may not know this, but those who leave the Witnesses are separated from their loved ones in the cruelest of ways—through the practice of shunning.

AAWA Exposing Watchtower Truths SHUNNING

<https://www.youtube.com/watch?v=b2hsOolwaC4>

Watch >

“

Joy.

Grief.

Celebrations.

Births. Deaths.

There are so many common family events and situations that need to be shared. However, if you used to be one of Jehovah's Witnesses, and you have family who are still inside that religion, it isn't that simple.

“I got a promotion this week. I called to tell my dad. He hung up on me.”

“This week, I had a miscarriage, and I really needed my mom. She wouldn’t return my call.”

“My dad passed away last week. I found out through an obituary.”

“I wanted to tell my children that I love them. Their father won’t let them come to the phone.”

You may not know this, but those who leave the Witnesses are separated from their loved ones in the cruelest of ways through the practice of shunning. Shunning is enforced to such an extreme degree by the Watchtower Organization that witnesses are given this instruction:

“Really, what your beloved family member needs to see is your resolute stance to put Jehovah above everything else, including the family bond. ... Do not look for excuses to associate with a disfellowshipped family member, for example, through email.”

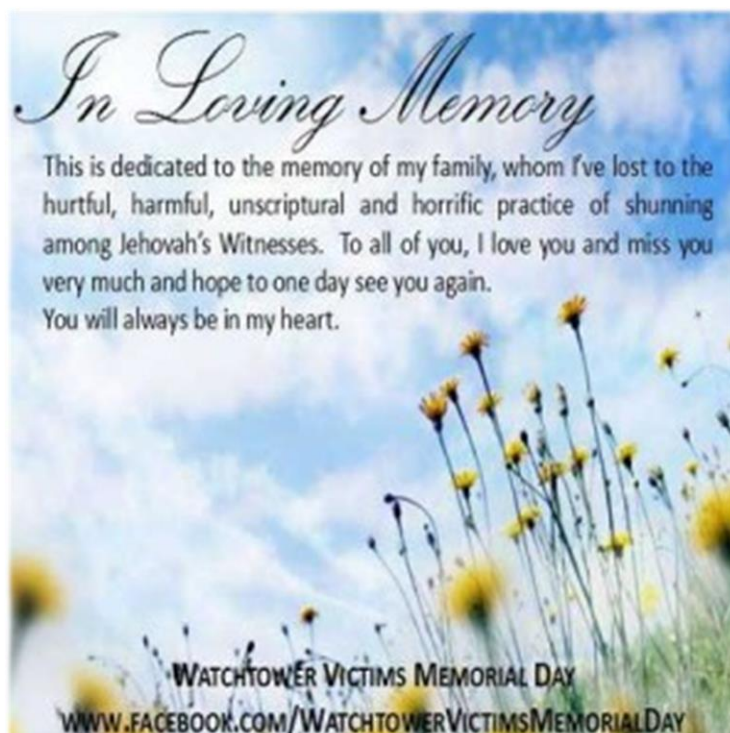
January 15, 2013 Watchtower, p.16

As human beings, we thrive on the love and affection that can only be provided through the family bond. Social psychologists have already noted that within five minutes of ostracism, basic human needs are threatened. If this can happen in five minutes, imagine the torment inflicted on a person when they are shunned, day after day, year after year, without so much as an email or text message.”

Every single day around the world, families are being torn apart by this abusive practice, which is imposed upon Jehovah’s Witnesses by the Watchtower Society. Family relations are a basic human right, and shunning represents mental and emotional abuse.

It must be stopped.

”



Footnotes

¹ Watchtower wrote, “In recent years disfellowshippings worldwide have been approximately 1 percent of publishers.” (w92 7/1 p.19.) The following *Watchtower* articles provided figures for the number disfellowshipped — w60 12/1 p.728; yb79 p.31; w86 1/1 p.13; w87 9/15 p.13; w89 12/1 p.17; w91 11/15 p.9 — which when compared with average publisher numbers was slightly over 1%.

Statistics provided in *Watchtower* 1974 Aug 1 p. 466 and *Watchtower* 1960 Dec 1 p.728 indicate that the number reinstated each year is only 1/3 of the number disfellowshipped.

Applying those percentages to average publishers show that in the 30-year period from 1991 to 2020 over 1.3 million Jehovah’s Witnesses were disfellowshipped. After taking into account those that have died, there are over one million people currently labelled as disfellowshipped and shunned.

Estimated People Disfellowshipped during 30 year period 1991- 2020

				1,366,505		1,053,117
Year	Publishers	D/f 1 %	Return 33%	Net D/f	Die 1.3%	Net D/f Alive
1991	4,071,954	40,720	12,216	28,504	2,668	25,835
1992	4,289,737	42,897	12,869	30,028	3,059	26,969
1993	4,483,900	44,839	13,452	31,387	3,467	27,921
1994	4,695,111	46,951	14,085	32,866	3,894	28,972
1995	4,950,344	49,503	14,851	34,652	4,344	30,308
1996	5,167,258	51,673	15,502	36,171	4,815	31,356
1997	5,353,078	53,531	16,059	37,472	5,302	32,170
1998	5,544,059	55,441	16,632	38,808	5,806	33,002
1999	5,653,987	56,540	16,962	39,578	6,321	33,257
2000	5,783,003	57,830	17,349	40,481	6,847	33,634
2001	5,881,776	58,818	17,645	41,172	7,382	33,790
2002	6,048,600	60,486	18,146	42,340	7,933	34,407
2003	6,184,046	61,840	18,552	43,288	8,495	34,793
2004	6,308,341	63,083	18,925	44,158	9,070	35,089
2005	6,390,016	63,900	19,170	44,730	9,651	35,079
2006	6,491,775	64,918	19,475	45,442	10,242	35,201
2007	6,691,790	66,918	20,075	46,843	10,851	35,992
2008	6,829,455	68,295	20,488	47,806	11,472	36,334
2009	7,046,419	70,464	21,139	49,325	12,113	37,211
2010	7,224,930	72,249	21,675	50,575	12,771	37,804
2011	7,395,672	73,957	22,187	51,770	13,444	38,326
2012	7,538,994	75,390	22,617	52,773	14,130	38,643
2013	7,698,377	76,984	23,095	53,889	14,831	39,058
2014	7,867,958	78,680	23,604	55,076	15,547	39,529
2015	7,987,279	79,873	23,962	55,911	16,273	39,638
2016	8,132,358	81,324	24,397	56,927	17,013	39,913
2017	8,248,982	82,490	24,747	57,743	17,764	39,979
2018	8,360,594	83,606	25,082	58,524	18,525	39,999
2019	8,471,008	84,710	25,413	59,297	19,296	40,001
2020	8,424,185	84,242	25,273	58,969	20,062	38,907

2 Changing from using the term “disfellowship” to “remove” follows on from the government in Norway retracting legal recognition and funding from Jehovah’s Witnesses, due to the practice of disfellowshipping members. In Dec 2022 Governing Body Update #8 3:40min mark (<https://www.jw.org/en/news/region/global/2022-Governing-Body-Update-8/>), Anthony Morris said, “The authorities in Norway have threatened to remove our legal registration because of our Scriptural belief and practices regarding disfellowshipping. ... They may pressure us to change our Scriptural beliefs but we’re certainly not going to do that.”

Watchtower made this change within months of the 24 March 2024 Oslo District Court ruling against Jehovah’s Witnesses.

Dropping reference to disfellowshipping is effectively a marketing decision for Watchtower

to present itself as less extreme, with the word remove having a less cultlike undertone.

This is reminiscent of a change made in 1996 when Bulgaria refused to register Watchtower as an official religion, unless they stopped disfellowshipping members that accept blood transfusions. Watchtower appeared to comply by no longer disfellowshipping members that accept blood. However, they followed this up with a new ruling that anyone accepting blood would be considered to have disassociated themselves. This is disingenuous, as anyone “disassociated,” “disfellowshipped,” or “removed” continue to be shunned.

For detailed information on the 2024 change see:

- “Jehovah’s Witnesses to Relax Shunning Rules”
(<https://avoidjw.org/news/jehovahs-witnesses-to-relax-shunning-rules/>)
- “NEW LIGHT! No More Marking, Marking Talks, Or The Term DISFELLOWSHIPPING”
(<https://www.youtube.com/watch?v=RYDkWoSL3x4>)
- “No More Disfellowshipping: Watchtower’s Ploy to Trick the Courts”
(<https://www.youtube.com/watch?v=-fklylqHIWE>)
- For more information on the 1996 change see “Bulgaria and Blood Transfusions”.
(<https://www.jwfacts.com/watchtower/bulgaria-blood-transfusions.php>)

3 “Disfellowshipping means the casting of a member out of Gods household; and if one should remain in this disfellowshipped condition till he died, it would mean his **everlasting destruction** as a person who is rejected by God. Staying away from meetings leads in that very direction.” — *Watchtower* 1965 Dec 15 p.751

4 When a person is marked, they are not named and are allowed to continue contact with others. Only those who specifically know of the person’s wrongdoing are advised to stop associating with the person socially but may still speak to them at the meetings.

5 Disassociation is generally used for a Witness that voluntarily removes themselves from the congregation. For the sake of this article, disfellowshipping and disassociation will be considered the same, as the implications to the individual are almost identical, in both cases leading to shunning. *Organized to Accomplish Our Ministry* (1972) states:

“The term disassociation applies to the action taken by a person who, although being a baptized member of the congregation, deliberately repudiates Christian standing, rejecting the congregation and stating that he no longer wants to be recognized or known as one of Jehovah’s Witnesses. ... Also, a person might renounce his place in the Christian congregation by

his actions, such as by becoming part of a secular organization the objective of which is contrary to the Bible and, hence, is under judgment by Jehovah God. (Compare Revelation 19:17-21; Isaiah 2:4.) So if a person who is a Christian chooses to join those who are disapproved by God, it would be fitting for the congregation to acknowledge by a brief announcement that he has disassociated himself and is no longer one of Jehovah's Witnesses. **Such a person would be viewed in the same way as a disfellowshipped person."**

6 "At a session three weeks later, April 30 [1975], President Knorr surprised us by making a motion that thenceforth all matters be decided by a two-thirds vote of the active membership (which by then numbered seventeen)." Raymond Franz, *Crisis of Conscience* (Commentary Press Fourth Edition 2004) p.85.

The effect of requiring a 2/3 majority is discussed in Franz's book *In Search of Christian Freedom*. Click <https://www.jwfacts.com/pdf/two-third-majority.pdf> or see below for a scan of the relevant pages.

SEARCH OF CHRISTIAN FREEDOM

and had no reason to look on ourselves as the "top" of anything, that we should even find the concept personally repelling.

What, then, was the final outcome? At the October 11, 1978 meeting, of the sixteen members then on the Body, thirteen were present and nine voted for a change in the traditional policy, four (Henschel, Jackson, Klein, and Fred Franz) did not. This not being a two-thirds majority of the total membership, no change was made. On November 15, the vote showed eleven of sixteen in favor of a change, a two-thirds majority. The motion voted on was one of several suggested and happened to be one I had submitted. It read:

MOTION

That where the superior authorities in any land, acting through whatever constituted agency they use, order a brother to perform some form of work (whether because of his conscientious objection to military service or for other reasons), there will be no congregational action taken against such a brother if he submits to that order, provided always that the work he is ordered to do is not in violation of direct commands or clear Scriptural principles found in God's Word, including that at Isaiah 2:4.—Matt. 5:41; 22:21; 1 Cor. 13:1-7; 1 Pet. 2:17; Titus 3:1; Acts 5:29.

We will continue to exhort our brothers to guard against becoming a part of the world and that in whatever circumstances they find themselves they must keep God's kingdom foremost, never forgetting that they are slaves of God and of Christ. Thus they should seek to avail themselves of any provision that allows them the greatest freedom to use time, strength and funds for that Kingdom.—John 15:17-19; Acts 25:9-11; 1 Cor. 7:21, 23.

A two-thirds majority had voted in favor of the motion—but the two-thirds majority did not last long. During a momentary break in the session, a member remarked that there evidently was going to be a change in the vote. He quoted President Franz (who was among those not favoring any change) as saying, "It isn't over yet; Barry has had second thoughts." Lloyd Barry had been among the eleven voting in favor of the motion. Why the change? Since the decision could make the difference between men going to prison or not going to prison, I think it is enlightening to realize just what sort of things can happen in a religious governing body holding power to affect the lives of thousands of persons.

You will note that in the cited texts at the end of the first paragraph of the Motion the citation "1 Cor. 13:1-7" appears. I had meant to put "Rom. 13:1-7" but, perhaps because of familiarity with Paul's well-known description of love in First Corinthians chapter thirteen, I mistakenly wrote it down as I did. Someone called the matter to my

9-56
16

1-68
16

attention during the intermission and the Body was informed of the need to correct this one reference.

When we reconvened, however, Lloyd Barry stated that he would not vote in favor of the motion with Romans chapter thirteen listed in the citations. Given the opportunity to speak, I suggested to Lloyd that we could simply eliminate the reference completely or even remove *all* the cited texts if need be to make the motion acceptable for him. Without explaining the basis for his objection, he said he would still not vote for the motion and that he was withdrawing his previous vote. Other members endeavored to find some conciliatory adjustment but were unsuccessful. Though no provision had existed for withdrawal of one's vote after a motion had passed, we acceded to Barry's action. The two-thirds majority was gone. After further discussion, when another vote was taken it read: Nine in favor, five against, one abstention.⁴¹ Though still a definite majority it was no longer a *two-thirds* majority. Though only a *minority* of the Governing Body favored the continuance of the existing policy and the sanctions it applied toward any who accepted alternative service (unless sentenced thereto), that policy remained in effect. Year after year, hundreds of men, submitting to that policy although neither understanding it nor being convinced of its rightness, would continue to be arrested, tried, and imprisoned—because one individual on a religious council changed his mind. Witness men could exercise their conscientious choice of accepting alternative service only at the cost of being cut off from the congregations of which they were a part, being viewed as unfaithful to God and Christ.

Surely such instances make clear why no Christian should ever be expected to mortgage his conscience to any religious organization or to any body of men exercising virtually unlimited authority over people's lives. I found the whole affair disheartening, tragic. Yet I felt that I learned more clearly just to what ends the very nature of an authority structure can lead men, how it can cause them to take rigid positions they would not normally take. This case illustrated the way in which the power of tradition, coupled with a technical legalism and a mistrust of people's motives, can prevent one from taking a compassionate stand.

The matter came up one more time and the vote was evenly split. Thereafter it was dropped and for most members it seemed to become

41 Lloyd Barry had left on some business matter and so was not present for this vote made necessary by his withdrawal of his previous vote. The five voting against change were Carey Barber, Fred Franz, Milton Henschel, William Jackson and Karl Klein. Ted Jaracz abstained. See also *Crisis of Conscience*, page 102, footnote 7.

14.

The Watchtower View of Homosexuality, LGBTQ+ and Transgender People

The following content is upsetting and may be triggering. If you feel distressed right now, come back to read the article later when you feel a bit better. If you are feeling depressed or suicidal, please seek help immediately. There are many free resources that you can call confidentially for assistance.

- Australia 13 11 14
- Canada: 1833.456.4566
- UK: 116 123
- USA: 1800-273-8255

International Crisis Lines (https://en.wikipedia.org/wiki/List_of_suicide_crisis_lines) and suicidestop.com contain up-to-date lists of free support lines for almost 100 countries. There is also a large community of current and former Jehovah's Witnesses at [reddit.com/r/exjw](https://www.reddit.com/r/exjw) that can answer questions and provide support.

Watchtower is strongly against homosexuality, describing it as one of the most vile of sins. A person that engages in same sex sexual relations can be disfellowshipped, however a celibate homosexual can remain as one of Jehovah's Witnesses. Watchtower does not accept that people are born homosexual, and teaches that homosexual desires are a choice that are developed, such as through masturbation, and can be overcome.

In 2016, Watchtower released an *Awake!* stating that Jehovah's Witnesses are not prejudice against homosexuals, even though they believe it is against the Bible code.

“Although the Bible condemns homosexual acts, it does not encourage prejudice, hate crimes, or any other kind of mistreatment of homosexuals....

Jehovah's Witnesses choose to live by the moral code set forth in the Bible.

They do not approve of the actions that the Bible prohibits. But they neither mock nor mistreat people whose practices differ from their own. ...

The Bible thus makes a distinction between inclinations and practices. (Romans 7:16-25) A person who has homosexual leanings can control what he allows his mind to dwell on, just as he would control any other wrong desire, including leanings toward anger, adultery, and greed.—1 Corinthians 9:27; 2 Peter 2:14, 15.

While Jehovah's Witnesses uphold the moral code set forth in the Bible, they do not force their views on others. Nor do they try to reverse laws that protect the human rights of those whose lifestyle differs from theirs."

—*Awake!* 2016 No 4

(<https://www.jw.org/en/library/magazines/Awake!-no4-2016-august/bible-say-about-being-gay/>)

Whilst this article appears to present the Watchtower view of same sex relations in a balanced and tolerant manner, it is not in harmony with what has appeared for many decades within the pages of the Watchtower, nor align with how homosexuals are treated within the congregations.

Watchtower describes homosexuality as:

- abhorrent, sexually degrading, unnatural, sordid — *Watchtower* 2012 Mar 15 p.31
- an unnatural sexual perversion — *Awake!* 1997 Dec 8 pp.14-15
- sick and perverted — *Awake!* 1995 Feb 8 p.16
- gruesome, violent, and downright sadistic." — *Awake!* 1995 Feb 22 p.14
- disgraceful sexual appetites, obscene — *True Peace and Security—How Can You Find It?* (1986) p.150
- worthy of the death penalty — *Awake!* 1982 Jun 22 p.10
- perverted desires — *Awake!* 1989 Jul 8 p.27
- detestable to Jehovah, vile, repulsive — *Watchtower* 1979 Mar 15 pp.10,11

These descriptions are not from another time when people in general were less sensitive to the harm their words could cause others, they are terms that continue to be used in Watchtower publications.

"... if someone tries to convince you that God's standards regarding homosexual conduct are mistaken, will you agree with him? Or will you

agree with Jehovah God, whose Word clearly states that those who carry out such acts are “working what is obscene”?”

—*Pure Worship of Jehovah—Restored at Last!* (2018) p.157

The 2020 Elder’s Manual labels homosexual pornography as abhorrent, grouping it with rape, bestiality and child pornography.

judicially. (Eph. 4:19) Such abhorrent forms of pornography include homosexuality (sex between those of the same gender), group sex, bestiality, sadistic torture, bondage, gang rape, the brutalizing of women, or child pornography. It is equally wrong for a man or woman to watch two women engaged in homosexual activity as it is for a man or woman to watch two men engaged in homosexual activity.—See 12:14-15.

“*Shepherd the Flock of God*” (2020 printing) ch.13 s.3

In 2023, an experience was given of a Jehovah’s Witness student saying in class that he would not support a friend that confided in being homosexual. In this account, the Jehovah’s Witness is presented as the victim, being bullied for not saying he was not willing to support a homosexual friend, likened to Daniel being thrown in the lion’s den. This contradicts the 2016 *Awake!*, which claims Jehovah’s Witnesses are not prejudice towards homosexuals. The teacher didn’t ask if the students would engage in, or agree with homosexuality, but rather support a fellow student that was homosexual. The Jehovah’s Witness student said he would not support his classmate, and is praised by Watchtower for saying so.

“Some even try to bully our young ones into breaking their loyalty to Jehovah. Note, for example, what happened to a young man named Graeme, who lives in Australia. He faced a challenging situation when he attended high school. The teacher asked the class how they would react if a friend confided in them about being a homosexual. The teacher said that all in the class who would support a friend in pursuing such a lifestyle must stand on one side of the room; those who would not, on the other side. Graeme says, “The entire class stood on the side that supported that lifestyle except for

me and another Witness.” What happened next was a real test of Graeme’s loyalty to Jehovah. “For the rest of the hour-long class,” he says, “the other students and even the teacher taunted and insulted us. I did my best to defend my faith in a calm and reasonable way, but they didn’t listen to a word I said.” What effect did this test of loyalty have on Graeme? He says, “I did not like being the target of such verbal attacks, but I felt incredibly happy that I was able to defend my beliefs without compromise.”“

—*Watchtower* 2023 Aug p.6

An article entitled “Young People Ask: Why Do I Have These Feelings?” compares succumbing to homosexual desires with molesting children.

“True, some individuals may very well be prone to homosexuality, just as some individuals are, according to the Bible, “prone to wrath.” (Titus 1:7) But the Bible still condemns displays of unrighteous anger. (Ephesians 4:31) Similarly, a Christian cannot excuse immoral behavior by saying he was ‘born that way.’ Child molesters invoke the same pathetic excuse when they say their craving for children is “innate.” But can any one deny that their sexual appetite is perverted? So is the desire for someone of the same sex.”

—*Awake!* 1995 Feb 8 p.16

A follow up article continued the theme, appearing critical of the medical profession’s acceptance of homosexuality as something other than a mental disorder.

“The medical profession has also jumped on the bandwagon. Traditionally, doctors viewed homosexuality as an illness. But in 1973, the American Psychiatric Association declared that homosexuality would no longer be considered a psychiatric disorder. Since then, many in the medical profession have all but placed their seal of approval upon the homosexual life-style.”

—*Awake!* 1995 Feb 22 p.12

It concluded that homosexuals are alienated from a relationship with God.

“Homosexuals find themselves “in darkness mentally, and alienated from the life that belongs to God.”“

—*Awake!* 1995 Feb 22 p.14

The Governing Body have such intense contempt towards homosexuality that practices considered of homosexual nature are labelled obscene and forbidden even for married heterosexual couples, with threat of disfellowshipping.

“The inspired Bible writer did not have to explain the natural way in which the reproductive organs of husband and wife complement each other. Homosexual relations obviously cannot follow this natural way. So, male and female homosexuals employ other forms of intercourse in what the apostle refers to as “disgraceful sexual appetites” and “obscene” practices. (Romans 1:24-32) Could married couples imitate such homosexual forms of intercourse in their own marriage and still be free in God’s eyes from expressing “disgraceful sexual appetites” or “hurtful desire”?”

—*True Peace and Security—How Can You Find It?* (1986) p.150

“Thus, a mates enforcing perverted acts, such as oral or anal sex, within the marriage would not constitute a Scriptural basis for a divorce that would free either for remarriage. ... However, if it becomes known that a member of the congregation is practicing or openly advocating perverted sex relations within the marriage bond, that one certainly would not be irreprehensible, and so would not be acceptable for special privileges, such as serving as an elder, a ministerial servant or a pioneer. Such practice and advocacy could even lead to expulsion from the congregation.”

—*Watchtower* 1983 Mar 15 p.31

Learned Behaviour

“Contrary to what many persons think, homosexuals are not born that way, but their homosexual behavior is learned.” —*Your Youth* p.39

Watchtower comments show an exasperating ignorance about homosexuality, describing it as behaviour that is a choice that is developed, not part of who a person is. This can be seen either subtly or directly in the following comments.

“Reports from various countries indicate that living apart from a mate or children in order to work abroad is a factor that for some has contributed to serious problems. These include infidelity on the part of one or both mates, homosexuality, or incest, ...”

—*Watchtower* 2014 Apr 15 p.19

“Fact: In many cases, same-sex attraction is nothing more than a passing phase.”

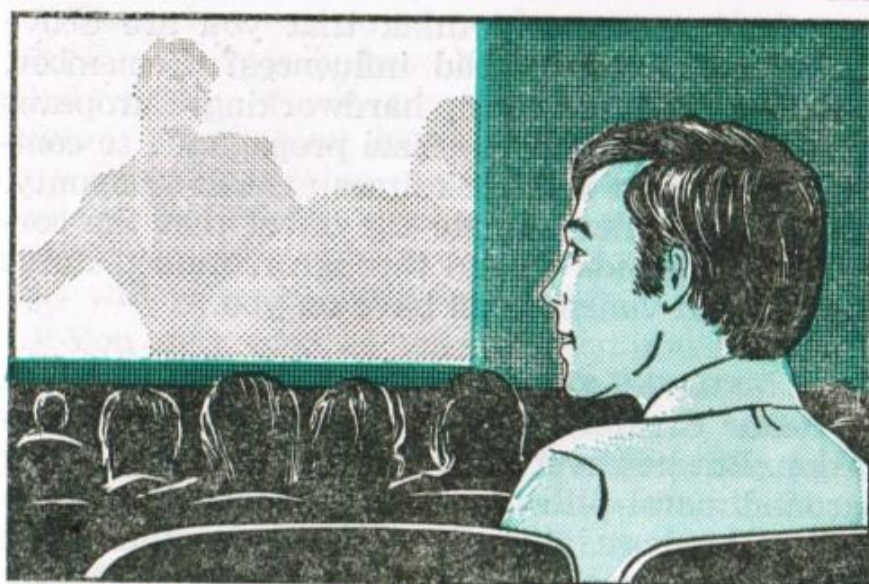
—“Teenagers Ask: I’m Attracted to the Same Sex—Does That Mean I’m Gay?” (2012-06-26)

(<https://www.jw.org/en/bible-teachings/teenagers/ask/pressure-to-be-gay/>)

Whilst the *Awake!* 8 Feb 1995 article “Why Do I Have These Feelings?” admits “genes and hormones may play some role”, it dismisses the idea that “homosexuals are born that way and that sexual orientation is unchangeable.” It claims that studies of identical twins show when one identical twin is gay, the other is also gay half the time, then uses this to show genetics are not a factor, as both should be gay all the time - very flawed reasoning. It says, “Some experts also feel the *antimale* propaganda promoted by feminists has contributed to the rise of lesbianism.” Who these experts are is not revealed. Watchtower shoulders responsibility for homosexuality upon the father.

"Sometimes, *faulty family environment* also seems to play a major role, especially among males. ... Mental-health writer Joseph Nicolosi claims that male homosexuality is "almost always the result of problems in family relations, particularly between father and son." ... Interestingly, significant numbers of homosexuals are victims of childhood molestation. ... Scientists may never resolve exactly how much of a role nature and nurture play in same-sex attraction. But one thing is clear: all humans are born with the tendency to succumb to wrong thinking and inclinations. ... a Christian cannot excuse immoral behavior by saying he was 'born that way.' Child molesters invoke the same pathetic excuse when they say their craving for children is "innate". But can anyone deny that their sexual appetite is perverted? So is the desire for someone of the same sex."

—*Awake!* 8 Feb 1995 p.15-17



Does what you watch have any effect on you?

come sympathetic toward them. What at first seemed repulsive might not seem that way in time. And consider this: How did the majority of homosexuals get to be that way? By spending time thinking about it and by associating with others who were that way.

“In fact, masturbation can lead into homosexuality. In such instances the person, not satisfied with his lonely sexual activity, seeks a partner for mutual sex play.

This happens much more frequently than you may realize. Contrary to what many persons think, homosexuals are not *born* that way, but their homosexual behavior is learned. And often a person gets started when very young by playing with another’s sexual parts, and then engaging in homosexual acts.”

—*Your Youth—Getting the Best Out of It* (1976) p.39

39

MASTURBATION AND HOMOSEXUALITY

HOMOSEXUAL PRACTICES

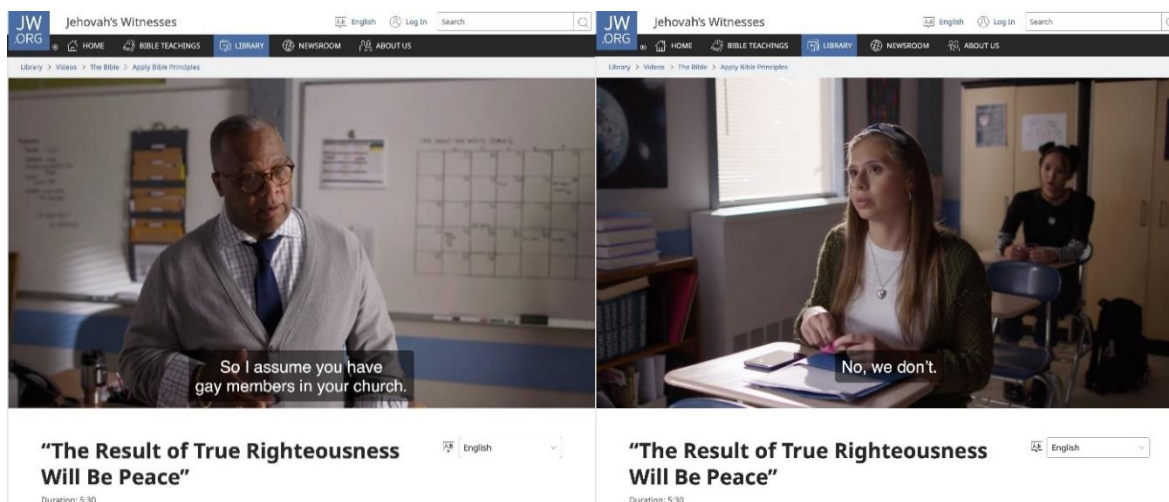
*Weakly giving in to sexual desires by masturbation will certainly not give you strength when faced with a situation tempting you to commit fornication—or even homosexuality. Just the opposite, it cultivates wrong thinking and wrong desire. In fact, masturbation can lead into homosexuality. In such instances the person, not satisfied with his lonely sexual activity, seeks a partner for mutual sex play.

“This happens much more frequently than you may realize. Contrary to what many persons think, homosexuals are not *born* that way, but their homosexual behavior is learned. And often a person gets started when very young by playing with another’s sexual parts, and then engaging in homosexual acts. One young man relates:

Are homosexuals born that way, or is their behavior learned?

It is an incredible claim “that masturbation can lead into homosexuality.” With over 95% of males admitting to masturbating, and only around 5% of males being gay, it is impossible to find a correlation between masturbation and homosexuality.

In a 2022 video regarding gay marriage, a Jehovah's Witness student states that there are no gay Jehovah's Witnesses.



Library > Videos > The Bible > Apply Bible Principles - "The Result of True Righteousness Will Be Peace" jwbcov22-4.v 2022

What does this mean, since I have known many gay Jehovah's Witnesses? Watchtower promotes the concept that people are not born gay, if they have gay inclinations, it is due to external influences. Since Jehovah's Witnesses are disfellowshipped if caught engaging in gay sexual behaviour, on that basis there are no gay Jehovah's Witnesses. However, this completely invalidates the sexuality of all Jehovah's Witnesses that identify as gay but repress their desires in order to remain part of the religion.

Gateway to Worse Behaviour

Watchtower uses the slippery slope rhetorical fallacy that if a person caves in to homosexual desires, they risk further becoming debased by even greater perversions.

"Since sexual immorality is based largely on self-gratification, it often leads to more debased acts. And fallen human nature being what it is, once an act becomes commonplace, its excitement tends to wane. Thus, some homosexuals have gone on to sadomasochism and other vile practices. One Bible commentary says that the effect of such base and unnatural passions ... tended to debase the mind; to sink man below the level of the brute; to destroy the sensibility."

—*Awake!* 1989 Jul 8 p.27

The article “ ‘Chickens’ and ‘Hawks’ ” used a discussion of men who prey on young boys to denounce the evil of homosexuality.

“The homosexuals are pushing for changing the laws to lower the age of consent and to legalize sex between adults and children. They are fighting for children’s rights, they say, and make themselves out to be crusaders. ... Children’s rights to be abused, prostituted, sodomized? Their proclaimed concern for children’s rights is a cover-up for men whose only interest is gratification of their own sexual perversion. When the children become a little older these “loving” adults dump them back on the streets and pick up new victims. Willing or not, children at these tender ages are unable to understand the choice they are making or to foresee the consequences. They are victims. They are vulnerable. Misguidedly they seek affection from a homosexual and are psychologically devastated when they are cast off. Some are murdered. One homosexual man killed thirty-three boys and buried them under his house. Where has all that supposedly great love gone?”

—*Awake!* 1982 Jun 22 p.6 “‘Chickens’ and ‘Hawks’ ”

This dishonest portrayal is deplorable, as abuse of children is not linked in any way to homosexuality. This article was inspired by North American Man/Boy Love Association (NAMBLA), a pedophile organization which started in 1978, and subject of the movie *Chicken Hawk: Men Who Love Boys*. *Awake!* presents this group as representative of homosexuals, when in fact they were condemned and forbidden from inclusion in the gay rights movement. (See [Chicken Hawk](https://en.wikipedia.org/wiki/Chicken_Hawk:_Men_Who_Love_Boys), https://en.wikipedia.org/wiki/Chicken_Hawk:_Men_Who_Love_Boys). This article shows Watchtower’s ignorance on a very important topic, and the following explains how homosexuality is not connected with pedophilia.

““There appears to be practically no reportage of sexual molestation of girls by lesbian adults, and the adult male who sexually molests young boys is not likely to be homosexual (Groth & Gary, 1982, p. 147).” ... Dr. Nathaniel McConaghy (1998) similarly cautioned against confusing homosexuality with pedophilia. He noted, “The man who offends against prepubertal or immediately postpubertal boys is typically not sexually interested in older men or in women”” (p. 259).

—Gregory M. Herek, Ph.D., “Facts About Homosexuality and Child Molestation” as of May 2016 (<https://tinyurl.com/y36aa2f7>)

“To call child molestation of a boy by a man “homosexual,” or that of a girl by a man “heterosexual,” is to misunderstand pedophilia. No true pedophile is attracted to adults, so neither homosexuality nor heterosexuality applies. Accordingly, Herek suggests calling men’s sexual abuse of boys “male-male molestation,” and men’s abuse of girls “male-female molestation.”

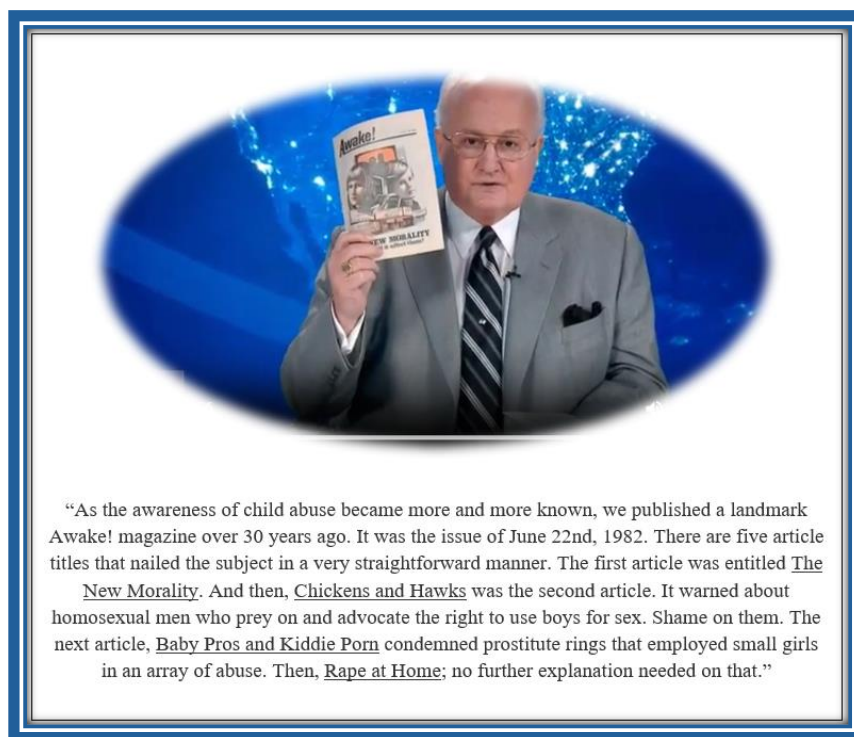
Interestingly, Anna C. Salter writes, in *Predators, Pedophiles, Rapists and other Sex Offenders*, that when a man molests little girls, we call him a “pedophile” and not a “heterosexual.” Of course, when a man molests little boys, people say outright, or mutter under their breath, “homosexual.”

—Joe Kort, Ph.D., “Homosexuality and Pedophilia: The False Link” (as of May 2016)

(https://www.huffpost.com/entry/homosexuality-and-pedophi_b_1932622)

In the July 2015 episode of *JW Broadcasting*, Anthony Morris used this 1982 *Awake!* as an example of how Watchtower has proactively spoken out about child abuse, the very edition that showed Watchtower’s ignorance about pedophiles. Morris validated the idea that homosexuals are perpetrators of child abuse, proudly declaring:

“It warned about homosexual men who prey on and advocate the right to use boys for sex. Shame on them!”



With the Governing Body showing such poor understanding of child abuse, it is little wonder that they have come under a barrage of criticism globally for their flawed policies.

Can Be Overcome

Since homosexuality is considered something learned, and not a part of a person's makeup, it is also explained that it is possible to overcome these desires.

“Some would say that the Bible’s position is cruel. But their claim is based on the premise that we *must* act on our impulses or that sexual impulses in particular are so important that they should not—even *cannot*—be controlled. However, the Bible dignifies humans by stating that they can resist their urges. Unlike animals, they can choose not to act on their impulses. ...

The Bible thus makes a distinction between *inclinations* and *practices*. (Romans 7:16-25) A person who has homosexual leanings can control what he allows his mind to dwell on, just as he would control any other wrong desire, including leanings toward anger, adultery, and greed.”

—*Awake!* 2016 No 4 pp.8,9

(<https://www.jw.org/en/library/magazines/Awake!-no4-2016-august/bible-say-about-being-gay/>)

“The Bible admonishes: O you lovers of Jehovah, hate what is bad. (Psalm 97:10) Hence, Christians are expected to hate every practice that violates Jehovah’s laws. Some people may even react with stronger feelings of aversion or disgust toward homosexuality than toward other types of immorality, viewing homosexuality as an unnatural sexual perversion. ... Those who practice what is bad, including homosexuals, can make radical changes in their pattern of thinking and behavior, and many have indeed been successful in making this transformation. Jesus himself preached to such ones; and on showing repentance, they became acceptable to him. Matthew 21:31,32. Christians welcome repentant people from diverse walks of life. After leaving behind immoral practices, whatever they might have been, all can enjoy the full benefits of God’s forgiveness because Jehovah is good to all, and his mercies are over all his works.”

—*Awake!* 1997 Dec 8 pp.14-15

“The Bible’s stand is not unreasonable. It simply directs those with homosexual urges to do the same thing that is required of those with an opposite-sex attraction—to “flee from fornication.” (1 Corinthians 6:18) The fact is, millions of heterosexuals who wish to conform to the Bible’s standards employ self-control despite any temptations they might face. Those with homosexual inclinations can do the same if they truly want to please God.”



All youths face a choice—either to adopt the world’s degraded view of sexuality or to follow the high moral path set forth in God’s Word

—“Teenagers Ask: I’m Attracted to the Same Sex—Does That Mean I’m Gay?” (2012-06-26)

(<https://www.jw.org/en/bible-teachings/teenagers/ask/pressure-to-be-gay/>)

Stating that unlike animals, humans can have control, insultingly implies that those that engage in same sex intercourse are no better than animals when following these desires.

These comments are extremely damaging to a Jehovah's Witness teen. They regularly hear how they are detestable in Jehovah's eyes, and come to the realisation that they have no hope of ever truly enjoying love, sex or marriage. I have read many experiences of suicidal Witness youth as a result, such as Monk3y:

Monk3y — Growing Up a Gay Jehovah's Witness

“

I feel the need to express how I feel and felt about my life as a gay man. I was brought up from birth as a Jehovah's Witness. This has played a major part in my life and it has been a real struggle to get past.

I remember when I was really young, feeling strange whenever I would see a man without a shirt on. I used to get really giggly and flustered. Picking up little crushes for some men I didn't understand that I was gay. As the years went on I continued to have these feelings and as I got into high school they started getting stronger.

At this stage I started to realise what I was considered by society and the boy that was once bright and open and very talkative ceased to exist and I replaced it with shyness, quietness and sadness. I had also started experimenting with masturbation, to me I think it started off harmless enough, not realising at first that what I was doing wasn't accepted by Jehovah's people or Jehovah. Finally realising that I had a problem (considered a problem by Jehovah's Witnesses but normal by society and for most teenagers) with masturbation. I desperately tried to stop. I would feel so guilty for doing the act and for the things I was thinking during. Afterwards I would plunge into massive depression and guilt.

I felt that if I was redeemable in the slightest to Jehovah I had wrecked my chances of that by sinning so badly. I felt totally disgusting, I had no self worth. Many times I had thought out how I was going to kill myself. I would often be crumpled on my bedroom floor behind my closed door and cry my eyes out till I fell asleep. I would beg Jehovah to help me, I was so scared that he didn't approve of me. But Jehovah never answered my prayers which made me feel worse, to me it was proof that I was disgusting in his eyes. I cant tell you how that can make you feel, I was never, not even from birth, worthy.

Mum used to worry about me a lot, I learnt to cry when she had gone out so as not to concern her anymore than she was. She thought that I was upset because I had no friends, she didn't realise that was a result from me withdrawing myself from people. Not even understanding myself at the time

fully what would have happened had I been my real self in front of people. (Witnesses) To me telling people how I felt and that I was gay was never an option, I couldn't have been further from the idea of reaching out for help about it. As far as I had been taught about such things, I was beyond help. I was simply waiting for Jehovah to destroy me at Armageddon.

At that stage I think I started to decide that I had nothing to lose, so I started doing my best as far as becoming a servant of Jehovah. It was difficult to say the least. Being a single parent child isn't the easiest thing to be at the Kingdom Hall. Putting my best effort in I would regularly go out on field service after becoming an Unbaptised Publisher, I would pre-study my watchtower for the Sunday meetings and we were nearly always in attendance. I would prepare for the book study. And would answer up and take notes during meetings.

But despite doing all of this on and off up till the age of about 19 Jehovah still didn't answer my prayers. Things were becoming tight for Mum and myself monetary wise and we didn't get a lot of support from the brothers and sisters. Despite Mum being a regular pioneer and me reaching out for more responsibilities we felt very alone, we were never invited out with other brother and sisters. I remember many a time mum and I would cry ourselves sick holding each other asking why we were not being helped, what were we doing wrong?

I remember there being a specific talk being given about Jehovah's blessing not being given to those that are sinning. I remember it being said that Jehovah doesn't even hear your prayers because of your sinful state. At that point I came to the realisation that my inner feelings for other men was the cause of our lack of blessings. I felt completely blood guilty that mum and my punishment was all because of me. After all of that effort I still felt disgusting in Jehovah's eyes. How could I live with myself? I was constantly fearful that Armageddon was almost here.

At this stage I dropped off from my meeting attendance, no pre-study, no prayer, nothing. Feeling as though I was already condemned by Jehovah and his people, I no longer saw the point in actually breaking my back for Jehovah, why would I serve a person that would condemn me for not having a choice in this stinking life I was given?

So there I was, I had no friends, I had no life, I was useless to everyone. Even having come this far I was still not even thinking about coming out of the closet. I never thought I would ever be accepted for who I am. Being isolated the way I was kept me from knowing that gay people are widely accepted as part of society here in Australia. Eventually in the lead up to my coming out I started to become very sick. I was never hungry so I never ate, I felt as if I had the worst flu. I was sick like this for I think about 9 weeks, it was continually getting worse. Mum had to make me drink meal replacement drinks just to basically keep me alive.

Doing nothing but crying and sleeping the days became darker and darker for me. I had started thinking that I might be dead soon and how that doesn't be such a bad thing. My mum was desperately worried about me and forced me to go to the doctor once more. The doctor finally diagnosed me with extremely aggressive depression and I was prescribed antidepressants. To me saying I was depressed wouldn't seem to click with the way I was feeling. I actually physically felt

sick, I felt like I was dying. Not realising that after a life time of suppression and feeling like Im waiting for my death sentence that depression could make me feel any physical problem under the sun.

Not long after I was diagnosed with depression we were waiting at home for a visit from the elders. Mum was so desperate with how sick I was she rang one of the elders she felt closest with and as soon as he got on the phone mum broke down and pleaded with him to come and see me, she was so choked up with tears on the phone she could barely speak. To see mum like that was unbearable for me. I was laid on the couch, I couldn't move from exhaustion. I remember that it was getting dark outside and the lights didn't on in the lounge room. Mum sat down after getting off the phone and pleaded with me, was there anything she could do. With tears constantly welling in my eyes I told her there wasn't. I told her that I cant fight anymore, I feel I just need to let go. The room went silent, I could see mums face dimly lite from the street lights.

And then she said it – “Is there anything your not telling me?” My brain went straight to my being gay but I stayed silent. She pleaded with me and asked again ... more forcefully. I said to her there was something but I didn't want to tell her. She asked me why. I said that I couldn't say. She pleaded again. Mum, if I told you, I'm scared you wouldn't be able to accept me. I managed to force out. She went very quiet for a while. The quietness was agonising, I knew that I had given her to much information already, she had to realise now that I am gay. Finally she said that no matter what it was that I was hiding she loved me and was worried that if I didn't stop hiding it I would get sicker. I stayed silent. Mum finally said, “Are you the same as the guy in the Pet Shop Boys?” She had often heard me listening to a few PSBs albums that I had, I guess it was my only gay expression I was able. I don't think she wanted to say the gay word. All I said was, “Mum!” in a way that told her “Please stop!” I guess she was really determined though, she came out with it — “Are you gay?”

Having no fight left in me, physically weak, mentally extinguished and emotionally dead I managed the word yes. I felt like I was falling into the deepest endless pit of blackness and I was on the edge of passing out I began to weep for my death.

Mum assured me that she loves me and wants me to become well again. Looking back I remember saying to her after that, that she was only saying that because I was sick and I knew she couldn't accept who I was. She denied it and I think she believed it to. About half an hour after coming out to mum the elders arrived. I must have looked a pitiable site because they seemed completely moved as soon as they saw me. They said a few encouraging things about Jehovah loving me which I knew wasn't true. Mum asked me in front of them if I wanted to tell them what I had just told her. I said I didn't and mum asked if she wanted her to tell them. I just started weeping again. Mum told the elders that I was gay and they told me that Jehovah loved me no matter what and that he wants me to get better. I started to bawl my eyes out. They started to pray for me and I don't keep conscious any longer, I passed out.

It's so hard making that step ... my body forced me to come out ... I'd had a nervous break down This secret had to come out. Days afterwards I still couldn't any better, mum called the locum to

come and visit me. When he arrived he doctor he spoke to me quite a bit and told me that I needed to go to hospital immediately, it almost felt like he picked me up and carried me in his arms there. I actually don't remember how I got to hospital but I was admitted to the mental problems ward in Charles Gardener Hospital.

I started slowly getting better after that. One of the nurses on the ward was gay and came and spoke to me one night I was crying, he spoke about being gay and that he was gay, that everything would be alright. I remember hating him because I still believed that being gay was wrong and he was telling me to be open about my sexuality. It was so confronting and I fought against it with all my will. What an idiot I was. For those that wasn't been brought up from birth in a religion such as Jehovah's Witnesses it might be very difficult to understand the way I felt. Anyways I continually got better and better, I started to gain weight again after dropping down to 49kgs. I went home from the hospital a few weeks afterwards and started my recovery at home.

So what happened after I got better? Well hell started to break loose didn't it? Many Witnesses said they accepted me for who I was. But what that meant for most of them was "I will tolerate you but you have to change your thinking." The elders came and saw me again a couple of times with a completely different attitude to the night I came out.

You see it wasn't good enough for me to simply not talk about being gay, I actually was told that I had to work on not thinking gay. I couldn't work out how to do that, I had always been the same. One brother actually asked me If you were to look at pornographic material of a girl would it arouse me? Of course I said no. Then he asked the same thing about seeing a man the same way and I said yes it would arouse me. He looked completely disgusted. This kind of thing seemed the theme of their visits.

So as far as I was concerned ... Enough was enough. People who said they would help me only ended up stabbing me in the back. Soon the entire congregation knew my sexuality. So I stopped having anything to do with Jehovah's Witnesses. After I had got better I had began to realise that life was very different than Witnesses say it is. I started learning a new way of life and started healing myself. I think though I will continue to heal myself for a very long time from now. I guess me writing this is all part of the healing process.

It took me till the age of 21 to finally come out, I have found the man I love and adore and he treats me so well. I am very happy for the place I stand at this point in time. It hasn't been easy to write this and I have been crying for most of the time I have been typing it.

There isn't anything left to say except I wish I didn't have to go through all of this to get where I am today.

Josh

”

Homosexual Fashion

In the 1980's, Watchtower commented against androgynous fashion styles.

“For example, the androgynous look, recently popularized by certain rock singers, blurs the line between the masculine and the feminine by using makeup, hairstyle, and mannerisms borrowed from the opposite sex. It is not sensible to adopt such a style just because it is popular with certain groups. And note in the Bible what Deuteronomy 22:5 states on this matter.”

—*Awake!* 1987 Feb 8 pp.17-18

A wave of anti-gay rhetoric has appeared since Anthony Morris' appointment to the Governing Body in 2005. Morris has made a number of comments regarding homosexuals and gay fashion influence in his public talks and **tv.jw.org** broadcasts, and during his tenure there have been pointed articles and videos about this topic.

In 2007, metrosexuality was spoken against. Not only isn't Mark Simpson as the source of the quote properly attributed, but his comments are taken out of context to imply metrosexuality has gay connotations.

““Metrosexuality”—a lifestyle in which men give excessive attention to themselves and particularly their appearance—has done much to blur the line between gay and straight. According to the man who reportedly coined the term, the metrosexual “might be officially gay, straight or bisexual, but this is utterly immaterial because he has clearly taken himself as his own love object and pleasure as his sexual preference.””

—*Awake!* Feb 2007 p.30

Watchtower homophobia reached new levels when determining fashion trends such as “tight pants” be banned as homosexual.



<https://www.youtube.com/watch?v=HzGzvCZswsl>

“...they have what they call now the ‘metro sexual’ look. It is becoming very popular. ... What it means is that, if they have a suit on, or their pants, extremely tight all the way down to the ankles - very, very tight. ... What’s wrong is this extremely tight pants. It is not appropriate for a Christian. And I want you brothers to think about this. Do you remember that many, many, many homosexuals are in the clothing industry and doing the designing. Don’t you know they love it when you’re wearing tight pants? Oh yeah. You chuckle. I don’t think it’s funny. I think it’s disgusting! Think hard about it. You don’t look as good as you think you do look, except to a homosexual. ... You look disgusting.”

—*Governing Body member Anthony Morris’s comment to Rome Bethel 20th Jan 2014. Also repeated at the November 2014 United States Zone Visit.*

Watchtower speaks openly against androgynous or unisex clothing.

“The Law showed Jehovah’s strong feelings against clothing that does not make clear the distinction between male and female — what has been described in our day as unisex fashion. (Read Deuteronomy 22:5.) From God’s stated direction about clothing, we clearly see that God is not pleased with styles of dress that feminize men, that make women look like men, or that make it hard to see the difference between men and women.”

—*Watchtower* 2016 Sep Study Ed. p.18

The boundary of context is pushed by referencing *Deuteronomy*, which says a woman should not to dress as a man, or vice versa. It does not discuss unisex clothing, which does not hold a gender statement.

The Circuit Overseer program for elders in 2015/16 contained a section explaining that the metrosexual look excludes a person from qualifying for Bethel, and may even exclude them from being eligible for the preaching in the ministry work. This includes a brother with effeminate grooming and characteristics, or a sister with a masculine hairstyle or clothing.

CONCERNS REGARDING CONDUCT, DRESS, AND GROOMING (8 min.)

“The spirit of the world” is leading people to blur the distinction between the genders as never before (1Co 2:12; De 22:5)

This trend is affecting some in the congregation

Some brothers lean toward effeminate characteristics and grooming habits

Some sisters have adopted a masculine hairstyle or type of dress

Since this sort of dress and conduct is popular in the world, some may not be aware of the improper message that their conduct and grooming sends to others

Provide loving assistance

Please note two areas of concern among brothers

(1) The tendency to dress in the so-called metrosexual style, which usually includes tight-fitting jackets and pants that highlight the body

(2) The manifesting of effeminate traits, perhaps in one’s bearing, body language, and manner of speech

Sisters also need to avoid tight-fitting or revealing clothing (1Ti 2:9, 10)

If you notice individuals (brothers or sisters) whose dress and grooming reflect the *extremes* of the world, please offer kind counsel in an effort to readjust such individuals “in a spirit of mildness” (Ga 6:1; w97 6/15 17-18 pars. 14-18; w88 8/15 17 pars. 9-10)

S-337a-16-E 5/15—Page 3

While the world puts great emphasis on one’s appearance and often goes to extremes, true Christians take the balanced viewpoint expressed in God’s Word and concentrate on adorning the inner person [Read 1 Peter 3:3, 4]

Any individual who manifests the aforementioned extremes in dress and grooming or who displays gender-blurring characteristics should not be recommended for Bethel service or the School for Kingdom Evangelizers

Furthermore, if the body of elders agrees that a brother or sister is blatantly and deliberately ignoring *repeated counsel*, and his or her dress and grooming is disturbing to the congregation, the elders may determine that the person no longer qualifies to share in the ministry. In such rare cases, no announcement would be made to the congregation

S-337a-16-E 5/15—Page 4

Circuit Overseer Meets With Elders and Ministerial Servants Program for September 2015 Through February 2016

Following on from these comments, an image was released in the June *Watchtower* 2016 study edition of elders counselling a young brother wearing a tight legged business suit.



It shows how all-encompassing the control of Watchtower leaders is, when a well-dressed man in a business suit can be counselled for his clothing.

Gay Marriage

Being strongly opposed to homosexuality, it is no surprise that Watchtower speaks out about same sex marriage.

“Our Creator established rules governing marriage long before governments began regulating the institution. The opening book of the Bible tells us: “A man will leave his father and his mother and he must stick to his wife and they must become one flesh.” (Genesis 2:24) The Hebrew word “wife,” according to *Vine’s Expository Dictionary of Biblical Words*, “connotes one who is a female human being.” Jesus confirmed that those yoked together in marriage should be “male and female.”—Matthew 19:4.

Thus, God intended marriage to be a permanent, intimate bond between a man and a woman. Men and women are designed to complement each other so they may be capable of satisfying each other's emotional and sexual needs and of providing children."

—"Does the Bible Comment on Same-Sex Marriages?" (2012-06-26)
(<https://www.jw.org/en/bible-teachings/questions/same-sex-marriage-bible-view/>)

"Even when same-sex unions last, they could hardly be a result of the love described in the Bible. Such love "does not behave indecently.""

—*Awake!* 1995 Feb 22 p.14

A disturbing piece of propaganda aimed at children is the cartoon video *One Man One Woman*, released in May 2016. Here Sophia's Jehovah's Witness mother explains to Sophia that God intended for human marriage to be One Man, One Woman, and any alternative lifestyle would bar a person from Paradise. The video can be viewed at jw.org/bible-teachings/family/children.



In the video, Sophia tells her mother that her classmate Carrie has two mothers, and her teacher said what is most important is for people to love each other. Sophia does not appear judgemental of Carrie's parents when matter of factly telling her mother, and the default in the most pure form of human nature isn't to say it is wrong.

Rather, it is the Witness mother that provides an inappropriate lesson when she tells Sophia that "people can change." In addition to the issues of homophobia is the message that Sophia has to judge her school friend Carrie as unwelcome in the New System, and that Carrie and her parents will shortly die at Armageddon unless they convert to Sophia's belief system. Sophia's mother sets up a practice session to teach Sophia what to tell Carrie about the paradise and presumably how to be saved. The underlying message is that Sophia should tell Carrie that the only way she can enjoy living forever in paradise is to reject homosexuality and same sex marriage, putting Carrie in the impossible situation of knowing that Sophia is critical of her family arrangement, and that she will die at Armageddon if she does not reject her gay parents' lifestyle. Is it appropriate for a young child to try and convince her friend that her parents are sinners, particularly when that child has no option but to live with them?

Sophia is told that gaining access to Paradise is like checking onto a plane. A person that carries an item that "wasn't allowed" on the aeroplane "can't go on the trip." This is a poor illustration, as there is no comparison between discarding "unacceptable baggage" such as an aerosol deodorant and being forced to change your identity.



It is difficult to understand the preoccupation with a person's sexual orientation in relation to entering paradise, when it was long taught that marriage, sex and childbearing will come to an end in the New System.¹ The latest teaching is that they are unsure if there will be marriage, but without death, procreation will need to end to prevent overpopulation. This is not a topic regularly discussed in any depth, as it does not align with Watchtower depictions of paradise filled with children. The sexual desires a person has in this system is therefore a moot point, since these will not exist in the next system. If God will need to remove the desire for sex, then it matters little whether someone is gay or straight.

There is also an overarching level of dishonesty in the video's simplistic summary of marriage. It summarises God's view of marriage by presenting that *Genesis* says Adam and Eve were expected to be one husband and one wife, and Jesus said the same. Adam had no choice in the number of wives he could have, as the only woman available was Eve, and later his daughters. The passage referenced regarding Jesus comments at *Matthew* 19:3-7 is not discussing polygamy but rather an answer about divorce. What Watchtower conveniently is silent about is that in the Bible Jehovah demanded polygamy. The Mosaic Law dictated polygamy, forcing a man to marry his brother's wife if the brother died childless, and bear children with her. (*Deuteronomy* 25:5-10) Many of the men of old that are held out as examples to follow had multiple partners, such as Abraham. King David was given Saul's wives by Jehovah (2 *Samuel* 12:7-8). King Solomon, who was blessed with building the temple, had over 700 wives and 300 concubines. When 1 *Timothy* 3:2 says, "The overseer should therefore be irreprehensible, a husband of one wife," it shows that there were Christians with more than one wife. The Bible does not show that Jehovah's standard in marriage is One Man One Woman, rather these standards change over time in line with what suits local culture.

This video is a classic example of Watchtower homophobia. Rather than release a video of Sophia being trained to criticise her friends with unmarried heterosexual parents, it chooses the far less common scenario of a homosexual couple, despite both falling under the same Watchtower classification of fornication. It then handles the topic by deceptively misrepresenting what the Bible presents about marriage.

Transgender

Very little is written by Watchtower regarding transgender people. A search of the jw.org online library, as of May 2016, returns no results for transgender or hermaphrodite. The word transsexual returns a single short news article regarding a transsexual minister. The *Watchtower CD Library*, extending back to the 1950 *Watchtower*, contains a few minor news articles and defines "transsexual," but contains little guidance as to the Watchtower stance on this topic. The most direct statements appear as follows.

“And any who, before becoming Christians, were confused about their identity or sexual preferences can trust that it will be to their everlasting good to live in accord with God’s standard, one that will certainly be appreciated by all who reach human perfection.”

—*Watchtower* 1997 Jun 15 p.19

“The increase of transsexualism is but one more facet of the spread of practices “contrary to nature” characterizing much of this present period. (Compare Romans 1:26.) The remedy for those with such inclinations is not surgery but a change in outlook, ‘being made new in the force actuating their minds’ with the aid of God’s Word.”

—*Watchtower* 1974 Jun 15 p. 360

It is however covered in *Correspondence Guidelines* (2011) p.98, an internal Bethel document used by the Writing Department for answering questions received by Watchtower followers. Here it contains a very black and white view of the topic, presenting the following rules.

- An *hermaphrodite*, a person born with both sex organs, is expected to choose one sex to identify with.
- *Transvestism* (cross-dressing) is described as “Scripturally condemned,” and a person known to publicly display in such manner can be disfellowshipped for “loose, brazen conduct.”
- A *transgender* individual that feels their sex organs are not in line with what they “emotionally and mentally feels himself or herself to be,” is instructed “to live in accord with the biological facts of the situation.”
- A *transsexual* is looked upon as having “mutilated” their body. To become one of Jehovah’s Witnesses, they are expected to live in accord with their original biology. If a transsexual is in a biologically “same sex” marriage they cannot be baptised until leaving their mate.

The 2007 and 2011 editions contain identical wording regarding this topic.

“Mutilating the sex organs, such as having the male organ surgically removed and an artificial female organ created, does not change the facts or make the person into the opposite sex. Someone desiring to be baptized who has already undergone a mutilating operation of this sort (a transsexual) would be expected to take his or her place in life in accord with what the individual biologically is, not in accord with what the person has

been mutilated to appear to be. This may even require that the person leave a “mate” to whom the person is “married,” since the mutilated one is actually (biologically) of the same sex as the “mate.”“

—*Correspondence Guidelines* (2011) p.98

When questions arise as to the **propriety of certain conduct between husband and wife**, it is good to indicate that it is not for the Christian congregation to direct individuals about what may or may not be done in the marriage bed. Marriage mates can be advised that in their intimate relations, as in all aspects of life, Christians ought to display kindness, love, and concern for others. Married Christians are included in the admonition to avoid “covetous sexual appetite.” (1 Thess. 4:4-8) This involves showing proper restraint even during sexual relations, not resorting to unclean acts. Christians should always have a hatred for all perverted practices—homosexuality, lesbianism, bestiality, oral or anal sex, and the like. (Lev. 15:24; 20:18; Ps. 97:10; Amos 5:15; Rom. 12:9; Eph. 5:3, 10-12; Col. 3:5, 6) Married couples can be urged to act in a way that leaves them with a clean conscience and that reflects their desire to see the marriage bed kept honorable and without defilement.—Heb. 13:4; *w*83 3/15 27-31; *w*72 9/15 575-6; see also FAMILY AFFAIRS.

In the case of a true **hermaphrodite**, a person born with sex organs of both genders, it is up to the individual whether to submit to an operation for the removal of the excess organs or not. In such cases, the organs of one sex usually predominate, and the organs of the other sex are rudimentary. A person who has corrective surgery so as to present himself or herself according to his or her primary biological sex can be baptized.

If an individual considers undergoing a **sex-change operation** basically to bring the appearance of the sex organs into line with what the individual emotionally and **mentally** feels himself or herself to be, that one should be advised to live in accord with the biological facts of the situation. (*w*97 6/15 18-19; *w*74 6/15 360) Mutilating the sex organs, such as having the male organ surgically removed and an artificial female organ created, does not change the facts or make the person into the opposite sex. Someone desiring to be baptized who has already undergone a mutilating operation of this sort (a transsexual) would be expected to take his or her place in life in accord with what the individual biologically is, not in accord with what the person has been mutilated to appear to be. This may even require that the person leave a “mate” to whom the person is “married,” since the mutilated one is actually (biologically) of the same sex as the “mate.”

An individual who dresses in the clothing of the opposite sex, practicing **transvestism**, should be helped to see that this is Scripturally condemned and may be related to homosexuality. (Deut. 22:5; Ps. 26:4) It is a moral problem for which strong counsel is definitely needed. If the acts of the individual take on a gross aspect because of being publicly displayed, this can be reason for disfellowshipping, since such conduct can be loose, brazen conduct.—Gal. 5:19; *w*73 9/15 574-6.

For additional information on loose, brazen conduct, on uncleanness, and

(Revised April 2011)

I personally experienced this situation with a Bible study in Hobart congregation in the late 1980's. Bethel was contacted, who advised she was to use the disabled toilet, and was expected to take on the role of a man before she could be baptised. After this, she shortly stopped studying to become one of Jehovah's Witnesses.

Watchtower guidelines are very simplistic and fail to take any consideration of research around this very complex topic. Being transgender is in no way related to homosexuality and is a subject of gender identity. Indicators of whether a person is male or female are:

- sex chromosomes
- anatomical sex characteristics
- gender identity

In transgender individuals, these three indicators do not align.

A person may display a *gender identity* that does not align with their chromosomes and anatomy. This appears to be due to a person's nature, since the environment (nurture) of transgender people varies greatly, and can manifest itself in children as young as 4, the age by which children become aware of gender differences. It is the case that some parents chose gender reassignment for the child, and they spend their life living the gender that was not their anatomical birth gender. It would be entirely inappropriate for Watchtower to expect such a person to change gender in order to be baptised.

Transgenderism is not only related to gender identity. In intersex conditions, a person may have *sex chromosomes* that do not match their *anatomical sex*. Congenital adrenal hyperplasia is where a person has XX (female) chromosomes, but male sex organs, and androgen insensitivity syndrome is where there are XY (male) chromosomes but some female genitalia. Klinefelter syndrome, a male with two or more X chromosomes (XXY), occurs in up to 1:500 men, and can lead to the development of female characteristics.

The Bible does not use the term "transgender", with the most closely related topic being discussion of eunuchs. A Eunuch is a castrated male, and when castration is early in life there are related hormonal changes, resulting in feminine mannerisms, voice, skin and features. Queen Esther had eunuch servants, mentioned in *Esther* 4:4. At *Matthew* 19:12, Jesus positively discusses eunuchs when saying those that can be like eunuchs (celibate) should be.

In the account of the Ethiopian eunuch (*Acts* 8:26–40), after meeting Philip and having the gospel explain, the eunuch asked that day "what prevents me from getting baptized?" There was no discussion around "mutilation", effeminate mannerisms, or androgynous clothing, and he was baptised on the spot.

With no specific discussion on transsexualism in the Bible, Governing Body rulings on this go beyond the Scriptures. Jesus and the early Christian treatment of Eunuchs are a good example of how far the Governing Body have deviated from their example.

Being transgender is filled with emotional difficulties. It is not an easy situation to come to terms with and is linked with high rates of depression and suicide. By completely ignoring the complexities behind this topic, Watchtower heartlessly puts transgender people born into the religion at great risk.

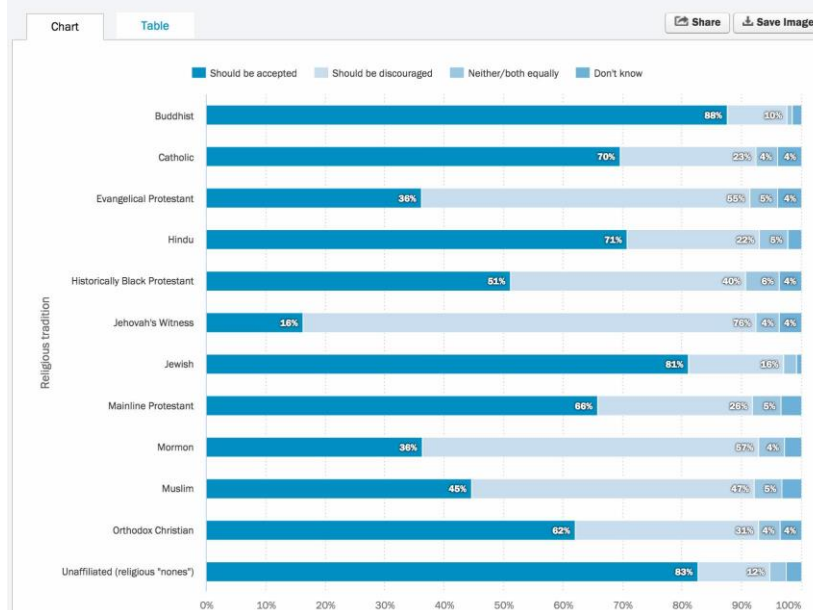
Conclusion

Watchtower is attempting to soften its image to the outside world when presenting articles explaining their tolerance towards the lifestyle choice of other people. The reality is far different for anyone that has spent any length of time as a Jehovah's Witness. Homosexuality is frequently written about in vile and slanderous terms and spoken about as such from the platform.

The result is that Jehovah's Witnesses are the least tolerant of any mainstream religion in the United States in regards to homosexuality and same-sex marriage. The following tables have been taken from the Pew Report Religious Landscape Study 2014 (<https://tinyurl.com/2hcpkh3e>).

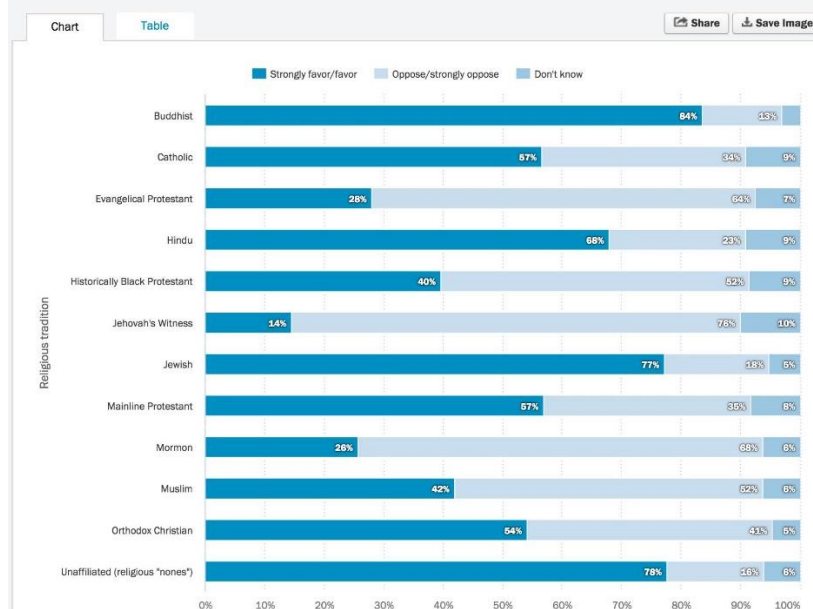
Views about homosexuality by religious group (2014)

% of adults who say homosexuality...



Views about same-sex marriage by religious group (2014)

% of adults who ...same-sex marriage



Despite how Watchtower describes homosexuals, there are numerous children raised as Jehovah's Witness that come out as gay. Many of the Witnesses I grew up with are gay,

and sadly some did not accept this until after they married Jehovah's Witness sisters. A person does not choose to be homosexual, and all the bigoted beratement within Watchtower pages is unable to change that nature in individuals. This does shocking damage to such Jehovah's Witness children, as it is a terrible form of child abuse to constantly hear how God, the congregation, friends and family all detest the vile person that they secretly know themselves to be.

The anonymous writer of "The Hardship of being a Gay Jehovah's Witness" (<https://tinyurl.com/mrxns4bn>) (see **Appendix 20**) succinctly sums up why the life of a gay Jehovah's Witness is so destructive. You:

- have feelings of complete inadequacy because you are something detestable to Jehovah
- need to be fixed in paradise because you are abnormal
- live a life alone, watching all your friends set up family, knowing you will never experience love, hold someone or build a life with someone
- will have elders share your confidential information with members of the congregation, especially among your peer group, making it difficult to form any friendships
- will have parents keep their children away from you, making you feel like a sexual predator

After I was disfellowshipped, I was drawn to and felt a strong bond with the LGBTQ community. It is traumatic to face rejection for being true to yourself, whether it relates to your religious belief or sexual identity. Disfellowshipped Jehovah's Witnesses are condemned, looked down upon and shunned, as is common for LGBTQ individuals. This mutual bond is perfectly encapsulated by the incredibly talented Eartha Kitt who, despite a life of inconceivable tragedy and oppression, stood up for justice and equality regardless of the cost.

"We're all rejected people, we know what it is to be refused, we know what it is to be oppressed, depressed, and then, accused, and I am very much cognizant of that feeling. Nothing in the world is more painful than rejection. I am a rejected, oppressed person, and so I understand them, as best as I can, even though I am a heterosexual."

Eartha Kitt talks to Dr Anthony Clare, BBC Radio interview 29 July 1989.

Watchtower has a long way to go before it can honestly state "they neither mock nor mistreat people whose practices differ from their own." Around 8,000² gay Jehovah's

Witness children are born each year, and it is sad that most of these will suffer depression and family rejection, with many committing suicide due to Watchtower's outdated and openly slanderous, homophobic rhetoric. It is hoped that they live up to the picture they are attempting to paint to the outside world, and not openly victimise and vilify those that do not chose to follow their interpretation of God's standards.

For the full quotes referenced in this article see "Watchtower Quotes — Homosexuality" (<https://tinyurl.com/4zdmev7c>).

Footnotes

1 "Also, our publications have said that in the new world, resurrected ones will most likely not marry. We cannot say. ... The Bible definitely says that death brings an end to a marriage."

— *Watchtower* 2014 August Simplified ed.

(<https://www.jw.org/en/library/magazines/ws20140815/jesus-sadducees-marriage-after-resurrection/>)

"The bringing forth of children by honorable marriage of HarMagedon survivors and, in turn, by such post-HarMagedon children will be approved by the King for evidently a limited time for how many generations we do not know." — *Watchtower* 1963 Oct 15 p.627

"When the mandate to fill the earth is fulfilled, when childbearing ceases, the marriage partners may continue their association together as life companions, or they may not, depending upon the divine will at that future, distant time." — *Watchtower* 1952 Aug 1 p.478

2 There were around 8,000,000 Jehovah's Witnesses in 2016, during which time the global average birth rate is around 20/1000. At that average, there would be 160,000 children born to Jehovah's Witnesses. Studies generally show around 5% of people identify as homosexual, which would translate to 8,000 Jehovah's witness children each year.

Further Information



Jehovah's Witness Anti-Gay Worksheet — Cedars' vlog no. 135 — YouTube
<https://www.youtube.com/watch?v=GKm8hUqN6BA>

15.

Watchtower Policy on Child Abuse

While Jehovah's Witnesses as a whole abhor paedophilia and Watchtower denounces child abuse, faulty and self-serving policies have contributed to paedophilia occurring in the organisation that could have been prevented. The result has been harm to thousands of child victims and distraught parents, and the Watchtower Society paying millions of dollars in settlements.

Watchtower has received tremendous criticism globally for its policies on paedophilia and been the subject of a multitude of media reports. Silentlambs.org lists numerous examples that highlight the extent of child abuse amongst Jehovah's Witnesses. This extends to prominent elders at Bethel, such as Jesus Cano, who handed out naked pictures of himself to young males at airports whilst travelling on District Convention speaking assignments, and was arrested in June 2006.¹

The situation amongst Jehovah's Witnesses regarding paedophiles is reminiscent of the Catholic Church. The *New York Times* has however noted a difference between pedophilia amongst Jehovah's Witnesses and Catholics. In the Catholic Church:

“most of the people accused of abuse are priests and a vast majority of the victims were boys and young men. In the Jehovah's Witnesses some of those accused are elders, but most are congregation members. The victims who have stepped forward are mostly girls and young women, and many accusations involve incest.”

—August 11, 2002

There have been several reasons that paedophiles have been able to find sanctuary amongst Jehovah's Witnesses and that the Watchtower Society is now being held accountable for the actions of its members.² Most damaging, and described in detail below, were the following:

- The two witness rule to establish Scriptural crimes
- The three-year rule for sins of elders

Other concepts also at play have been:

- Worldly wisdom cannot be trusted
- Reproach must not be brought on Jehovah's Organization — Witnesses are expected to solve problems within
- Everyone must engage in preaching

It was not until the late 1990s, particularly since 1997, that Watchtower made attempts at policy improvement regarding child abuse, following legal and media pressure. However, the July 2015 Australian Royal Commission into Institutional Responses to Child Sexual Abuse (<https://tinyurl.com/muc4y2r2>) showed that Watchtower policies still fall woefully short of accepted best practice.

This article includes historical and current Watchtower procedure, divided into the following headings.

1) Two-Witness Rule

2) Three Year Rule

3) Worldly Wisdom

4) Reproach on the Organisation's Name

5) Mandatory Reporting

6) Compulsory Preaching

7) Appointing Child Abusers to Positions of Authority

8) Public Relations

9) Court Cases

1) Two-Witness Rule

The fundamental flaw of Watchtower child abuse policy has been an unyielding application of the “two-witness” rule. Until the late 1990s, egregious Watchtower policy dictated that two witnesses must be present at *the same* sexual encounter, for the perpetrator to be considered to have committed a Scriptural offence. In the case of child molestation, there are almost never two witnesses. This meant that even when several children made an accusation against the same brother, the elders were to do nothing. Without two witnesses, the only time action could be taken was when the accused confessed. Elders were aware of serial child abusers, yet no action was taken either within the congregation, or by contacting the police. It is incomprehensible that the Governing Body could sanction such a policy.

The *Watchtower* of 1995 Nov 1 pp.28-9 gave the following advice regarding accusations of child abuse.

“What Can Elders Do?”

If the elders are approached by a member of the congregation who is experiencing flashbacks or “repressed memories” of child abuse, two of them are usually assigned to help. These elders should kindly encourage the afflicted one to focus for the time being on coping with the emotional distress. The names of any “remembered” abusers should be kept in strict confidence.

The elders’ primary task is to act as shepherds. (Isaiah 32:1, 2; 1 Peter 5:2, 3) They should be especially careful to “clothe [themselves] with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering.” (Colossians 3:12) Let them listen in a kindly way and then apply healing words from the Scriptures. (Proverbs 12:18) Some who are afflicted with painful “memories” have expressed appreciation for elders who make regular visits or even telephone calls to check to see how they are doing. Such contacts need not take a lot of time, but they show that Jehovah’s organization cares. When the afflicted one realizes that his Christian brothers truly love him, he may be helped to recover a considerable degree of emotional balance.

What if the sufferer decides that he wants to make an accusation? Then the two elders can **advise him that, in line with the principle at Matthew 18:15, he should personally approach the accused about the matter.** If the accuser is not emotionally able to do this face-to-face, it can be done by telephone or perhaps by writing a letter. In this way the one accused is given the opportunity to go on record before Jehovah with his answer to the accusation. He may even be able to present evidence that he could not have committed the abuse. Or perhaps the one accused will confess, and a reconciliation may be achieved. What a blessing that would be! If there is a confession, the two elders can handle matters further in accordance with Scriptural principles.

If the accusation is denied, the elders should explain to the accuser that nothing more can be done in a judicial way. And the congregation will continue to view the one accused as an innocent person. The Bible says that there must be two or three witnesses before judicial action can be taken. (2 Corinthians 13:1; 1 Timothy 5:19) **Even if more than one person “remembers” abuse by the same individual, the nature of these recalls is just too uncertain to base judicial decisions** on them without other supporting evidence. This does not mean that such “memories” are viewed as false (or that they are viewed as true). But **Bible principles must be followed** in establishing a matter judicially.

What if the one accused—though denying the wrongdoing—is really guilty? Does he “get away with it,” as it were? Certainly not! The question of his guilt or innocence can be **safely left in Jehovah’s hands.** “The sins of some men are publicly manifest, leading directly to judgment, but as for other men their sins also become manifest later.” (1 Timothy 5:24; Romans 12:19; 14:12) The book of Proverbs says: “The expectation of the righteous ones is a rejoicing, but the very hope of the wicked ones will perish.” “When a wicked man dies, his hope perishes.” (Proverbs 10:28; 11:7) Ultimately, Jehovah God and Christ Jesus render everlasting judgment in justice.—1 Corinthians 4:5.”

In the 2002 May 24 “Letter to Elders”, after ongoing negative publicity, Watchtower came to the conclusion that the two-witness rule could now be Scripturally fulfilled when accusations came from two separate incidents, a tacit admission that their strict adherence

to the two-witness principle had not been Jehovah's requirement after all. This still falls short, as surely a single accusation should count when supported by corroborating evidence, such as of a medical nature.

“TO ALL CONGREGATIONS IN THE UNITED STATES

...

In recent weeks, the press in this country has focused attention on the way accusations of child abuse are handled by various religious organizations. Such reports may cause some sincere individuals to ask about the procedures followed by Jehovah's Witnesses. ...

We expect the elders to investigate every allegation of child abuse. Even one abused child is one too many. However, in evaluating the evidence, they must bear in mind the Bible's clear direction: “No single witness should rise up against a man respecting any error or any sin At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good.” (Deuteronomy 19:15) Later, this requirement to consider testimony of two or three witnesses was confirmed by Jesus. (Matthew 18:16) Thus, although they investigate every allegation, the elders are not authorized by the Scriptures to take congregational action unless there is a confession or there are two credible witnesses. However, if **two persons are witnesses to separate incidents of the same kind of wrongdoing, their testimony can be deemed sufficient** to take action.—” I Timothy 5:19, 24, 25.”

—“Letter to Elders” May 24, 2002

In the case of child abuse, this still has not gone far enough, and for the sake of children in the congregation, precautions should be taken as soon as there is an accusation from even a single witness.

The Watchtower tries to shift responsibility for its policy to God and the Bible.

“The Bible says that there must be two or three witnesses before judicial action can be taken. (2 Corinthians 13:1; 1 Timothy 5:19)”

—*Watchtower* 1995 Nov 1 pp.28-9

This is based on the following Scriptures.

Deuteronomy 19:15 — “No single witness may convict another for any error or any sin that he may commit. On the testimony of two witnesses or on the testimony of three witnesses the matter should be established.”

Matthew 18:15, 16 — “Moreover, if your brother commits a sin, go lay bare his fault between you and him **alone**. If he listens to you, you have gained your brother. But if he does not listen, take along with you one or two more, in order that at the mouth of **two or three witnesses** every matter may be established.”

2 Corinthians 13:1 — “On the testimony of two or three witnesses every matter must be established.”

The two-witness rule is a Biblical guideline that was not expected to apply in every situation. For instance, *Deuteronomy* explains that when a girl is raped in a field with no one to hear or protect her, other witnesses were not required to convict the rapist.

Deuteronomy 22:25-27 — “If, however, the man happened to meet the engaged girl in the field and the man overpowered her and lay down with her, the man who lay down with her is to die by himself, and you must do nothing to the girl. The girl has not committed a sin deserving of death. This case is the same as when a man attacks his fellow man and murders him. For he happened to meet her in the field, and the engaged girl screamed, but there was no one to rescue her.”

Neither does Watchtower apply these passages consistently. Although *Matthew* 18:15,16 says to confront a sinner “alone”, Watchtower does not expect a person that has been threatened with violence, raped or abused to confront the perpetrator on their own. Despite finding ways to justify this passage not be taken literally in every situation, Watchtower still insists that it applies to child victims of sexual abuse?

Each of these Scriptures is directed at adults and not children. Since there is leeway in how to apply this principle, then there is no doubt that when a child’s safety is at stake, every precaution should be taken to protect the child from the very first indication of danger.

The Watchtower’s legalistic insistence of the two-witness rule for child abuse is a misapplication of Bible guidance. Small, victimised children cannot usually bring the allegation themselves and need extra protection. To insist on a strict two witness policy in

situations involving defenceless children is an unrealistic Pharisaical policy. Jesus denounced fanatical adherence to the law at the sacrifice of higher principles of love and mercy. He graphically demonstrated law does not override humanity by healing a man's withered hand on the Sabbath. Applying the two-witness rule to pedophile accusations is a case of fanatical adherence to the letter of the law, so denounced by Jesus.

Whilst the two-witness rule is a sensible guideline in preventing the miscarriage of justice, it is open to abuse, and hence needs to be used within reason. For instance, a guilty person can deny an accusation from a single witness and avoid punishment. Alternatively, two people can collude to claim an innocent person is guilty and have them unjustly punished. In the case of child abuse, an area in which elders are painfully unqualified to act as judge, trained authorities and experts should always be involved.

It is universally accepted that protection of children is of paramount importance. The United Nations *Declaration of the Rights of the Child*, adopted 1959, recognises the basic fact that children require special protection, a point glaringly overlooked by the Governing Body when establishing its rules on child abuse.

2 The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration.

8 The child shall in all circumstances be among the first to receive protection and relief.

[Click the following link for a PDF of the "Declaration" in full](https://www.jwfacts.com/pdf/un-declaration-rights-of-child-1959.pdf), as appearing at [un.org](https://www.jwfacts.com/pdf/un-declaration-rights-of-child-1959.pdf) (Sep 12 2012): **<https://www.jwfacts.com/pdf/un-declaration-rights-of-child-1959.pdf>**. Also available in **Appendix 21**.

The guidelines in the 2010 Elders Manual continue to fall short in providing children with special protection, stating:

“Even though a Christian has been accused of wrongdoing serious enough to require judicial action, a judicial committee should not be formed unless the wrongdoing has been established. What kind of evidence is acceptable? ...

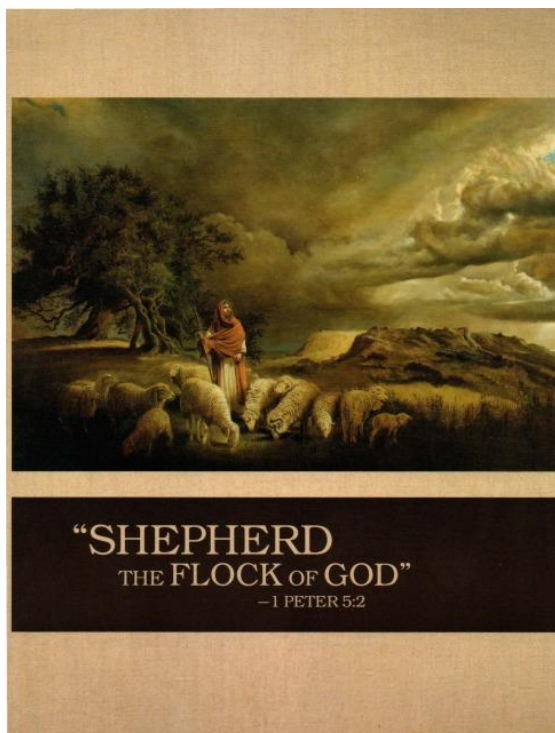
There must be **two or three eyewitnesses**, not just people repeating hearsay; no action can be taken if there only one witness. Deut 19:15; John 8:17.

If there are **two or three witnesses to the same kind of wrongdoing but each one is witness to a separate incident**,

the elders can consider their testimony. While such evidence is acceptable to establish guilt, is preferable to have two witnesses to the same occurrence of wrongdoing.

If the accused denies the accusation, the investigating elders should try to arrange a meeting with him and the accuser together. (Note: If the accusation involves **child sexual abuse** and the victim is currently a minor, the elders should contact the branch office before arranging a meeting with the child and the alleged abuser.) If the accuser or the accused is unwilling to meet with the elders or if the accused continues to deny the accusation of a single witness and the wrongdoing is not established, the elders will leave matters in Jehovah’s hands. (Deut.19:15-17; 1 Tim 5:19, 24, 25; w95 11/1 pp. 28-29) The investigating elders should compose a record, sign it, put it in a sealed envelope, and place it in the congregation’s confidential file. Additional evidence may later come to light to establish matters.”

—“*Shepherd the Flock of God*” (2010) pp.71,72



This is stated in the 2012 edition as well. It is shocking that a procedure manual released as late as 2012 would still indicate arranging a meeting between the child and the abuser, and to dismiss non-action as leaving “matters in Jehovah’s hands.” It was not until 2019 that the Elders Manual was updated to say this is no longer necessary.

“A victim of rape or of child sexual abuse is never required to confront the accused.”

—*“Shepherd the Flock of God”* (2019) ch12:41

Whilst adamantly insisting two eye-witnesses are required for a pedophile to receive judicial action, a person can be disfellowshipped for fornication with *no witnesses* and no proof at all. A 2018 *Watchtower* article says couples that spend a night together can be disfellowshipped on purely circumstantial grounds.

“Questions From Readers

If an unmarried couple spend the night together under improper circumstances, would that constitute a sin meriting judicial action?

■ Yes, if there are no extenuating circumstances, a judicial committee would be formed on the basis of strong circumstantial evidence of sexual immorality.”

—*Watchtower* 2018 Jul Study Ed p.32

QUESTIONS FROM READERS

If an unmarried couple spend the night together under improper circumstances, would that constitute a sin meriting judicial action?

■ Yes, if there are no extenuating circumstances, a judicial committee would be formed on the basis of strong circumstantial evidence of sexual immorality.—1 Cor. 6:18.

The body of elders carefully evaluates each situation to determine whether a judicial committee is warranted. For example: Have the couple been pursuing a romantic relationship? Have they been previously counseled regarding their conduct with each other? What circumstances led to their spending the night together? Did they plan ahead to do so? Did they have a choice in the matter, or were there extenuating circumstances, perhaps an unforeseen occurrence or genuine emergency that left them with no choice but to spend the night together? (Eccl. 9:11) What were the sleeping arrangements? Since each situation is different, there may be other relevant factors that the elders will consider.

After the facts are established, the body of elders will determine whether the couple's conduct warrants judicial action.



This proves false Watchtower's claim that protecting children is a priority, with instructions for elders to disfellowship adults with no eye-witnesses, but refusal to consider changing the two-witness rule for child abuse.

2) Three-Year Rule

Even more critical in legal actions taken against the Watchtower Society has been the Three-Year rule. This allowed for known paedophiles to continue serving as elders, provided any known offences were committed at least three years prior to confession.

The 1972 book *Organization for Kingdom-Preaching and Disciple-Making* stated:

“If a person was serving as an elder or a ministerial servant when he committed a serious wrong, even though it was some years ago, he bears a degree of reprehensibility, for he continued to serve in that position though knowing that he had, for the time at least, disqualified himself, not being then free from accusation. (1 Tim. 3:2, 10; Titus 1:6, 7) He should have informed the judicial committee that he did not adhere to the requirements and should have stepped down from his position. In view of his failure to do this at that time, he would now be removed from that position.”

The term some years ago was clarified shortly afterwards in the *Kingdom Ministry* of 1972 Oct p.8 as a time period of three years:

Question Box

● What is meant by “some years ago” on page 170, paragraph two, in the “Organization” book?

This indicates more than a year or two. It may be noted that it did not say “many years ago.” So it is not an exact number of years, but more like two or three years. It was not intended to have a brother go back into the distant past to bring up wrongs of which he repented years ago and that have evidently been forgiven by Jehovah and are not being practiced now. In many cases the wrongs occurred prior to the time when the “Watchtower” drew attention to what the Scriptures say on such misconduct.

If a brother has been serving faithfully for some years and has seen evidence of Jehovah’s blessings upon him, why should he now step down from office? If he has the right viewpoint now on conduct and will give good counsel he should be able to continue to serve. If the local body of elders see that he has the respect of the congregation and has shown the proper qualifications over the last two or three years, he may remain in his position of service.

Must wrongdoing be brought to public attention after many years? The book (page 168) under “Public Reproof” quotes 1 Timothy 5:20 and mentions reproof of those who confess to committing more than one offense. But it really has to do with recent events. The “Interlinear” refers to those “sinning,” something going on at the time. So if repentance occurred some years ago, three years ago or more, and sinning ceased, and he is respected by the congregation, it is not necessary now to publicly reprove one who committed more than one offense “some years ago.”

● What is meant by “some years ago” on page 170, paragraph two, in the “Organization” book?

This indicates **more than a year or two**. It may be noted that it did not say “many years ago.” So it is not the exact number of years, but more like two or three years. It was not intended to have a brother go back into the distant past to bring up wrongs of which he repented years ago and that have evidently been forgiven by Jehovah and are not being practiced now.”

Presenting THE GOOD NEWS

Helping One Another

¹ As an "association of brothers" we all want to help one another. (1 Pet. 2:17) This is especially true in connection with the grand work we have been assigned as Kingdom-preachers and disciple-makers. It is very impressive to see the wonderful work that this "association of brothers" has accomplished in bringing the good news to others, spending in the United States over 71 million hours in the field service just last year.

² When we consider that many who share in this work are quite young and others are newly associated, with 47,953 being baptized last year in this country, we can see the need to help one another to be effective in our service. But even those who have been a long time in Kingdom service very much appreciate the help and suggestions received from the *Kingdom Ministry* and the assistance given by the older brothers in showing effective ways to present the good news.

³ Often it is noted that fine presentations are reviewed for us during the service meeting. But by the time we are ready to share in the field service, those thoughts may have already slipped our mind. What can be done where additional meetings for field service are arranged? In addition to considering the text briefly, it is usually beneficial to discuss suggestions on a presentation we can use in the field. If the group will be offering magazines, would it not be good to discuss a few interesting points from the current magazines that might be mentioned to householders?

⁴ Or, if you will be presenting the regular offer, the discussion might be handled in a variety of ways as it appears best to the brother caring for the group. For example, if a new sermon has been suggested in *Kingdom Ministry*, it is helpful to review this with the group. Some might feel it of benefit from time to time to ask different publishers to give presentations to the group. On other occasions perhaps just the Scripture texts might be reviewed or talking points from the literature to be presented. Perhaps some have had good results using a certain

presentation, and their comments would be helpful.

⁵ For variety, a brief consideration of some of the factors that make our ministry a success could be highlighted. For instance, can we make our introduction more interesting or appealing, catching the interest of householders? Do we make it a point to try to draw them into the conversation, helping them to understand? Do we make the main point we want to convey stand out? Do we try to illustrate the point in a practical way? Do we show enthusiasm and friendliness in our approach? Is our conclusion effective? Do we give them reason to desire what we are offering?

⁶ By our following these suggestions, when the brothers leave the meeting for field service they will feel prepared to say something specific and thought-provoking. On the other hand, if the person in charge of the group just remarks, 'I'm sure we all know the offer and a presentation,' some may feel they are not helped by gathering together as they might have been.

⁷ Finally, who does not appreciate a warm invitation to work along with another publisher, especially if he is young or rather new in the service? So let us at all times consider helping one another.

"Let the Young Children Come" (Cont'd)
Watchtower. Their nighttime discussion periods have been a protection for them both physically and spiritually. Could you do this at your school?

⁸ As you grow older, what will you do with your life? Are you planning to engage in the pioneer service when out of school? Have you thought of serving at Bethel or in the missionary service? You will experience great joy and have endless privileges if you prepare now for such full-time service and reach your goal in the future. Even if circumstances are such that you cannot pioneer, there is plenty to do in your congregation and you may work to qualify in time as a ministerial servant and, later, as an elder. We are glad that you have accepted Jesus' invitation to "come," and we encourage you to serve whole-souled.—Matt. 22:37.

THEOCRATIC NEWS

◆ Despite problems in Ireland between Catholics and Protestants, Jehovah's witnesses were able to hold an assembly with 1,385 in attendance, there being 26 immersed. The 1,055 brothers continue to maintain integrity and neutrality.

◆ Japan reports their 60th consecutive peak of publishers in July (14,161), [which means peaks each month for five years in a row.] Four district assemblies there attended by 21,921, with 931 baptized.

◆ New peak of 88,351 publishers in Nigeria for July. Good progress being made on Bethel extension construction.

◆ Austria reports 2,000 more books placed than same month last year and almost twice as many temporary pioneers. Attendance for district assembly in Vienna reached 31,363 and 733 were baptized. Sessions held in German, Greek, Turkish and Serbo-Croatian.

◆ The 106 publishers on Guam happy at peak district assembly attendance (302). Delegates came from Marshall Islands, Truk, Saipan, Palau and Yap.

Question Box

● What is meant by "some years ago" on page 170, paragraph two, in the "Organization" book?

This indicates more than a year or two. It may be noted that it did not say "many years ago." So it is not an exact number of years, but more like two or three years. It was not intended to have a brother go back into the distant past to bring up wrongs of which he repented years ago and that have evidently been forgiven by Jehovah and are not being practiced now. In many cases the wrongs occurred prior to the time when the "Watchtower" drew attention to what the Scriptures say on such misconduct.

If a brother has been serving faithfully for some years and has seen evidence of Jehovah's blessings upon him, why should he now step down from office? If he has the right viewpoint now on conduct and will give good counsel he should be able to continue to serve. If the local body of elders see that he has the respect of the congregation and has shown the proper qualifications over the last two or three years, he may remain in his position of service.

Must wrongdoing be brought to public attention after many years? The book (page 168) under "Public Reproof" quotes 1 Timothy 5:20 and mentions reproof of those who confess to committing more than one offense. But it really has to do with recent events. The "Interlinear" refers to those "sinning," something going on at the time. So if repentance occurred some years ago, three years ago or more, and sinning ceased, and he is respected by the congregation, it is not necessary now to publicly reprove one who committed more than one offense "some years ago."



Can you spend more time in field service?



Published monthly by Watchtower Bible and Tract Society of New York, Inc., 117 Adams St., Brooklyn, N.Y. 11201
Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

This position was re-confirmed at the 1991 two-day Kingdom Ministry Schools. It was not until the 2005 Kingdom Ministry Schools that it was clearly stated that hidden acts of porneia (sexual sins) were to require a judicial committee.

I personally benefited from this very rule. Whilst in Bethel in 1994 I confessed to a Bethel elder to a “sin” committed in 1990. As both myself and the other party were still in full-time service three years later, the elder determined that Jehovah had forgiven the indiscretion, and no further action was taken.

3) Worldly Wisdom

At the heart of the issue has also been the attitude of the Watchtower towards the wisdom of the world.

“So God has nothing in common with this world. (John 18:36; 1 John 2:15-17) That is why the Bible speaks of two kinds of wisdom, the wisdom of God and the wisdom of the world.”

—*Watchtower* 1992 Sep 15 p.19

Witnesses with problems are encouraged to go to the elders and discouraged from going to worldly experts for fear of being influenced by the advice of worldly experts that may disagree with Watchtower principles. Victims have regularly been advised against contacting police or specialists trained in child abuse. Needless to say, elders have no training in issues such as marriage, addictions and child abuse beyond limited information provided by the Watchtower Society. Watchtower policy lags painfully behind child abuse professionals.

An indication of how painfully lacking the training of elders is in the case of child abuse, the environment for children to discuss their abuse is generally in a small kingdom hall room in front of three male elders. Quite often the child has been expected to face the accused.

Even more inappropriately, the official 1993 telememo form used by elders asked the question “How many elders felt that the victim was somewhat at fault or willingly participated in the acts?”

4) Reproach on the Organisation's Name

Fear of bringing reproach on Jehovah's name has been used to dissuade use of legal and court systems.

“Loyalty to Jehovah God will also keep us from doing anything that would bring reproach upon his name and Kingdom. For example, two Christians once got into such difficulty with each other that they improperly resorted to a worldly law court. Certainly, the course of loyalty to Jehovah God is to suffer personal loss rather than bring reproach upon Jehovah and his organization.”

—*Watchtower* 1996 Mar 15 p.15

The issue here is not the name of Jehovah, but the reputation of the Watchtower Organization. People do not blame God when a Witness molests a child. If blame is attributed to anyone other than the perpetrator, it is directed towards the rules and regulations of the Watchtower Society.

When a serial offender was found to have been a child molester, elders kept information discussed in judicial committees confidential under ecclesiastical privilege. This included not reporting such matters to the police. Witnesses have regularly been discouraged from going to the police for fear of bringing reproach on Jehovah's name. In legal cases Watchtower lawyers have made the claim that the Bible says elders must keep information they know in regards to crime confidential. This mimics the Catholic ideas on confessionals.

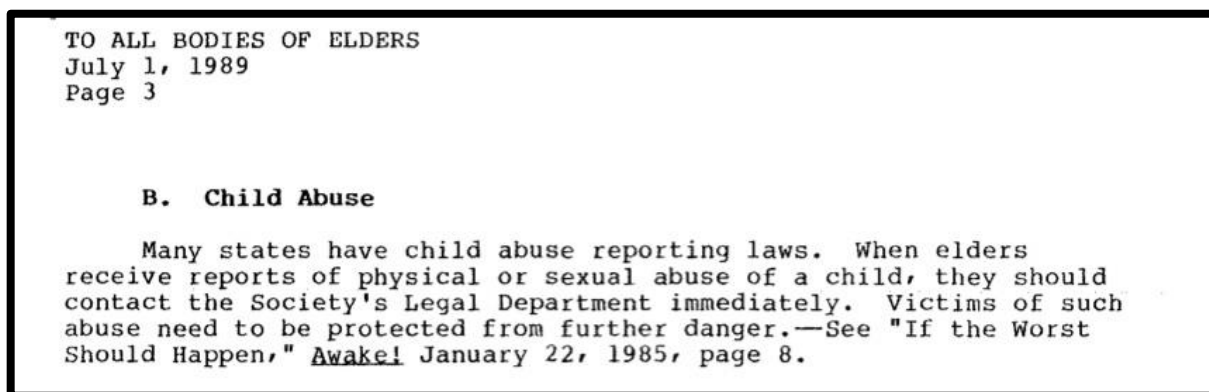
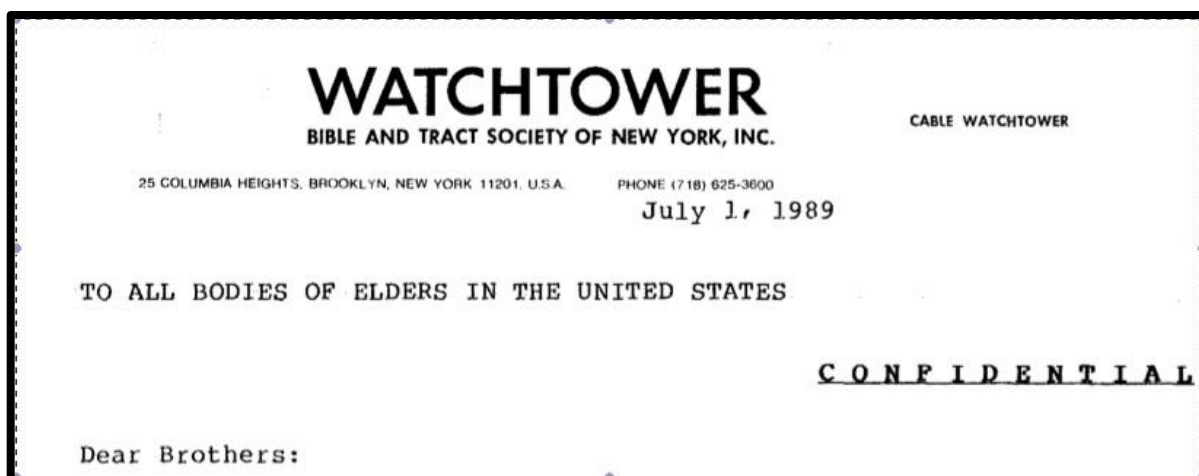
“Elders in the Christian congregation are responsible to handle violations of divine law, such as stealing, murder, and immorality. But God did not require congregation elders to enforce Caesars laws and codes. Hence, Paul did not feel compelled to turn over to Roman authorities Onesimus, who was a fugitive under Roman law. (Philemon 10, 15) Of course, if someone flagrantly violates secular law, gaining the reputation of being a lawbreaker, he would not be a good example and might even be disfellowshipped.”

—*Watchtower* 1986 Oct 1 p.31

Parents who have witnessed or strongly suspected child abuse against their child have been warned by elders not to talk to any other parents in the congregation, with a threat of disfellowshipping for slander if they do. This has been an important factor that has

contributed to a child abuser being able to go on and commit more crimes against other children.

In 1986, Congress passed the Child Abuse Victims' Rights Act. This allowed children a civil claim in sexual abuse cases and led to increasing cases against the Catholic Church. In apparent response, a *Confidential* Letter was sent to Elders in 1989, stating elders contact, not the police, but the Society's legal department regarding any accusations of child abuse. The Elders letter went into detail about keeping information confidential, including the contents of the letter. The 2012 court case involving Candace Conti found the instructions of this letter led to child abuse cases being kept hidden.



Your brothers,

Watchtower B. & F. Society

OF NEW YORK, INC.

P.S. Due to the importance of the information that is presented herein it is suggested that the body of elders jointly read and consider this letter as soon as possible after its receipt in the congregation. Please do not make any copies of this letter, nor should it be read by others. It should be kept in the congregation's confidential files for any future reference that may be required by the body of elders.

A 1989 elder's form for child abuse cases stated that if the congregation is in a location where it is compulsory to make a report to the authorities, they should make an anonymous call from a phone booth. This is highly ineffective, since police are generally unable to follow up on anonymous tips. Following is a copy of the form taken from court exhibits. This was restated in the 1993 version of the form.

SRS000000090

Legal

CHILD ABUSE TELEMEMO

Service

1. Date and time of telephone call: _____
2. Person handling call: _____
3. Name and phone number of caller: _____
4. Congregation name, city, and state of caller: _____
5. Name, age, and congregation status of offender: _____
6. Name, age, and congregation status of victim: _____
7. Briefly describe the nature and extent of abuse: _____

CONFIDENTIAL

8. When did the abuse occur? _____
9. Is victim in same home with offender? _____
10. What efforts are being made to protect victim? _____
11. Has a report been made to authorities? YES-☐ NO-☐
12. Give details of how reported: _____
13. Who else has knowledge of abuse? _____
14. Have any elders been contacted by authorities for testimony or cong. records? YES-☐ NO-☐
15. Direction given: _____

NONREPORTING ☐

The elders have no duty to report child abuse under the child abuse reporting law. Whether others who have knowledge make a report or pursue the matter legally is a personal decision. We explained the Society's policy of confidentiality and directed the elders to contact the Legal Department if they are subpoenaed. We had no legal objection to the elders handling this matter as they would any other case of serious wrongdoing. The elders should refer to the Awake! issues on child abuse (6-22-82, 1-22-83, 12-22-86, 10-1-83) in giving appropriate spiritual assistance to the family. Positive steps should be taken to prevent further abuse. The elders should monitor the situation carefully for the protection of other potential victims.

REPORTING ☐

The elders have a duty to report child abuse under the child abuse reporting law. They should speak to the offender directly and find out if he is willing to turn himself in. If he is unwilling, there may be someone else who has knowledge of the abuse who will make a report. If no one who has knowledge of the abuse is willing to make a report, two elders should make an anonymous phone report from a neutral location, such as a phone booth. They should keep a written record of who made the call, to whom it was made, the date and time of the call, and other pertinent facts. This record should then be signed by the two elders and placed in congregation files as proof that a report of child abuse was made in compliance with the law. We explained the Society's policy of confidentiality and directed the elders to contact the Legal Department if they are subpoenaed. We had no legal objection to the elders handling this matter as they would any other case of serious wrongdoing. The elders should refer to the Awake! issues on child abuse (6-22-82, 1-22-83, 12-22-86, 10-1-83) in giving appropriate spiritual assistance to the family.

16. Other direction: _____
17. Follow up required: _____

See Reverse Side ☐

1989

WTNY 00566

SRS000000093

Legal

CHILD ABUSE TELEMemo

Service _____

1. Date and time of telephone call: _____
2. Person handling call: _____
3. Name and phone number of caller: _____
4. Congregation name, city, and state of caller: _____
5. Name, age, and congregation status of offender: _____
6. Name, age, and congregation status of victim: _____
7. Briefly describe the nature and extent of abuse: _____

CONFIDENTIAL

8. When did the abuse occur? _____ ☐ Confessed ☐ Denied ☐ Unknown
9. Is victim in same home with offender? _____
10. What efforts are being made to protect victim? _____
11. Has a report been made to authorities? YES-☐ NO-☐
12. Give details of how reported: _____
13. Who else has knowledge of abuse? _____
14. Have any elders been contacted by authorities for testimony or cong. records? YES-☐ NO-☐
15. Direction given: _____

NONREPORTING ☐

Elders have no duty to report child abuse under the child abuse reporting law. Whether others who have knowledge make a report or pursue the matter legally is a personal decision. We explained the Society's policy of confidentiality and asked the elders to review the letter of July 1, 1989. Encourage parties not to involve the congregation if authorities investigate. Contact the Legal Department if they are subpoenaed. No legal objection to the elders handling this as any other case of serious wrongdoing. The elders should refer to the letter of March 23, 1992, and use the articles cited on child abuse in giving appropriate spiritual assistance to the family. (See also Awake! 10-8-93) Treat victim with extreme thoughtfulness and kindness. Is it necessary to make the sexual abuse victim, who is still a minor, confront the accused? Positive steps should be taken to prevent further abuse. The elders should monitor the situation carefully for the protection of other potential victims.

REPORTING ☐

Elders have a duty to report child abuse under the child abuse reporting law. They should speak to the offender directly and find out if he is willing to turn himself in. If he is unwilling, there may be someone else who has knowledge of the abuse who will make a report. If no one who has knowledge of the abuse is willing to make a report, two elders should make an anonymous phone report from a neutral location, such as a phone booth. They should keep a written record of who made the call, to whom it was made, the date and time of the call, and other pertinent factors. This record should then be signed by the two elders and placed in congregation files as proof that a report of child abuse was made in compliance with the law. We explained the Society's policy of confidentiality and asked the elders to review the letter of July 1, 1989. Encourage parties not to involve the congregation if authorities investigate. Contact the Legal Department if they are subpoenaed. No legal objection to the elders handling this as any other case of serious wrongdoing. The elders should refer to the letter of March 23, 1992, and use the articles cited on child abuse in giving appropriate spiritual assistance to the family. (See also Awake! 10-8-93) Treat victim with extreme thoughtfulness and kindness. Is it necessary to make the sexual abuse victim, who is still a minor, confront the accused? Positive steps should be taken to prevent further abuse. The elders should monitor the situation carefully for the protection of other potential victims.

16. Other direction: _____
17. Follow up required: _____

See Reverse Side ☐
1993

WTNY 00569

REPORTING ☐

The elders have a duty to report child abuse under the _____ child abuse reporting law. They should speak to the offender directly and find out if he is willing to turn himself in. If he is unwilling, there may be someone else who has knowledge of the abuse who will make a report. If no one who has knowledge of the abuse is willing to make a report, two elders should make an anonymous phone report from a neutral location, such as a phone booth. They should keep a written record of who made the call, to whom it was made, the date and time of the call, and other pertinent factors. This record should then be signed by the two elders and placed in congregation files as proof that a report of child abuse was made in compliance with the law. We explained the Society's policy of confidentiality and directed the elders to contact the Legal Department if they are subpoenaed. We had no legal objection to the elders handling this matter as they would any other case of serious wrongdoing. The elders should refer to the *Awake!* issues on child abuse (6-22-82, 1-22-85, 12-22-86, 10-1-83) in giving appropriate spiritual assistance to the family.

1989

REPORTING ☐

Elders have a duty to report child abuse under the _____ child abuse reporting law. They should speak to the offender directly and find out if he is willing to turn himself in. If he is unwilling, there may be someone else who has knowledge of the abuse who will make a report. If no one who has knowledge of the abuse is willing to make a report, two elders should make an anonymous phone report from a neutral location, such as a phone booth. They should keep a written record of who made the call, to whom it was made, the date and time of the call, and other pertinent factors. This record should then be signed by the two elders and placed in congregation files as proof that a report of child abuse was made in compliance with the law. We explained the Society's policy of confidentiality and asked the elders to review the letter of July 1, 1989. Encourage parties not to involve the congregation if authorities investigate. Contact the Legal Department if they are subpoenaed. No legal objection to the elders handling this as any other case of serious wrongdoing. The elders should refer to the letter of March 23, 1992, and use the articles cited on child abuse in giving appropriate spiritual assistance to the family. (See also *Awake!* 10-8-93) Treat victim with extreme thoughtfulness and kindness. Is it necessary to make the sexual abuse victim, who is still a minor, confront the accused? Positive steps should be taken to prevent further abuse. The elders should monitor the situation carefully for the protection of other potential victims.

1993

In 2002, it was finally accepted that police could be contacted directly. A *Letter to All Bodies of Elders in the United States*, February 15, 2002, stated that elders were not to prevent Witnesses reporting child abuse to the police, which has been added to the 2010 Elders manual.

“Child abuse is a crime. Never suggest to anyone that they should not report an allegation of child abuse to the police or other authorities. If you are asked, make it clear that whether to report the matter to the authorities or not is a personal decision for each individual to make and that there are no congregation sanctions for either decision. Elders will not criticize anyone who reports such an allegation to the authorities. If the victim wishes to make a report, it is his or her absolute right to do so.—Gal. 6:5.”

—“*Shepherd the Flock of God*” (2010) pp.131,132.

[Click the following link](https://www.jwfacts.com/pdf/child-abuse-shepherd-flock-p131-133.pdf) for the full quote:

<https://www.jwfacts.com/pdf/child-abuse-shepherd-flock-p131-133.pdf>. Also available in **Appendix 22**.

However, the congregation itself is not protected, since it will not be made aware of pedophiles within the congregation by the elders. Even when a person is disfellowshipped for child abuse, the only announcements will be “[Name of person] is no longer one of Jehovah’s Witnesses” and possibly later, “[Name of person] is reinstated as one of Jehovah’s Witnesses.”

5) Mandatory Reporting

In 1997, it was explained that the policy for when a child molester moves to a new congregation is for the elders to be made aware of the person’s past. Disturbingly, it is only the elders that are to be told, not the members of the congregation. The pedophile is also referred to as a “former child molester”, showing the Watchtower’s ignorance regarding the ongoing nature of a pedophile’s desires and minimising their actions.

What should elders do when a former child molester moves to another congregation?

As outlined in the February 1991 *Our Kingdom Ministry* “Question Box” and the August 1, 1995, letter to all Bodies of Elders, our policy is always to send a letter of introduction when a publisher moves to another congregation. *It is imperative that this be done when one who is known to have been a child molester moves.* The secretary should write on behalf of the elders to the new congregation’s body of elders and outline this publisher’s background and what the elders in the old congregation have been doing to assist him. Any needed cautions should be provided to the new congregation’s body of elders. This letter should not be read to or discussed with the congregation. This information should be kept in the congregation’s confidential files where it can be reviewed by any elder. The elders should send a copy of this letter to the Watchtower Bible and Tract Society in one of the “Special Blue” envelopes.

“Letter to Elders”, 1997 Mar 14 p.2

Elders are now to go to the secular authorities in States where they are legally required to. However, in most cases Bethel recommends against going to the authorities where there is no legal obligation. Prior to contacting the police, elders are expected to seek advice from the Watchtower legal department. The following proviso is stated in an October 10 2002 *Confidential Body of Elders Letter* sent to all elders in Australia:

“If, after contacting the Society, it is determined that the elders should report a matter such as child abuse to the authorities, it would not be considered to be a breach of confidentiality to make such a report. Elders should always contact the Society before providing any information on confidential matters to secular authorities.”

In 2013, at the Australian “Inquiry into the handling of child abuse by religious and other organisations”, Terry O’Brien, Australian Watchtower Branch Coordinator, confirmed that elders do not report child abuse cases in Australia, since there is no mandatory reporting rules.

The CHAIR — Do you report that to the police? Sexual abuse is of a criminal nature; would you report that to the police?

Mr T. O’BRIEN — As we understand, that is within the decision making of the victim, not the minister. We would encourage the victim, if they want to report it to the police, to certainly do that. The elders would cooperate fully with the police, and we would never discourage anyone from reporting it to police, but without mandatory reporting we do not feel that as ministers of religion that is our obligation to do that.

Click the following link for the full transcript: <https://www.jwfacts.com/pdf/childabuse-enquiry-australia-watchtower-april-2013.pdf>. Also available in **Appendix 23**.

The 2015 Royal Commission into Institutional Responses to Child Sexual Abuse (<https://tinyurl.com/muc4y2r2>) identified that Jehovah’s Witnesses have not been following their legal obligations in this area. Whilst many states do not have mandatory reporting laws for *accusations* of child abuse, once elders have established proof of a crime through the judicial committee process, they legally have been required to inform the authorities. For instance, in Australia this has been an obligation since 1990 under section 316 of the Crimes Act.

Elders have shirked their moral obligations to protect victims by withholding allegations and evidence of abuse from authorities. In attempting to do the minimum possible

regarding their secular obligations, Jehovah's witnesses have broken the law in countries such as Australia, putting further individuals at unnecessary risk of abuse.

Watchtower continues to work against the authorities to any extent possible. Trey Bundy reports at "[Jehovah's Witnesses fight law on reporting child sex abuse to police](https://revealnews.org/blog/jehovahs-fight-law-requiring-child-sex-abuse-be-reported-to-police/)" (1st Feb 2016, <https://revealnews.org/blog/jehovahs-fight-law-requiring-child-sex-abuse-be-reported-to-police/>) how Watchtower lawyers attempt to use clergy-penitent privilege to continue to withhold information of confessions of child abuse. This is despite clergy-penitent privilege specifically addressing the Catholic practice of confession, which Watchtower criticises as unchristian under the topic of **Confession** in the *Reasoning Book*, pages 80 to 81:

"Confession

Definition: A declaration or an acknowledgment, either publicly or in private, (1) of what a person believes or (2) of his sins.

Is the rite of reconciliation, including auricular confession (personal confession into the ear of a priest), as taught by the Catholic Church Scriptural?

The manner in which the priest is addressed

The traditional formula, still often used, is: "Bless me, Father, for I have sinned. It has been [length of time] since my last Confession."—*U.S. Catholic* magazine, October 1982, p. 6.

Matt. 23:1, 9, *JB*: "Jesus said, . . . 'You must call no one on earth your father, since you have only one Father, and he is in heaven.'"

Sins that can be forgiven

"The Church has always taught that every sin, no matter how serious, can be forgiven."—*The Catholic Encyclopedia* (bearing the nihil obstat and the imprimatur), R. C. Broderick (Nashville, Tenn.; 1976), p. 554.

Heb. 10:26, *JB*: "If, after we have been given knowledge of the truth, we should deliberately commit any sins, then there is no longer any sacrifice for them."

Mark 3:29, *JB*: "Let anyone blaspheme against the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin."

How penance is to be shown

Frequently the confessor directs that the **penitent** say a specified number of “Our Fathers” and “Hail Marys.”

Matt. 6:7, *JB*: “In your prayers do not babble [that is, utter in a meaninglessly repetitious manner] as the pagans do, for they think that by using many words they will make themselves heard.”

Matt. 6:9-12, *JB*: “You should pray like this: ‘Our Father in heaven, . . . forgive us our debts.’” (Nowhere in the Bible are we commanded to pray to or through Mary. See Philippians 4:6 ...)

Rom. 12:9, *JB*: “Do not let your love be a pretence, but sincerely prefer good to evil.”

—*Reasoning from the Scriptures* (1989) p. 80-81

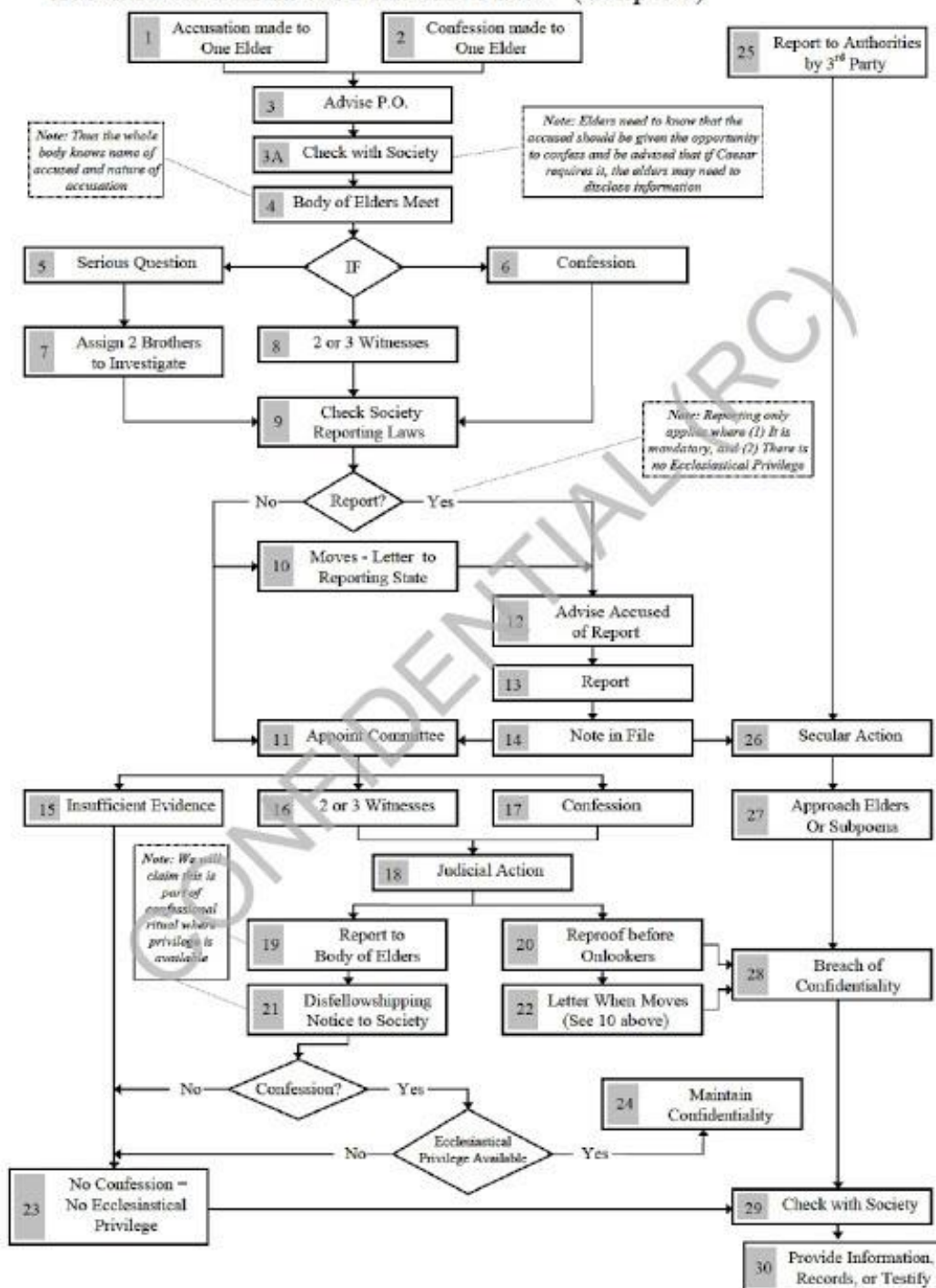
Watchtower is particularly careful with what is written down and kept in writing, due to the damage this has proven to cause in court cases. The manual *Circuit Overseer Guidelines 2015* says that reports should be made by phone, the reason being that the legal department is better educated as to what should or should not be in writing for future liability.

4. It is unnecessary for the circuit overseer to report to the branch office every matter the elders are addressing. If the elders need assistance with handling a judicial matter or other serious wrongdoing and the matter cannot be resolved with the assistance of the circuit overseer, the circuit overseer should advise the elders to contact the branch office. If it becomes necessary for the circuit overseer to seek direction from or report to the branch office on other matters he is directly involved in, his communication should be clear, specific, factual, accurate, and complete. Pertinent details, such as names, the sequence of events, and if possible, dates, should be provided. Communication related to child abuse matters should be handled over the telephone.

Chapter 5

WAT.0012.001.0013

HANDLING CHILD ABUSE MATTERS (ks91 p. 109)



Elders in Illinois received an Announcement (10/4/22-E_Us_IL) October 4 2022 discussing “Mandatory Reporter Training.” The announcement advised:

“Illinois law requires ministers (elders) to attend state-provided training on reporting child abuse. ... In view of the legal requirements, we encourage congregation elders to take the online training program at their earliest convenience.”

Following the announcement was a “Questions and Answers” section advising “An elder need not say he is on of Jehovah’s Witnesses” and rather “identify yourself as a “religious volunteer” and reply “none” to the question about an employer.” Regarding whether ministerial servants and pioneers are considered “ministers” the answer was “The law currently applies to elders only.”

This is interesting considering Watchtower claims all Jehovah’s Witnesses are ministers, except when such recognition is legally unfavourable to them.

“All of Jehovah’s Witnesses are preachers, or ministers—including several million women.”

—*Frequently Asked Questions About Jehovah’s Witnesses* — “Do Jehovah’s Witnesses Have Women Preachers?” (<https://tinyurl.com/4h53jy4p>, as of Oct 6th 2022).

6) Compulsory Preaching — Is there a Paedophile at your Door?

Of most concern to the general public should be that Witness pedophiles are expected to go preaching to the houses of strangers. House-to-house preaching is considered a key requirement for salvation, and a person is only counted as an active Jehovah’s Witness if they submit field service reports. In 2002, NBC aired on *Dateline* a program explaining that a householder had no way of knowing if the Jehovah’s Witness on their doorstep, (or having a bible study with your child in your house) is a child molester.

As early as 1997 the Watchtower showed it understood pedophiles are likely to reoffend, yet still it encourages such people to go preaching to the doors of strangers.

“Depending on the law of the land where he lives, the molester may well have to serve a prison term or face other sanctions from the State. The congregation will not protect him from this. Moreover, the man has revealed a serious weakness that henceforth will have to be taken into account. If he seems to be repentant, he will be encouraged to make spiritual progress, **share in the field service**, even have parts in the Theocratic Ministry School and nonteaching parts in the Service Meeting. This does not mean, though, that he will qualify to serve in a position of responsibility in the congregation. What are the Scriptural reasons for this?

For one thing, an elder must be “self-controlled.” (Titus 1:8) True, none of us have perfect self-control. (Romans 7:21-25) But a dedicated adult Christian who falls into the sin of child sexual abuse reveals an unnatural fleshly weakness. Experience has shown that such an adult may well molest other children. True, not every child molester repeats the sin, but many do. And the congregation cannot read hearts to tell who is and who is not liable to molest children again. (Jeremiah 17:9) Hence, Paul’s counsel to Timothy applies with special force in the case of baptized adults who have molested children: “Never lay your hands hastily upon any man; neither be a sharer in the sins of others.” (1 Timothy 5:22) For the protection of our children, a man known to have been a child molester does not qualify for a responsible position in the congregation. Moreover, he cannot be a pioneer or serve in any other special, full-time service.”

—*Watchtower* 1997 Jan 1 p.29

Watchtower public relations spokesman, J. R. Brown, claimed in *Louisville Courier-Journal* (1-4-2001) that sex offenders are only to preach when accompanied by a responsible adult. However, this is not generally known by Jehovah’s Witnesses, as it is not discussed in Watchtower publications, and difficult to enforce when other publishers are not informed of sex offenders within the congregation.

7) Appointing Child Abusers to Positions of Authority

In 1997, it was printed in the *Watchtower*, a publication for general distribution, that *Scripturally* convicted child molesters were never to hold the position of elders, or other roles of responsibility such as Ministerial Servants and Pioneers.

“For the protection of our children, a man known to have been a child molester does not qualify for a responsible position in the congregation. Moreover, he cannot be a pioneer or serve in any other special, full-time service.”

—*Watchtower* 1997 Jan 1 p.29

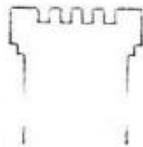
This misleadingly gives the impression that those holding these positions of authority could be trusted as having no prior convictions.

Firstly, even if convicted in court, such conviction is not considered valid unless the elders can find the person guilty under *Scriptural* principles. As such, it is possible for a convicted paedophile to have privileges of oversight.

Secondly, whilst the *Watchtower* gave the impression to Jehovah’s Witness followers and the general public that an elder could never be a known child abuser, internal documents showed that exceptions are still be made.

“The congregation would be left unprotected if we prematurely appointed someone who was a child abuser as a ministerial servant or an elder. In addition, court officials and lawyers will hold responsible any organization that knowingly appoints former child abusers to positions of trust, if one of these, thereafter, commits a further act of child abuse. This could result in costly lawsuits, involving dedicated funds that should be used to further the Kingdom work. So, legal considerations must also be weighed along with the degree of notoriety, the extent of the misconduct, how many years ago the sin occurred, and how the brother is now viewed by the congregation and people in the community including those he victimized.”

—Letter to Elders – Australia branch – July 20, 1998



WATCHTOWER

BIBLE AND TRACT SOCIETY OF NEW YORK, INC.

25 COLUMBIA HEIGHTS, BROOKLYN, NEW YORK 11201-2483, U.S.A. PHONE (718) 625-3800

July 20, 1998

CONFIDENTIAL

TO ALL BODIES OF ELDERS

Dear Brothers:

We are here providing, for your future reference, information that was presented at the 15-hour supplementary course for congregation elders on certain serious matters.

Child Molestation: The Society's letter to all bodies of elders dated March 14, 1997, page 2, paragraph 5, states: "[G]ive the Society a report on anyone who is currently serving or who formerly served in a Society-appointed position in your congregation who is known to have been guilty of child molestation in the past." Reports indicate that some elders think this direction does not apply if before his baptism the person sexually abused a child. However, even in such a situation, the elders should write the branch office. This is true even if what occurred was many years ago. If any body of elders has not yet reported such a matter, they should immediately do so. Furthermore, any correspondence put in the confidential congregation file about an individual accused of child molestation, proven or otherwise, should be marked "Do Not Destroy" and be kept indefinitely.

In the Kingdom Ministry School Supplementary Course for Congregation Elders there was a panel discussion in Unit 5b, "USE DISCERNMENT IN HANDLING SERIOUS MATTERS." This portion of the course addressed questions related to the problems associated with child abuse. Question 6 to the panel asked: "What factors should be considered in determining what congregation privileges, if any, a former child molester can enjoy?" The answer included the statement: "There are also legal considerations." Some have inquired about how and why legal considerations should affect our recommendations of those who have been guilty of child abuse in the past.

Those who are appointed to privileges of service, such as elders and ministerial servants, are put in a position of trust. One who is extended privileges in the congregation is judged by others as being worthy of trust. This includes being more liberal in leaving children in their care and oversight. The congregation would be left unprotected if we prematurely appointed someone who was a child abuser as a ministerial servant or an elder. In addition, court officials and lawyers will hold responsible any organization that knowingly appoints former child abusers to positions of trust, if one of these, thereafter, commits a further act of child abuse. This could result in costly lawsuits, involving dedicated funds that should be used to further the Kingdom work. So, legal considerations must also be weighed along with the degree of notoriety, the extent of the misconduct, how many years ago the sin occurred, and how the brother is now viewed by the congregation and people in the community including those he victimized.

TO ALL BODIES OF ELDERS

July 20, 1998

Page 2

Scriptural Freedom to Remarry: The 1991 Kingdom Ministry School textbook, page 135, paragraph 1, describes a situation where an adulterous mate unilaterally obtains a divorce over the objection of the innocent mate. In such a case, the guilty one is not free to remarry.

What if the innocent mate consents to the divorce by signing the divorce papers? Does this free the guilty mate to remarry? Yes, Jesus' counsel at Matthew 5:37 applies here: "Let your *Yes* mean *Yes*, your *No*, *No*." If the innocent mate, perhaps in an effort to protect herself financially or to obtain custody of children, agrees to a divorce obtained by her adulterous husband, the adulterous one is then free to remarry. Although the innocent one may claim forgiveness, by signing the divorce papers she indicates her rejection of the adulterous mate. Since she has rejected that one, she holds no further claim on him, and he is Scripturally free to remarry.

Another situation involving the Scriptural freedom to remarry is where an unscriptural divorce is obtained and then, some time later, one of the mates commits fornication. In such a case, does either one have a Scriptural basis to remarry?

If a man takes the initiative and divorces his mate without a Scriptural basis and his divorced wife later commits adultery, both are free to remarry. This is because, by his previous unscriptural action of divorcing his wife, the husband has given evidence of his wanting to reject her. What is stated in the 1991 Kingdom Ministry School textbook, page 135, paragraph 6, applies: "*A person who commits adultery after having been divorced by his or her mate on unscriptural grounds would be Scripturally free to remarry, since he or she had already been rejected by the mate that obtained the divorce.*" However, the converse is not necessarily true. If the one who initiated the unscriptural divorce later commits adultery, that one is still obligated to confess to the mate, although they are legally divorced. The innocent mate must be given the opportunity to determine whether to forgive or not. However, in both cases, the one committing adultery would need to meet with a judicial committee.

While the principles outlined above should prove helpful in handling inquiries from publishers about the Scriptural freedom to remarry, the elders should always exercise extreme caution when providing an answer. They should never inform a publisher that there appears to be a basis for Scriptural freedom to divorce and remarry, *unless conclusive evidence has been established* (1) that adultery was committed, (2) that the innocent mate has rejected the guilty one, and (3) that a legal, final divorce has been obtained. Because of the numerous factors involved in such matters, in many cases it will be best to write the Society. When doing so, always provide as many details as possible, including the names of the individuals involved. The Society will then provide the needed assistance.

When a divorced brother or sister wishes to remarry, the elders should kindly request to see the divorce papers to make sure that that one is legally free to do so. They should also determine that it has been established that both parties involved are Scripturally free to remarry. (Matt. 19:9) This will help servants of Jehovah to preserve the cleanness of the congregation and avoid entering adulterous marriages. Always review the Society's letter to all bodies of elders

TO ALL BODIES OF ELDERS
 July 20, 1998
 Page 3

dated May 15, 1988, regarding guidelines on wedding procedures before agreeing to solemnize any marriage.

Please be assured of our prayers on your behalf as you endeavor to fulfill your weighty responsibilities as shepherds of the flock. We send herewith a warm expression of our Christian love and best wishes.

Your brothers,

Watchtower B.S. Society
 OF NEW YORK, INC.

P.S. to Body of Elders: At the next meeting of the entire body of elders, the presiding overseer should have this letter read and should have each elder make the following notations in the margins of his personal copy of the 1991 Kingdom Ministry School textbook:

On page 93, next to paragraphs 10-11: See the Society's letters dated July 20, 1998; March 14, 1997; August 1, 1995; February 3, 1993; March 23, 1992; and July 1, 1989.

On page 135, next to paragraphs 1-6: See the Society's letter dated July 20, 1998.

WAT.0004.001.0026

UNITED STATES BRANCH
 EXECUTIVE OFFICES

GSC/AS July 24, 1998 No. 256S
 Via CompuServe

Watch Tower Society
 AUSTRALIA

Dear Brothers:

Your letter AB April 28, 1998, No. 212 made a suggestion for a possible Question Box in your edition of *Our Kingdom Ministry* on the need under some circumstances for elders to inform the secular authorities when they learn of a brother or sister being involved in a serious crime.

After carefully considering the matter it has been concluded that if the Branch Committee in Australia continues to recommend publishing the suggested material, then it would be appropriate for the branch to feature the suggested question and answer as outlined in your letter 212. It will not be necessary to schedule the information to be considered on a service meeting program, nor to have an elder just read the question and answer. We will leave it to the brothers to read the information presented and suggest you proceed no further on the matter than that at this time.

Please be assured of our warm Christian love and best wishes.

Your brothers,

Watch Tower Bible and Tract Society
 of Pennsylvania
 For the Service Committee

The 2010 Elders manual continues to suggest it is possible for a child abuser to serve as an Elder or Ministerial Servant after “many years” have passed.

“Moreover, the nature of the sin may reflect greatly on his qualifications to serve. For example, the sin may involve past child abuse, and this would likely disqualify him for many years.—w97 1/1 pp. 26-29; w77 pp.697-698.

If the wrongdoing occurred *within the past few years while he was serving* as an elder or a ministerial servant, he is disqualified from serving as such, not being “free from accusation.”“

—“*Shepherd the Flock of God*” (2010) pp.38,39

8) Public Relations

An indication that the main concern of the Watchtower Society has been to avoid legal liability is page 143 of the Elders handbook, “*Pay Attention to Yourself and to All the Flock*”. This page is left blank, with elders filling in dictated notes. In regards to child abuse the following paragraph is scribed.

Child Abuse. Ref Letters: A.B.E Aug 29th 1989 pg 3; LLA 10/10/2002; 28/8/02.

Legal ramifications.

*In cases of either accusation or allegations of child abuse, immediately contact the society. Do not talk to anyone else.

*If a brother or a sister confesses to child abuse, ask them not to speak to anyone else till you get back to them, and contact the society immediately. In contacting the society simply state Matter involving Child Abuse and the switchboard will put you through.

*If interviewed by the police, tell them you are not prepared to make a statement until you have sought legal advice. Contact society immediately or a local barrister if necessary.

*If presented with a search warrant or a subpoena, the last resort is to hand over any material. (Cong file) Find out exactly what is wanted and hand

over only that. Preferably seek legal advice first. (stall) Read the warrant. Write on envelope Ecclesiastical privilege claimed, not to be opened until matter is determined by court.

Following are scans of dictated notes from the 1991 Elders book regarding Child Abuse.

Child Abuse

Letter to all bodies of elders Aug 25 1989 (do not photocopy) ALSO LETTER 1/11/95 to all elders

P.3 b Child Abuse

When elders receive reports contact the society.

If a brother confesses to sexual or physical abuse of children elder who receive confession should immediately contact the society before informing any other elder including P.O. In either situation elder should not discuss the matter with any other person before contacting the society. (ecclesiastical privilege)

* Cont: "All material related to judicial matters should be kept in a safe place, accessible only to elders. Final reports on the handling of judicial matters should be placed in a sealed envelope in the congregation file. A judicial committee should avoid sending to an individual any kind of correspondence that accuses him of specific wrongdoing. (Note Ks 91 pages 110-111). Nothing should be put in writing to any disfellowshipped person to advise him of his status or the reasons for it without specific direction from the society. The rules and procedures of Jehovah's witnesses do not require such written disclosures. Anything in writing submitted to a judicial committee should be kept in strict confidence. If a judicial committee disfellowships an individual, he should be informed orally of the action taken and of the right to appeal. If the wrongdoer refuses to attend the hearing, two members of the judicial committee should attempt to contact the individual at his home and inform him orally of the decision. If this is not possible, the two elders may be able to inform him by telephone.

read carefully what the document states do not give more than stated.

If you hand over a file mark boldly with Ecclesiastical privilege claimed not to be opened until matter is determined by courts.

Seal with tape and sign over tape.

If interviewed by Police and other authorities do not reveal whether a confession was made. In all events contact society for direction.

If you can't get the society get local legal help.

Ask for legal department

when completing 577 form and 579 need to avoid certain expressions. Should not be used.

- 1 anything alluding to or naming to so one of the societies lawyers
- 2 any mention of the legal department
- 3 any comments referring to direction from the society
- 4 any comments mentioning anyone other than the committee itself as a possible influence in the decision reached
- 5 any comment that might suggest to someone with a critical eye that the committee did not reach its decision on its own but instead, somehow yielded to the influence of a outside party
- 6 any comments indicating that the elders mishandled the case or committed any error in the investigation or the judicial committee process.

UNIT 5 (c) 143

* Continued above Jan 22/85 anomaly / Shepherding
11/95 letter references: Oct 8/93 " Pay Attention pages 90 and 93

"All cases involving allegations of child abuse must be reported to legal dept, whether the accused admits it or not."
KMS 1/65

Such minor uncleanness can be handled at the discretion of an elder or two; it does not require a judicial hearing. → May need to talk to the mate, if the person is married.

There is a need for strong counsel, admonition, and assistance to help the individual to maintain chaste conduct in the future. → Should make a record for the investigations files.

If not corrected, such conduct may escalate in gravity and by frequent repetition become loose conduct.

Loose conduct is a shocking, flagrant disregard for Jehovah's moral standards. (Gal. 5:19; w83 3/15 p. 31; w73 9/15 pp. 574-6) → Flouting their spiritual discipline, showing a flagrant disregard

It may include the willful practice of heavy petting or the fondling of breasts.

The nature, circumstances and actual extent of what has occurred may indicate loose conduct, which would require judicial action.

Such practices can easily lead to pornei'a.

"Pornei'a" involves ^①immoral use of the genitals ^②on at least one human (whether in a natural or a perverted way), and ^③There must have been another party to the immorality—a human of either sex or a beast; willing participation incurs guilt and requires judicial action. It is not a casual touching of the sex organs between persons but involves the manipulation of the genitals. (w83 6/1 pp. 23-6; w83 3/15 pp. 30-1)

It includes oral and anal sex or mutual masturbation between persons not married to each other, homosexuality, lesbianism, fornication, adultery, incest, and bestiality. (Lev. 20:10, 13, 15, 16; Rom. 1:24, 26, 27, 32; 1 Cor. 6:9, 10)

Also included are sexual abuse of children, including child molestation is valid grounds for divorce and of sexual perversion. (Deut. 23:17, 18, Ref. Bi., fms.)

Victims of sexual abuse need to be treated with extreme thoughtfulness and kindness. Elders should always do what they reasonably can to protect children from further abuse; follow the Society's directives on such matters. (g85 1/22 p. 8)

→ July 1, 1988 letter to Elders → 6/22/86 letter

MUTUAL MASTURBATION, EVEN ON ONLY ONE OCCASION, IS PORNEI'A REQUIRES A JUDICIAL ACTION

ALL SEXUAL ACTS BETWEEN UNMARRIED COUPLES ARE PORNEI'A

What best actions to take as children also need to be kept? Help them to talk to elders, but don't shame them. If they are not, then talk to them on a 1:1 basis. UNITS (as)

IT-2 p. 204

See p. 135, 106

UNCLEANNESS CAN BECOME LOOSE CONDUCT IF THE PRACTICE CONTINUES AFTER STRONG COUNSEL WITHOUT IN A NATURAL OR A PERVERTED WAY, WITH LEWD INTENT.

3 criteria

① Molestation → anyone can touch a musical instrument much different from simply playing an instrument. Just touching is not pornei'a of itself.

② "USE OF" MEANS "OPERATION" OR "MANIPULATION"

Child molestation is valid grounds for divorce and of sexual perversion.

Societal law may require that it be reported. Make sure that you know it has been reported.

93

SECRETARY DIRECTLY
OVERSEES THE HANDLING
OF THE ACCOUNTS

Letter should be sent
WITHIN ONE WEEK. It is
imperative that a letter
BE SENT PROMPTLY IF
THE PERSON IS OR HAS BEEN
A CHILD-MOLESTER.
IF SOCIETY DETERMINES THAT
A BROTHER COULD BE USED
AGAIN AFTER HAVING PASSED
A MOLESTER IN THE PAST,
THEY WILL DIRECT THE
CONGREGATION TO DESTROY
PREVIOUS RECORDS. (VERY
RARE)

Ks-91, page 74, par #1: SL-7/5/00

When a child molester moves it is imperative that a letter be sent. The elders from each congregation he moves should send their own letter of introduction with truth background and current information. Do not forward letter from his previous congregation.

Sends Congregation's Publisher Record card to congregation to which a publisher moves or initiates correspondence if a publisher moves into his congregation. (km 2/91 p. 7) *** LOOK!**

Secretary will personally care for these duties.

If necessary, an elder or a capable ministerial servant may be assigned to assist in caring for some routine matters.

Service Overseer

As evangelizer and teacher, the service overseer is keenly interested in his fellow servants. He is one who loves the field ministry and is capable and alert to train others. He is respected in the congregation as one who takes the lead in the field and who has demonstrated his effectiveness in various aspects of the field ministry.

The service overseer's duties include the following:

Schedules regular visits to all Congregation Book Study groups, so that once each month he visits a different group. (In smaller congregations with perhaps only one or two book studies, he may arrange to visit each one twice during the year.)

Following a 45-minute book study, he will give a 15-minute service talk.

On that weekend he will work with the group in the field ministry from house to house and help publishers with their return visits and Bible studies.

Other weeks of the month are spent with the group where he is assigned along with his family. (km 6/90 p. 7)

Takes the lead in arranging meetings for field service at convenient times during weekdays; he is alert to organize witnessing on holidays.

Shows genuine interest in Bible Study activity, making sure that effective studies are being conducted and that students are being directed to the organization.

The Watchtower Society has acted in damage mode regarding paedophile accusations. The Watchtower Public Relations site **jw-media.org** released the following quote, seemingly as justification for prior indiscretions:

“People didn’t have the body of knowledge 18 or 20 years ago to say that this is something that will harm your child emotionally, if you don’t address it. Parents didn’t know the seriousness ... and the long-term effects.”³

Obvious false propaganda, particularly when compared with statements appearing in the Watchtower at least 25 years ago:

“Pedophiles see no harm in “kiddie porn,” only because they are blinded by their own lust. But the children used in it are harmed, often ending up peddling sex on the streets and having trouble seeing themselves as desirable in any way other than as a commodity, a sex object with a price tag.”

—*Awake!* 1982 June 22 p.8 “BabyPros’ and ‘KiddiePorn’”

9) Court Cases

In the twenty-first century a string of cases has been launched against Watchtower. These cases generally involve situations where *known* child predators continued to be *re-appointed* as elders by Watchtower headquarters, putting them into positions of authority where they had easy access to manipulate and molest children in private situations. Other cases involve elders assigning known pedophiles to preach with children, with tragic results.

Watchtower has accepted culpability by settling the majority of these cases out of court with “gag” clauses. Since 2010, more cases are being taken through the courts. Two high profile cases include Candice Conti, awarded \$7,000,000, and Jose Lopez awarded \$13,500,000.

For extensive information about several key cases see Watchtower Child Abuse Settlements (<https://www.jwfacts.com/watchtower/child-abuse-settlements.php>).

Elder's Experience

“Here was I, untrained and without knowledge of the law, psychology or pedagogic, presuming to act as judge over cases, although I had absolutely no professional qualifications to enable me to carry out my duties satisfactorily. ...

A case of incest requiring our judgement came up in one of the congregations where I served as an elder. It concerned a father in his early 30's who had often had sexual relations with his daughter. The relationship had been going on for quite a long time, and the daughter was about 10 years old when the elders were informed of the case. It was the mother who came to us with the information. She had had her misgivings for some time, but had lacked evidence, and had not told the elders of her suspicions. It pertains to the story that she and her husband were later divorced.

The significance of this story is that our only thought was to “keep the congregation pure”, that is to say, to get rid of the man. The mental state of the child had no bearing on our decision, neither was the advisability of arranging for an examination of the child considered. We believed psychologists and psychiatrists to be in the power of the devil. The Watchtower Society had pointed this out several times in its literature, consequently we had no idea that the child might need this kind of help.

Neither was the possibility of the father being in need of help an issue that concerned us. On the other hand, as the elders of the congregation we were most concerned that none of the parties involved should seek this kind of help, since the story could “damage the reputation and respect for the judgement of the Watchtower Society and Jehovah's Witnesses”. For the same reason the authorities were not notified of the situation either. I can honestly say that such an idea never entered the head of any one of us! It was never considered because it had simply never occurred to us. This had nothing to do with the authorities. It was a “matter for the congregation”.”

—*The Kingdom That Never Came* (1992) Joseph Wilting p.52

Conclusion

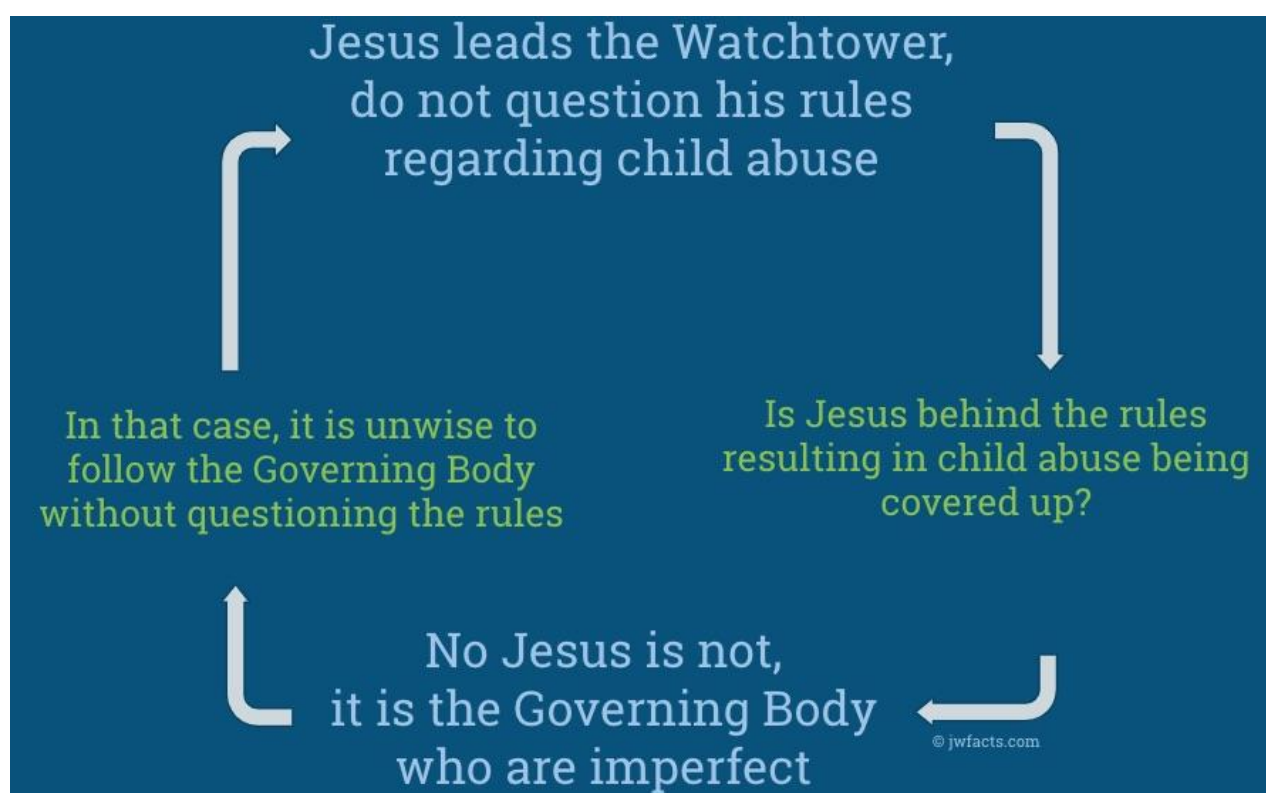
An organisation that prides its doctrine on being guided by the Bible and holy spirit should have had policy to protect children from inception. If Jehovah directed the Governing Body, procedure dealing with pedophiles should lead the world, able to be used as a model for guidance. The reverse has been the fact, as identified by the Australian Royal Commission into Institutional Responses to Child Sexual Abuse 2015 (<https://tinyurl.com/muc4y2r2>). Watchtower practices lag shockingly behind best practice, and behind many other religions organizations.

When Jehovah's Witnesses are willing to admit this, their justification is that the Governing Body are not infallible. This is correct, but has proven to be tragic when coupled with the concept that the Governing Body must be followed without question.

"All of us must be ready to obey any instructions we may receive, whether these appear sound from a strategic or human standpoint or not."

—*Watchtower* 2013 Nov 15 p.20

The result is the following circular reasoning.



The paradox of claiming to be led by Jesus, but admitting imperfect rules and regulations, is a dangerous mix that results in followers blindly following harmful practices.

Watchtower actively denounces other religions for their stance on paedophiles.

"First accused of gross indecency in 1979, one priest was recently sentenced to four years in prison after pleading guilty to 36 charges!

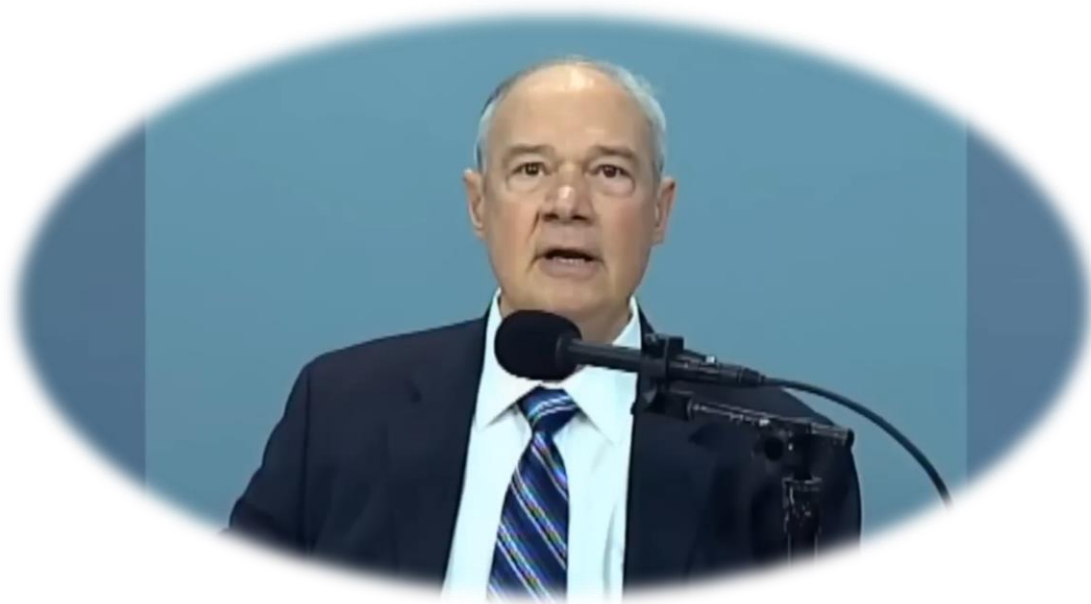
Usually these cases are hushed up, and no significant disciplinary action is taken. Perhaps a priest is transferred to another parish or duty, where the depravity might start again. On this occasion the archbishop was moved to resign after stating: We are a sinful church. We are naked. Our anger, our pain, our anguish, our shame are clear to the whole world. And even worse, the church hierarchy failed to act decisively. They were accused of being more concerned about the offending priests than about the victims.”

—*Awake!* 1990 November 8 p.31

“Even Churches that condemn immorality have tolerated religious leaders who have sexually abused children.”

—*The End of False Religion is Near!* (2006) p.2

The Governing Body claim anyone that disagrees with the way they have handled child abusers are apostate liars.



<https://www.youtube.com/watch?v=7fqM4xkwimU>

“Another way we can contribute to the oneness: rejecting false stories that are designed to separate us from Jehovah’s organization. As an example, think about the apostate-driven lies and dishonesties that Jehovah’s organization is permissive toward pedophiles. I mean, that is ridiculous, isn’t it! If anybody takes action

against someone who would threaten our young ones, and takes action to protect our young ones, it is Jehovah's organization. We reject outright such lies."

—Stephen Lett Bethel Talk tv.jw.org Feb 2015

In light of the events spanning several decades and coming to a head in recent years, these Watchtower statements can be regarded as nothing short of hypocritical.

Due to negative publicity, legal risk and financial ramifications the Watchtower Society is beginning to act on paedophilia. This was not instigated under the guidance of Holy Spirit, but pressure from outside sources. Stubborn adherence to archaic Watchtower tradition, rather than common sense, has put children at unnecessary risk.

It is common for a Jehovah's Witness to say that this is no longer an issue as it has now been sorted out. Although the Society has gradually improved its policy, it is still faulty, even two decades after people such as Barbara Anderson brought these issues to the attention of the Governing Body. There are still further changes that should be immediately made to the policy:

The two-witness rule must no longer apply to accusations of sexual offences against children

If the accused denies guilt but the police are investigating the matter, the accused is not under any circumstances to have unsupervised contact with a child in the congregation or engage unsupervised in the field service until the matter is resolved through the normal civil authorities' processes

If convicted by the authorities, an abuser must never serve as an elder, ministerial servant, or pioneer or engage in field service activity alone or with a child. It is not a "right" to have a position of authority or responsibility, and since there is no harm in not holding these positions, policy should err on the side of caution, for the sake of child safety.

The elders should advise all parents of children under the age of consent of the presence in the congregation of the conviction unless the identity of the abuser is protected by a court name suppression order

All accusations should be reported to the authorities, regardless of whether or not it is a legal obligation in that state or country. Congregations are ill equipped to handle such accusations, and the organisation should be leading the way in the protection of children, not lagging behind the world's standards

The Governing Body has always been composed predominantly of older, white, *childless*, males. This is reflected in the strict, legalistic approach to child victims, and the concern with putting the reputation of the organisation first. We can only imagine a more loving and protective set of guidelines, had they been established by parents.

In the face of all this, Jehovah's Witnesses must ask themselves, "If Jehovah was behind the Watchtower Society, would he have allowed such atrocities in the organisation, which claims to be a spiritual paradise, to continue for so long, until they are brought to the world's attention by the media?"

Brochure to Print

<https://www.jwfacts.com/pdf/child-abuse-who-is-knocking-jw.pdf>



WHO IS KNOCKING AT YOUR DOOR?

IT COULD BE AN ABUSER THAT'S GONE UNREPORTED

They come to your house dressed neatly, wearing a smile. They knock on your door with a Bible in hand, ready to share their knowledge with you and your children. They seem harmless enough, but...

You may be shocked to learn that the Watchtower organization of Jehovah's Witnesses has policies in place that can actually serve to safeguard the identity of child molesters. In some cases, such ones can even attain positions of trusted authority. Watchtower's instructions for dealing with accusations of child abuse insist that "there must be two or three eyewitnesses" to any such abuse, and that "no action can be taken if there is only one witness."

In other words, unless someone other than the child witnessed the abuse, nothing will be done. Parents in the congregation will not automatically be warned that a child molester is in their midst, the authorities will not automatically be called, and children cannot be certain of protection. Worse still, an accused child molester will still be expected to get involved in the preaching work, which means that there is no way to tell for sure whether the Witness on your doorstep is a child molester or not.

WHAT SHOULD I DO?

If you suspect a child is being abused in any way, call the police FIRST. They are trained to deal with these situations, and will be able to offer the proper assistance.

And, the next time one of Jehovah's Witnesses knock at your door, ask them to explain their policy that hides predators and leaves children as their easy prey.

"If the accused denies the accusation, the investigating elders should try to arrange a meeting with him and the accuser together...if the accused continues to deny the accusation of the single witness and the wrongdoing is not established, the elders will leave matters in Jehovah's hands."

Source: Shepherd the Flock of God, published by the Watch Tower Bible and Tract Society of Pennsylvania, 2010, pp. 71-72.

WATCHTOWER POLICY: INSTEAD OF CALLING THE AUTHORITIES THEY LEAVE IT "IN GOD'S HANDS"

According to the U.S. Advisory Board on Child Abuse and Neglect, we have a national emergency. Child abuse has reached epidemic proportions, with some three million reports each year, the majority of which turn out to be accurate. And it's estimated that millions more cases go unreported.

ABUSE MUST BE REPORTED NOT HIDDEN

Further Reading

- I recommend reading the article “Jehovah’s Witnesses use 1st Amendment to hide child sex abuse claims” by Trey Bundy, published Feb 2015 (<https://revealnews.org/article/jehovahs-witnesses-use-1st-amendment-to-hide-child-sex-abuse-claims/>). It provides an excellent summary of what has been uncovered regarding Watchtower pedophile policy and why the courts have been so harsh on Watchtower in their judgements.
- Youtuber TheraminTrees has put together a well-structured video (https://www.youtube.com/watch?v=xFt_aeQw2GA) on how Watchtower leaders have been able to convince members that their intention has been for the best interests of children whilst having a policy that has been so destructive.



- The following video from 2016 discusses Barbara Anderson’s attempt to highlight the issues with Watchtower policy regarding child abuse, and current court findings: <https://www.youtube.com/watch?v=asQ2RI9xeQY>.



Footnotes

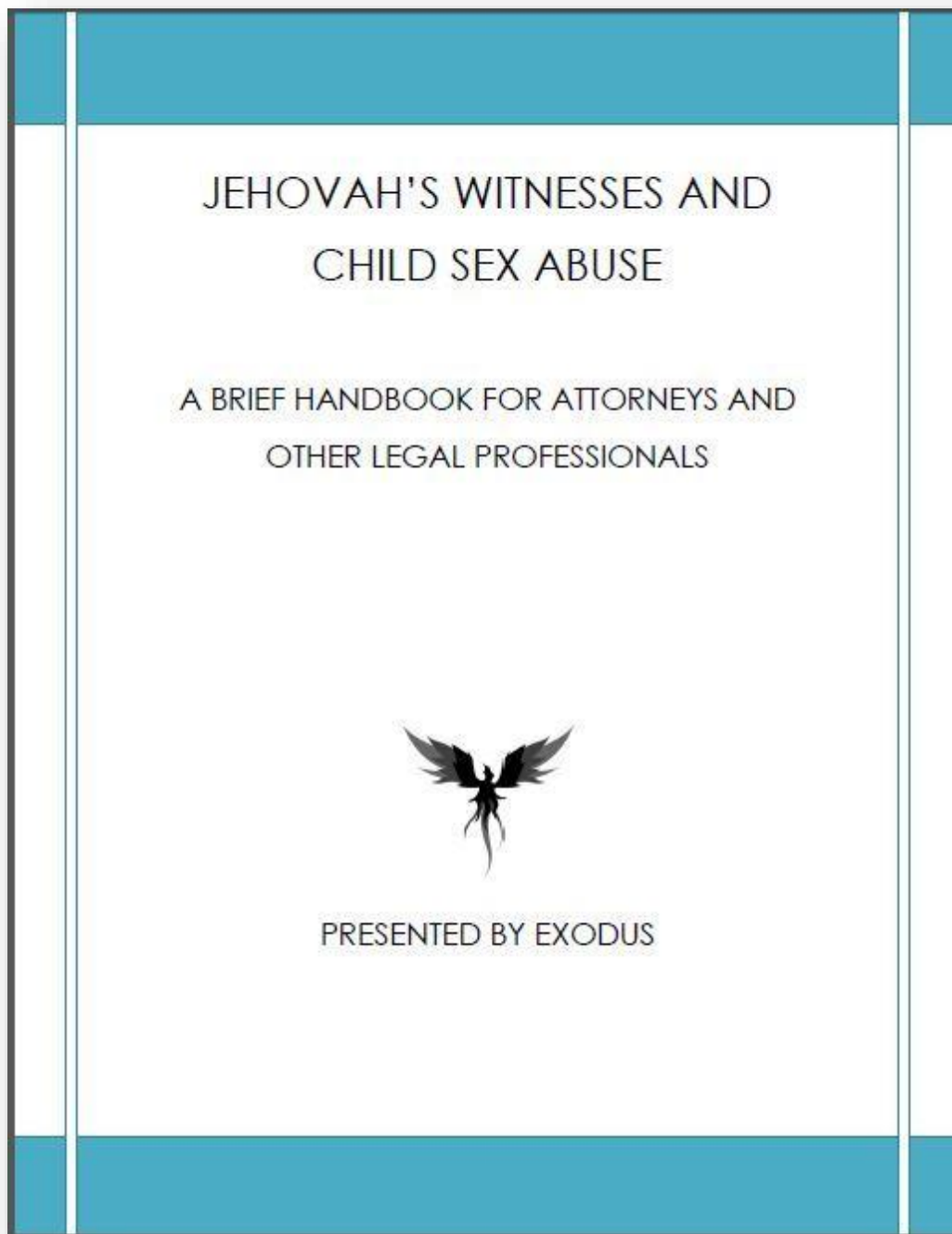
1 wcbstv.com

2 Barbara Anderson was research assistant in the Watchtower writing department during the 1990s, and strongly pushed the Governing Body for policy changes, with little success. She eventually left in frustration with her husband. Her story can be found under the "Experiences" section (<https://jwfacts.com/watchtower/experiences/anderson.php> and **Appendix 24**). Detailed information can be found at watchtowerdocuments.com (as at 5th Jan 2008). Her CD *Secrets of Pedophilia in an American Religion Jehovah's Witnesses in Crisis* contains over 5,000 pages of discussion and court transcripts from the out of court settlement by the Watchtower Society in 2007.

3 jwmedia.org/newsroom/index.htm?content=/vnr/2122827332/717263.pdf (May 26 2007 — Removed January 2008)

Recommended Links

- silentlambs.com
- reclaimedvoices.org
- watchtowerdocuments.com
- jwsurvey.org — Elders Letter Oct 2012: <https://tinyurl.com/mtnvr6w9> and <https://tinyurl.com/233fshzd> (also available in **Appendix 25**).
- The following image and URL links to the 188-page handbook *Jehovah's Witnesses and Child Sex Abuse* is to assist those fighting for justice for the victims of child sex abuse within the religion of Jehovah's Witnesses better prepare their cases, and better understand those abuse victims.



Jehovah's Witnesses and Child Sex Abuse

A Brief Handbook for Attorneys and Other Legal Professionals

(<https://tinyurl.com/2cja4xhr>)

~~~~~

# APPENDICES

~~~~~

Appendix 1

THE
EVEN-TIDE; ⁸¹
 OR,
Last Triumph
 OF THE
BLESSED AND ONLY POTENTATE,
THE KING OF KINGS, AND LORD OF LORDS;
 BEING A DEVELOPMENT OF THE
MYSTERIES OF DANIEL AND ST. JOHN,
 AND OF
THE PROPHECIES
 RESPECTING THE
RENOVATED KINGDOM OF ISRAEL;

*In which the Scripture Lines of Time of the 210, 391, 1260, 1290, 1335,
 2300, and 2520 Years are traced and found to terminate*

- A.D. 1844.—IN THE RISE OF THE JEWISH KINGDOM, AND THE
 DESTRUCTION OF THE PAPAL POWER.
 A.D. 1873.—IN THE EMPIRE OF ISRAEL, AND THE EXTIRPATION
 OF MOHAMMEDISM.
 A.D. 1917.—IN THE TRANSCENDANT "GLORY OF ISRAEL," AND
 THE CLOSE OF THE LAST JUDGMENT.

By J. A. BROWN.

IN TWO VOLUMES.

VOL. I.

—AT EVENING TIME IT SHALL BE LIGHT.—ZECHARIAH.

LONDON:

PUBLISHED BY J. OFFICE, NEWGATE STREET, LONDON & CO., AND T. HAMILTON,
 PATERNOSTER ROW. HATCHARD & SON, PICCADILLY; L. B. BURLY, FLEET STREET,
 AND HENRY, CASTLE STREET, OXFORD STREET.

1823,

Line of time

REIGN OF THE MESSIAH

FULL GLORY OF THE KINGDOM OF THE SAINTS OR OF ISRAEL

1835 Lunar or Mohammedan years to Hindu end of Rasseedra...

021

KINGDOM OF ISRAEL

CONFIDENTIAL WITH COG AND MFG

1290 *Letter says to Extirpation of Mohammedan Dominions*

AD.
022

JEWISH KINGDOM.

BATTLE OF JAMESTOWN.

130th Lunar year to the triumph of the Mystery or conversion
of the Mohammedans to accept the power of the Holy People.

LD
423

DEPRESSION OF THE GREEK EMPIRE
Solid vertical number of Trucks
POPAL MOUNT
number of Trucks

DEPRESSION OF THE GREEN EMPIRE
and other countries of the Empire of the
Green
THE FIRST BLOOD OF THE
THE JEWISH POLICY
to the Jewish people of the world

RISK OF THE JEWISH POLITY
The Jews are the 'safest'

TRAINING OF THE SIGHTS OF ALL FAMILIES

THE NATIONAL ARCHIVES OF THE UNITED STATES

"... the essence of the policy lies in 'Industrieunion' as the central element."

At the close of the degenerative and end of the lower part of the commencing and termination of the three principal periods.

The several particulars referred to are considered as dependent on the separation of the several geological ages.

The lower years distinguish the periods which particularly affect the Mohammedan, lunar years only being in ear common to the Nations possessing that language.

Later years denote the periods relative to the Arabian or Greek Empire & the Western or Holy Roman Empire & also the centuries which preceded them which likewise calculated by solar years.

TWO THOUSAND FIVE HUNDRED AND TWENTY YEARS, OR DURATION OF THE FOUR TYRANNICAL EMPIRES.

B.C. 604—1917, A.D.

Although many large and learned volumes have been written on prophetic subjects during a succession of ages; yet, having never seen the subject, on which I am about to offer some remarks, touched upon by any author, I command it to the attention of the reader, not doubtingly, indeed, but with strong confidence that it will be found still further to corroborate the scale of the prophetic periods, assumed as the basis of the fulfilment of prophecy.

The time of the last judgment, when the reign of blessedness commences, and when all the wicked will be judged and consigned to their eternal abode, as the just consequence of their transgression, I assume to be the forty-five years, or elongated period beyond the thirty years of Daniel, when the “abomination which maketh desolate” shall be taken away; which thirty years succeed the mystic “time, times, and a half.” “Blessed,” says the angel, “is he that waiteth, and cometh to the thousand three hundred and five and thirty days,” xii. 12. A period, therefore, of *forty-five years* remains to be accounted for; of which nothing is mentioned by Daniel to take place within or under that period, unless it be the judgment of the other beasts, whose “lives were spared for a season and a TIME.” The judgment of Daniel’s Roman beast is evidently a judgment of some duration, implied by the term “consuming,” which is also stated to continue “*to the end*,” or probable time of the end. It has been seen, also, on a consideration of the burial of Gog and Magog, that it was to be a gradual decay, or consumption of dominion. Such, also, seems to be, though more rapid in execution, and marked by decisive manifestations of Divine interposition, the TIME *of judgment* now in question. That it is an eventful time, and attended by some distinguishing process, will, I doubt not, be made manifest.

The duration of that period, I conceive, takes in the time of *searching the land* for the remains of Gog and Magog; and the sitting in judgment on the adherents of Daniel’s other beasts, that judgment closing finally with the casting of the Papal *Death*, and the Mohammedan *Hell*, into the lake of fire; into which, also, every one brought into judgment, that cannot stand the fiery trial, shall be likewise cast. That the second event

of Daniel's prophecy coincides with the second judgment of St. John, if it may not be considered as already proved, will, I think, be undoubtedly established, by points which yet remain to be considered.

The period of blessedness is marked, if I mistake not, by a still broader and longer line of Scripture time than any previously mentioned, commencing from the very first mooting of the tyrannical empires; is more comprehensive in its arrangements, and is distinguished by the exit of the grand week of prophetic years, or chronological period of the lives of the four great and dominant tyrannies. Thirteen hundred and thirty-five years of the Mohammedan Hegira, from its first rise, close with the commencement of the reign of blessedness, in 1917. The grand week of years, commencing with the first year of the Babylonian tyranny, and ending with the last year of the *time* of the beasts, or of the forty-five years TIME of the judgment of the Mohammedan imposture, terminates in the very same year, 1917; calculating upon the same principle of solar years, when the tyrannical empires are concerned, and at a time when lunar years were scarcely known; reserving these for the adherents of the Mohammedan imposture, who, during their tyranny, only employed them.

This week of years, or "seven times," is to be traced in the visions of Nebuchadnezzar, the first monarch who tyrannised over the Jewish church and people, and in the history of his successors. Daniel, in the interpretation of the vision of the symbolic image, addressed Nebuchadnezzar thus, "Thou art this head of gold." It is plain, therefore, that the tyrannical empire must have then commenced, since Nebuchadnezzar, but doubtless including his successors in the Babylonian dynasty, was styled, the *golden head* of the image; and, I take it for granted, that no reader requires it to be proved that the image itself symbolizes the whole of the tyrannical monarchies. It was in the year 606, that the destruction or first captivity of the Jewish nation took place, and in 604 A.C. that Nebuchadnezzar ascended the throne of Babylon, on the demise of his father or grandfather. No mortal, uninspired by a Spirit of prophecy, was ever so highly favoured of Heaven with an insight into futurity; none ever so afflicted by the signal interference of the Divine Being, in his punishment; and none ever acknowledged, in probably more sincere and affecting language, the sovereign authority of the supreme Disposer of events, than Nebuchadnezzar.

It is impossible to imagine but that the interpretation of the first vision, given by Daniel to Nebuchadnezzar, must have left a deep and indelible impression on the mind of the monarch, and a constant sense of the overruling providence of God; yet was he (whether like Hezekiah, momentarily, or not, does not appear) lifted up in pride,—of all evils, that which clings closest to a fallen and ruined creature. Supposing such a man to have been perpetually revolving in thought the destinies of that empire over which he

ruled, and with the feeling of a parent towards a son, the fate of whose kingdom had, however, been interpreted to him by an inspired messenger; is it improbable that the event foretold was then the subject of his midnight dreams? or, that it should become the basis of some further revelation? Pharaoh's dreams were doubled unto him, to establish the certainty of the revelation; and that they were so in the case of the Babylonian monarch, there is, I think, incontestable evidence to prove; and from thence may it be asserted, that the vision of the lofty and aspiring tree symbolized the four empires equally with the image, and related also to the future history of those empires which were to be established upon the earth; succumbing, however, finally to him, who is the only legitimate Governor of the nations; the potentates of the earth being then convinced, "*that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*" This, therefore, may be considered the vision of the "seven times," or period of the grand destiny of the four universal monarchies. It is of importance to consider the construction of the vision, as tending, equally with that of the symbolic image, to one point; terminating, as that vision does, with a sentiment of exactly similar import to that which closes the prophetic history of the lofty tree, which is, "and the stone which smote the image became a great mountain, and filled the whole earth," Dan. xi. 30.

Respecting the typical nature of the sacred institutions, both as they concern persons and things, it may be observed, that they shadow forth those events and means by which God, in his infinite mercy and judgment, designs to carry on his work, till the whole world be submitted to him, and till it be restored to its original state, when, as at first, he pronounced all which he had made "very good." This I conceive to be the predicted "time of the restitution of all things;" and that the prophecy of Daniel will then have been fulfilled,—sin shall cease from the face of the earth; and then will "the whole earth," as predicted by Isaiah, "be filled with the glory of the Lord." Persons, as well as the inanimate creation, are typical throughout the Sacred Scriptures; nor can I conceive a more fit subject to represent the potentates of the earth, than is to be found in the history and person of Nebuchadnezzar, even of him who first set up the tyrannical image, which, at this present time, continues to lord it over the nations.

Without derogating from the dignity of sovereigns, or of the post of honour which they are permitted, doubtless for wise purposes, to occupy in the scheme of Divine government, I would only express my wish, that the rulers of the nations were all such as Nebuchadnezzar became at the close of life, and that, taught by the same wisdom, they entertained the same hope of sharing immortal honours. His last bequest to the world is to me a sufficient proof that he attained at last to the possession of true knowledge, and was accepted of God: but, in his first efforts to trample under foot and subject the church and people of the living God, he exemplified, undoubtedly, that

tyrannical principle which has been predominant in all subsequent ages; the life and happiness of man weighing not a grain in the scale of secular ambition and worldly-minded aggrandisement.

Nebuchadnezzar was a type, as appears to me, of the kings of the tyrannical earth, and his kingdom of the three successive kingdoms which were to arise; upon which, however, the Son of man has designed to lay the foundation of his throne, and, in process of time, to establish his holy mountain. The monarch was bound and afflicted, for the pride and tyranny natural to the possession of universal empire, during “seven times,” that is, as Daniel in effect interprets it, he should be punished and deprived of his high station, till seven times had passed over him, denoting, symbolically, that the tenure of empire, during the prophetic week of years, should be attended with those dire calamities and grievous afflictions incidental to a tyrannical usurpation; [...] At the end of the years was he to be again restored to empire; compelled, nevertheless, to acknowledge, that “*the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*” Such, doubtless, has been the case of the other succeeding empires, as it has been of that of Nebuchadnezzar, and as will be also of the last. They also were to be bound and afflicted, till they are reduced to that congenial state of mind which will induce them to acknowledge the overruling providence of God, and till they become submissive to the Divine will.

Had the “seven times” been designed exclusively as a period of personal and private judgment upon Nebuchadnezzar for his pride, then is it probable that the years of affliction would have been symbolically expressed as a period of seven days for seven years, agreeably to the usual language of symbols, and the constant practice of the sacred historian; but, as it is said that during his affliction “his hairs grew as eagles’ feathers, and his nails as birds’ claws,” the decorum of the symbol would necessarily require a longer period of natural for prophetic time for such an end to be obtained. But they are “seven times,” and, therefore, are to be taken in the same symbolical sense as other prophetic periods, and as the “time, times, and a half;” and, if this opinion be correct, then must the history of Nebuchadnezzar be taken in its typical import. The “seven times” would, therefore, be considered as a grand week of years, forming a period of two thousand five hundred and twenty years, and embracing the duration of the four tyrannical monarchies; at the close of which they are to learn, like Nebuchadnezzar, by the “season and time” of the two judgments, that “*the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*” Commencing, therefore, the calculation of the “seven times,” from the first year of Nebuchadnezzar, A.C. 604, whose kingdom is the *golden head* of the image, and is represented by the towering and palmy “tree,” previously to its desolation, the termination of these 2520 years will fall out in the year 1917. It has been seen that the expiration of the 1335

Mohammedan years, and the completion of the forty-five years of Daniel, beyond the elongated period of the 1290 years, when the “abomination which maketh desolate” is to be taken away, takes place in the same year, 1917; and both these positions serve mutually to confirm and illustrate each other.

What then is the vision of Nebuchadnezzar? Does it serve to carry on the history of the prophecy from the commencement of these tyrannical times to their close? I think this will be apparent. The vision is of “a great tree, which grew and was strong, and its height reached unto heaven,” or the then existing church of the living God; and its rule, or “sight of it, unto the ends of all the earth.” The heaven and earth must be considered as the Jewish heaven and earth, the subject of prophecy; for it is certain that the Babylonian empire did not extend itself but to a small part of the literal earth; and denotes, therefore, the subversion of that kingdom which constituted “the heaven and earth” of his once-favoured and beloved people. “The leaves were fair, the fruit thereof much, and in it was meat for all;” it had, therefore, the semblance of prosperity, and honour, and beauty, as if it were blessed of heaven, and as if the nations were protected, fed, and governed by it. “The beasts of the field,” or kings of the world, “shadowed under it,” or submitted to it; and “the fowls of heaven,” or the Jewish nation, “lodged in its branches; and *all flesh* was fed of it,” or it symbolized the universal government of the nations.

The interpretation of the vision by Daniel, is, “they shall drive thee from men,” or, in a typical sense, thy kingdom shall be subverted; “and thy dwelling shall be with the beasts of the field,” or thy kingdom shall rank with the other kingdoms of the earth; “and they shall make thee to eat grass as oxen,” becoming a harmless and inoffensive, instead of a tyrannical, kingdom; “and they shall wet thee with the dew of heaven,” or the nation represented as the “fowl of heaven,” shall be scattered over thy surface; “and let his portion be with the beasts of the field,” or it shall be the final lot of his kingdom to be subverted. “And whereas they commanded thee to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt know that the heavens do rule.” As other tokens indicate that the tyrannical empire was to survive the Babylonian dynasty, the command to leave the stump of the tree-roots behind him, seems to provide for its subsistence beyond the event of Belshazzar’s decease. The symbolical “tree” existed in full prosperity after the recovery of Nebuchadnezzar, when his glory and honour returned unto him; and it is evident that his reign only cannot be intended, for nothing is said of the survival of the tree after being cut down. His kingdom is therefore to be made sure unto him, when convinced that “the heavens do rule,” or when that people, specially favoured by God, to whose dissolution the towering and lofty tree aspired, do rule; and a special promise is given to Nebuchadnezzar, after the expiration of the tyrannical times. Accordingly we find, from *Isaiah*, chap. xi, that the

kingdom of Babylon is reckoned a kingdom "*per se*," under the times which follow the advent of the Son of man, in the triple division of the glorious universal kingdom, when "nothing shall hurt nor destroy in all the holy mountain of the Lord;" for it is said, "*the lion shall eat straw like the ox*," ver. 7.

In the description of the universal kingdom, exhibited in vision to Nebuchadnezzar, there is particular mention made that the "branches," or provinces of the empire, "were to be lopped off," and "the fruit scattered," the "tree cut down,"—"the beasts of the field," or the kingdoms conquered by the monarch of Babylon, and the "fowls of heaven," or the Jewish nation, are to be separated from it, or get away from under its authority, "but the *stump of his roots to be left in the earth*." It is certain that, during the malady of Nebuchadnezzar, no such event occurred; on the contrary, it is attributed to the wisdom of Daniel, that, during the painful dispensation, the monarchy was preserved entire. It is evident, therefore, that the prophecy has reference to some more important event, beyond the life-time of Nebuchadnezzar. There cannot be a question, I think, that it designates the subversion of the empire by the Medes and Persians, which stripped the palmy tree of its fruit and branches, and cut down the tree; nor can there be a finer figure of the overthrow of a powerful and prosperous empire; but as "the stump of the tree-roots" was to be left in the field, so is there also a clear description that another empire was to arise on its ruins. It was to remain growing in the field, encircled with bands of *brass* and *iron*; and there is no event in the life-time of Nebuchadnezzar which agrees in any respect with the bands of brass and iron. These prophetic tokens had no existence at that period of time, and refer to future events.

Nebuchadnezzar, though described as the "head of gold," was not so personally, but as it respected his kingdom, and its continuance is comprehended till superseded by the Medo-Persian kingdom. In like manner, though he was exercised personally by judgment, the prediction of lopping the branches and felling the tree refers to his kingdom also, and symbolizes its desolation. I would appeal, therefore, to the good sense of commentators, whether the symbolic tree does not as expressly delineate the four universal monarchies, as the symbolic image does that of the Babylonian monarchy and the successive tyrannical kingdoms? What is the tree, in its full verdure and ample expanse, but the Babylonian monarchy? the "stump of the tree-roots," but the Medo-Persian? and, what the bands of *BRASS* and *IRON*, strengthening and confirming the original root of empire, but the Macedonian and Roman monarchies? which root is to subsist so banded, till the tyrannical empires know that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The seven times, therefore, which are to pass over it, are the grand prophetic week of years, or period of 2520 years, when the tyrannical tree is to be rooted up, and the "goodly cedar of Lebanon" be planted on the "high mountain, and eminent," in its stead, in 1917.

A community of symbols is, to my mind, always decisive that the several prophecies in which they are found refer to the same events. Brass and iron, undoubtedly symbolical of the Macedonic and Roman Empires, are the tokens to be found in each of these prophecies. There is, also, another very particular symbol, which is common to the vision of the symbolic image, and of the palmy tree. In that of the image it is said, “and the *fowls of the heaven* hath he given into thine hand,” and in that of the lofty tree, “and the *fowls of the heaven* dwelt in the boughs thereof.” To my mind, therefore, where there exists an interchange of symbols, the prophecy is one; and, whatever interpretation is given to the symbolic image, must be admitted also of the palmy tree. This is the more remarkable, as a somewhat similar expression, upon which some observations have been already made, proves also its connection with Daniel’s own vision of the four beasts, and equally determines the unity of the Divine mind in these several communications; for, of the tree of Nebuchadnezzar undoubtedly representing his kingdom, and not Nebuchadnezzar personally, does that singular transition take place in a prophecy where the monarch is not even previously named, nor his person hinted at: “Let his heart be changed from man’s, and let a beast’s heart be given him.” Connecting this with the rise of the first beast, when it is said, “And a man’s heart was given unto him,” it seems to me positively to denote that, in all the three visions, the very same events are predicted. And if the “seven times” be symbolical, and refer to the palmy tree, as denoting the universal empire, then may they be referred with equal propriety to the vision of the symbolic image, and the vision of the four beasts, as the duration of their empires also.

It is also remarkable that, when Nebuchadnezzar describes the judgment of heaven upon him, he asserts that, “he was driven *from men*, and did eat grass *as oxen*, and his body was wet with the dew of heaven, till *his hairs* were grown like *eagles’ feathers*, and *his nails like birds’ claws*.” v. 33. And it is “*at the end of the days*” that he lifted up his eyes unto heaven, and his understanding returned unto him, and that he blessed the Most High, and “praised and honoured him that liveth forever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation.” The reference is evidently to that kingdom which shall be finally established; and it is very remarkable that the same expression is adopted by Nebuchadnezzar, who thus declares his hope of standing in the last day, as is used concerning Daniel, that “he should stand in his lot *at the end of the days*.” Learned men are divided in opinion as to the nature of the malady with which Nebuchadnezzar was afflicted. By most commentators, it is presumed to have been the epilepsy, or else “madness” in its very worst form. But whatever may have been the character of the disease, it is certain that the marks of it now described could never have been literally fulfilled, as that “his hairs” did grow like “*eagles’*

feathers,” or his “nails” like “*birds’ (or eagles’) claws.*” It is a strong presumption that the language must be taken in a symbolical sense.

In the former vision of Nebuchadnezzar, the tyrannical image unquestionably denoted the universal empire, in all its ramifications; and the golden image, which he afterwards set up probably in reference to the golden head of the image, his own tyrannical empire, which he commanded his subjects to worship as the emblem of his sovereignty; a practice which obtained also in after-ages. In a similar sense may the body of Nebuchadnezzar, the whole history being symbolical, though founded on facts, be considered as the type of universal empire, in its vital or actuating principle, when, as in v. 16, the command is given to take away the “man’s heart” from him, and that a beast’s heart should be given him. It is evident that the symbol rapidly changes from a tree, which was the subject of prophecy, to a beast, and is clearly referable to the first of the four beasts of Daniel, to which “a man’s heart” was to be given on its rise to empire. This symbol of “a man’s heart,” we have proved, I conceive, to refer to the Jewish king and kingdom, then given over, on the conquest of Judea, into the hands of Nebuchadnezzar. The prediction is, therefore, that the empire of Nebuchadnezzar shall not stand; that the Jewish kingdom shall be wrested from him, and that his empire should be reduced to its former bestial state, and be condemned to herd with the lowest, in common with other kingdoms under another tyranny; and in the event become harmless, comparatively, as an ox. “His body being wet with the *dew of heaven*” seems equally to denote that the universal empire shall be sprinkled over with the Jewish nation, scattered as they have ever been over its whole surface, and during the whole time of its duration; the nation being clearly represented in the vision of the “tree,” and in the vision of the symbolical “image,” and “the *fowls of heaven*,” subjected to those tyrannies, all so determined to continue, like grains of wheat “sifted in a sieve,” almost analogous to the dew drops of heaven, till, as he asserts, “his hairs were grown like eagles’ feathers, and his nails like birds’ (or eagles’) claws.” The prediction contains, therefore, an evident reference to the last change of the universal tyrannies; the wings of the eagle being a decisive symbol of the Roman Empire in its latter stage, and its ten claws equally referring to its final division under ten kings or kingdoms; the body, therefore,—the feathers and claws of the eagle being only mentioned on this occasion,—represents the universal empire, and these its last stage of existence even at the end of the “seven times.” In this last state it is found when warring with the King of kings and Lord of lords, “whose dominion,” as Nebuchadnezzar expressly asserts, “is an everlasting dominion, and his kingdom from generation to generation.” Then only, “at the end of the days,” does the universal empire return to the obedience of its just Lord, which Nebuchadnezzar’s restoration to reason, when he acknowledged that “the

heavens do rule,” justly typifies, and then only is the *everlasting kingdom* set up and established.

Belshazzar, it may be observed, equally typifies the last stage of empire, at the very moment his kingdom was about to be subverted. His sudden destruction very accurately represents the desolation of the latter day, which is *to come upon men* unawares; and whose kingdom is to be ‘destroyed suddenly, and that without remedy.’ He drank wine in the vessels of the house of God, *Dan.* v. 4, to “the gods of *gold*, of *silver*, of *brass*, and of *iron*,” and also “of wood, and of stone.” The description of the first four idols clearly alludes to the four monarchies of gold, and of silver, and of brass, and of iron. Nebuchadnezzar commanded only the golden image, the idol or representative of his own empire, to be worshipped. Belshazzar drank to the future success and prosperity of his own and the successive kingdoms, probably with infidel hatred of the Lord of hosts, who had revealed to Nebuchadnezzar the prophetic characters of the symbolical image; facts which must have been well known to Belshazzar and his lords. Had Belshazzar valued the counsels of his grandfather, he never could have rejected the services of Daniel; but it is evident that the prophet was a stranger to him, and that he was not then in office. In daring defiance, however, of the same God did he also repeat the desecration of the golden vessels of the temple, and threaten, by this sacrilegious deed, to continue the usurpation of the dominion of the people of Israel, whose term of captivity was now on the eve of expiring; and such was probably urged on his attention by the Judean captives, doubtless instructed by Daniel, who had studied the “books,” and knew their deliverance to be at hand. If the first four of these symbols typify the four monarchies, of which I conceive there exists no doubt, the idols of wood and of stone evidently refer to the Saracenic and Turkish Empires; the despots of which succeeded to the dominion of the Jewish kingdom; and the six, as we have seen, are clearly represented by the six slaughtermen of Ezekiel, who were to desolate Jerusalem.

It is highly probable that some more distinct view had been obtained of the succession of empires in the eastern world, as it respected Jerusalem or the Jewish nation, than might have been collected from the symbolic image of Nebuchadnezzar; more especially as, in the first year of Belshazzar, Daniel had his vision of the four beasts, and in the third year of Belshazzar his vision of the ram and he-goat, in which latter vision the Mohammedan horn, or king of fierce countenance, is distinctly portrayed. As Ezekiel prophesied also at the same time, his vision of the cherubic wheels and six slaughtermen, his four more judgments, and his symbolic tree, must have given some understanding as to the desolation of future ages. We have, indeed, the visions recorded; but the commentary of Daniel and his fellow-captives has been lost to posterity. It is not, however, to be conceived that, mixed as Daniel was with the

princes of Babylon, his opinions could be unknown, however much his counsels were unwelcome, and his religion blasphemed by an infidel court.

There is much to excite attention in the prophecy of Jeremiah ii. 27. Undoubtedly it relates to the last times, in which it is attributed to the children of Israel, that, instead of saying to the Saracenic stock, "Thou art my father," and to the Turkish stone, "Thou hast begotten me," they will, being made sensible of their delinquencies, and in the time of their trouble, call upon the Lord in these words, "Arise, and save us." This is confirmed by chap. iii. 4, where, after charging them, as before, with their shame, the question is addressed to them, "Wilt thou not from this time *cry unto ME, My father, thou art the guide of my youth?*" It is well known that the Jews have submitted more unconditionally, and been more grievously subjected, in the Mohammedan states, than in any other. Motives of interest have probably induced them, whether artfully or not may be conjectured, to profess their allegiance to the Turkish and Saracenic tyrannies.

That remarkable verse in the history of Belshazzar, the like of which is seldom to be found, occurs again, *Rev. ix. 20*, and the occasion shows that the record of Daniel has reference to distant times. There is scarcely a commentator, Pastorini excepted, but admits the sixth trumpet to be descriptive of the Turkish woe; and that this woe contains a judgment on the Greek Empire. Upon the infliction of this woe it is said, "And the rest of the men, which were not killed (or their political power taken away, for this is a political woe) by these plagues, repented not of the works of their hands, that they should not worship devils (or demons,) and idols of *gold*, and *silver*, and *brass*, and *stone*, and of *wood*." It will be observed, that *IRON* only is omitted in this enumeration; and it will not escape the observer, that *iron* is the symbol of the Roman Empire. The judgment above mentioned was inflicted on that empire in its *eastern* or Greek branch, in which part of the world the six slaughtermen are directed to execute their office; the corresponding symbol, therefore, in the eastern branch, though it affects the western, is "*demons*;" for *IRON* is the type of both branches of the empire, and "*demons*" its proper adjunct; and undoubtedly the same perverted sentiments of religious allegiance prevailed at that moment in both branches of the empire. This sufficiently shows what is to be understood of the other symbols; and proves, I think, that they are not to be taken as idols simply, nor to be confined, as commentators generally suppose, to the Papal Empire. The eastern branch of the empire was now subverted; yet the principles which established the several empires, whether the Babylonian, Medo-Persian, Grecian, Roman, Saracenic, or Turkish, were still adored, and must consequently come into condemnation. The exclamation is evidently that of surprise, on observing that the same principles still prevailed.

By observations already made, and in prophecies still further to be elucidated, it will appear that the four empires, exclusively, separate from the Saracenic or Turkish kingdoms, will be the site of the kingdom of “the saints,” and be perfectly submitted in mind and will to the Supreme Ruler. It is evidently of the latter day of glory, of which Isaiah speaks, lx. 17—20, when he adopts the same symbols, and declares that the Lord shall be the LIGHT and GLORY of his people Israel; and when the sun and moon of the former system shall no more be required, then “for *brass*,” saith the Lord, “I will bring GOLD, and for *iron* I will bring SILVER, and for *wood* BRASS, and for *stone* IRON.” If this be the case, and the language be symbolical, then is it a fact, that, in the latter day, the wood and stone, or the Saracenic and Turkish dominions, will be utterly excluded, and the corrupt doctrines professed by them be effectually annihilated. The other empires, though existing, as stated by Isaiah, chap. xi, will have their natures changed, and become submissive to the empire of Israel: but the whole reasoning proves, that when Belshazzar drank to the “gods of gold, and silver, and brass, and iron, and wood, and stone,” he recognized the future tyrannical empires, and toasted their success. If another inference be admitted, it was in deadly hatred to the kingdom and God of Israel, the emblems of which kingdom, and of the supreme dominion, he polluted for that purpose. To me it is also evident, that when St. John adds, “neither repented they of their *murders*, nor of their *sorceries*, nor of their *fornications*, nor of their *thefts*,” he delineates the spiritual crimes of the four empires embodied in the Roman power, which God, in his wrath, chastised by the Saracenic and Turkish plagues, still without effect; and they are, therefore, then given up to judicial blindness and hardness of heart, and so continuing, will perish as predicted.

It is remarkable that the last triumphant kingdom, which is to be set up, and is to supersede the tyrannical empire, is to arise in the kingdom of “stone;” and, therefore, upon this presumption, must take place in the last stage of the universal empire. “The little stone,” which is to be cut out without hands, is of necessity to be cut out of the *mountain of* “STONE,” and is to become a *great mountain*, and fill the whole earth. If the Turkish Empire be represented by the idol of stone, which I think there is sufficient reason to presume, the last universal and glorious kingdom will have its rise within the Turkish dominions, and there, also, Palestine, or the Jewish territory, is situate. Every token seems, therefore, to prove that the last universal government is to be the kingdom of Israel; and that the rise of the last universal empire is to be expected in the East, where the Turkish dominion is planted. Then, also, will be fulfilled the prophetic exhortation: “Look unto *the* (Turkish) *rock* whence you *were hewn*, and to the *hole of the* (western bottomless) *pit* whence you *were digged*.”—“for the Lord shall comfort Zion; he will comfort all her waste places, and he will make her *wilderness* like Eden,

and her *desert* like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” *Isa.* li. 1, 3.

Most commentators have imagined that when Christ appeared, he then commenced *that kingdom*, which is to supersede the dominion of the kings of the earth. I conceive it, however, to be unquestionable, that it is not merely a spiritual dominion which is to be exercised in the future day, but that the blessings of the “reign of Christ upon earth” are essentially connected with a temporal kingdom in the fullest extent of all the universal empires, and diffusing its influence to the more distant realms of the whole globe. Nor am I less convinced that the kingdom is to arise *before* the tyrannical monarchies are finally subverted; for “in the days of these kings,” typified by the toes and feet of iron and clay, or, marg, “in the kingdom thereof,” or during the time of the last kingdom; and, therefore, not without but within its boundaries, and also during its continuance, and within the sphere of its influence, “shall the God of heaven, or God of Israel, set up a kingdom which shall never be destroyed;—but shall break in pieces and consume all these kingdoms, and it shall stand FOR EVER.” *Dan.* ii. 44.

That the symbolic tree of Nebuchadnezzar represents the universal monarchy, which is to endure to the end of the tyrannical empires, there cannot be a more precise and determinate prophecy than that of Ezekiel, concerning the “goodly cedar.” It is a subject of much importance, and, as it concerns a just explanation of the “seven times,” by which the duration of the four empires is to be measured, and to decide the character of them as symbolical, it will not be deemed, I am persuaded, a waste of time to enter upon the subject more fully.

The kingdom of Israel is represented by *Ezekiel*, chap. xvii, as a cedar of Lebanon; and the desolation of that kingdom, as the taking away of the highest branch of the cedar, and as the cropping off of its young twigs by Babylon and Egypt; which are expressly asserted to denote the captivity of its kings and princes. Each of these two powers planted, it is said, young twigs, and watered them; that planted by Babylon only was to flourish, and become a spreading vine of low stature; it brought forth branches and shot forth sprigs. The one planted by Egypt was to wither, and be plucked up by the roots.

That Israel was to exist as a people during the whole time of the universal monarchy, symbolized also, as is seen, by a tree, and that it is in the end to supplant the other symbolic tree in its universal dominion, will be apparent, from ver. 22—24. In this last verse the kingdom of Israel is described in a four-fold state,—as a *high tree*; a *low tree*; a *green tree*, and a *dry tree*; which last *dry tree* is to flourish; because, saith the Lord, “I have spoken it, and have done it.” Two of these figures are referred to above; the *high* cedar of Israel, in its prosperous state; the *low* tree under the protection and nurture of Babylon. Christ himself has spoken of the two other existing states in his memorable

observation concerning the Jewish refusal of him, during his ascent to Mount Calvary. "If they do these things in the *green tree*," said the Saviour, "what shall be done in *the dry?*" *Luke* xxiii. 31. In this short verse is the continuance of the Jewish kingdom to the time of Christ, and under the Roman monarchy, asserted, and was then symbolized by the *green tree*; the Jewish nation being then comparatively more prosperous than when represented as a *low tree*, under Babylon. Its next condition, as a *dry tree*, unquestionably relates to its time after the crucifixion of the Saviour, and after the desolation of the nation by the Roman monarchy, and by their Mohammedan enemies. The high cedar represents, therefore, the people of Israel; its highest branch, the sovereign of that nation.

That no condition of the Jewish nation, since the times of the Babylonian monarchy, answers to the description of ver. 22 and 23, and that they remain to be fulfilled, and that they symbolize the fifth universal monarchy, the slightest inspection of these verses, compared with Nebuchadnezzar's lofty tree, will satisfactorily determine. "Thus saith the Lord, *I will take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent,*" ver. 22. This surely must refer to the seed of David, and predicts that He who should rule in the future time, should be lineally descended from David, whose genealogy was preserved till the time of Christ, and no longer; and from whose family he descended, who was the son of David, and David's Lord. It is the "*branch of the stem of Jesse,*" and the "*rod that shall grow out of his roots;*" of whom Isaiah declares, that "he shall judge the world in righteousness, and reprove with equity, for the meek of the earth." And they are the last times, when "the earth shall be filled with the knowledge of God, as the waters cover the sea;" to which the prophet refers. "In *the mountain of the height of Israel* will I plant it," saith the Lord. So many express predictions concerning the territory where his empire is to be established in full prosperity, ought to remove doubt from the most sceptical mind. "And it shall bring forth *boughs*, and *bear fruit*, and be a *goodly cedar*; and under it shall dwell *all fowl of every wing*; in the shadow of the branches thereof shall they dwell."

In the tree of Nebuchadnezzar, "*the fowls of the heaven*" only lodged in the branches of it; in this tree, *fowls of every wing*. It is a strong confirmation of what has been before advanced, of the Jewish nation being symbolized by the "*fowls of the heaven*;" that nation only being possessed, in the Babylonian day, of the knowledge of the eternal God. But, under the empire of Israel, or Messiah's kingdom, "*fowls of every wing*," or of every nation, shall come to worship the Lord of hosts in Mount Zion. Comparing the internal evidence of this "*goodly cedar*," which has its *branches*, *boughs*, *fruit*, and *fowls*, and evidently denotes the last universal empire, with the *leaves*, *fruit*, *branches*, and *fowls* of Nebuchadnezzar's tree, there cannot be a doubt, I think, that the same thing

is intended;—the one being a type of the fifth righteous kingdom, and the other of the tyrannical empires. There is this difference, that all the *beasts of the field* dwelt under Nebuchadnezzar's tree;—and *beasts of the field* denote tyrannical kingdoms. In the vision of Ezekiel, no beasts are mentioned; but a more chastened symbol expresses the same thing, yet marks at the same time a striking change of character. The kingdom of the Messiah is represented by a "*goodly cedar*;" the other kingdoms under his reign, by *trees* also, (not *beasts of the field*,) evidently denoting that they now partake of the same character as that government which arose pre-eminent amongst them.

That the "*goodly cedar*" represents *the kingdom of Israel*, is marked by the expression that it is the "*dry tree*," or Israel, as existing at the close of the times, which is *now made to flourish*. Daniel and Ezekiel have, therefore, evidently drawn their symbols from the same source, and equally refer to similar events. The extension of Divine knowledge, and the submission of the nations to the Divine will, is, I think, clearly expressed, when it is said, "And *all the trees* (not *beasts*) of the field *shall know* that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made *the dry tree* to flourish: I the Lord have spoken it, and have done it;" and hence it is evident that it is the same tree which was green in the days of our Lord, and afterwards dried up, which is now to be made to flourish. The monarchies are then "TO KNOW *that the heavens do rule*."

The symbol of an eagle is found both in ancient and modern times as descriptive of universal monarchy, or of its pretensions to it; or, as in the present day, deriving authority from it, as the mark of ancient empire. By Daniel, the talons and feathers only of the eagle are specially noticed, and serve to carry on the history of the body of universal empire to its final extinction. In its first rise, Ezekiel represents it as a perfect eagle, long-winged, and full of feathers; but by the threatened judgment, as a denunciation of wrath for aggravating the intended punishment of his people, and as a mark that its strength was decayed, its substance is suppressed; and its semblance is described as with the plumage and with the talons of an eagle. Those who recollect the armorial ensigns of the states bearing the two-necked eagle, will readily appreciate the figure, when applied to the Roman Empire, as the last of the successive tyrannies. It would be curious to the inquiring mind, could all the states be ascertained, which adopt this badge of the Roman Empire. Perhaps it would identify the ten kings, who, in a future day, will be found leagued with the beast and false prophet, at the battle of Armageddon.

The seven years of Ezekiel's vision speak the same language; the weapons of the monarchies are to be gradually consumed. To give a literal interpretation to the passage would be absurd; for who can imagine that the weapons of any army, however

numerous, would suffice for the fuel of a nation so immensely populous, and a kingdom so extensive as the predicted nation of the restored Israelites is to be, were a common use of them intended, during a period of “*seven years*,” for they are to “take no wood out of the fields, neither cut down any out of the forests,” and are to “set on fire and burn the weapons seven years;” and this evidently not for domestic purposes, but to get rid of them, and deliver the earth from its burden. A symbolical meaning must, of necessity, be attached to these words; and they equally predict the times of the monarchies, from the first of the Babylonian Empire, till the close of the judgment on the Turkish dragon, and are to be taken as the period, up to the close of which they are to continue the burning or consumption of the tyrannical empire. It is equally certain, I conceive, that though the judgments have not been specially visible, yet has the hatred and persecution of the Jewish nation brought down a curse instead of a blessing on all the nations which have been guilty of their blood,—perhaps, I may say, during the whole of the times. I will not offend the judgment of the reader so much as to offer any further remarks in support of this position, but will leave it to his good sense to determine the proper meaning of these seven years, as compared with the seven months’ burial of Gog and Magog.

If the symbolical nature of the Mosaical institution be considered, a surprising correspondence will be found in the *jubilee year* of Israel; and that it was designed to shadow forth the things to come, we have the testimony of an Apostle well read in their law, and brought up at the feet of their chief rabbies, in his Epistle addressed to the Hebrews. There cannot, I think, be a doubt that their jubilee year was designed expressly to symbolize that deliverance which was to be effected in the behalf of a sinful and enslaved world by the Lord Jesus, in his supreme and righteous government of it at the end of the days. They were to number to themselves seven weeks of years, and the fiftieth year was to be a year of release, when their lands and houses, if pledged or sold, were to be restored; their goods be returned to them, their debts remitted, and, what more fitly symbolized the spiritual deliverance, was that, their deeds of personal bondage were to be cancelled; and every man was to be at liberty to return and enjoy his paternal inheritance. Surely, the seven weeks, a week for a time, typified to the Jewish nation the seven times, or week of years, of the tyrannical empires, a year for a day upon the same principle; the restoration and enjoyment of their lands and houses on the fiftieth year, the future blessings to be poured out on all flesh, when the earth, delivered from the curse, shall become the paradise of God, as it was in the days of the first man, before the fall; and the redemption of their persons from those who had enslaved them, that glorious era when Satan shall be for ever cast into the lake of fire, and the tyrannical monarchies of the world, actuated by his infernal malice, for ever cease to exist. I desire not better evidence than the grand period of the seven times, judging from

what has already transpired, to decide the character of the type and anti.type; and am fully satisfied that the *seven times* symbolize the duration of the tyrannical empires; and that we are rapidly approaching the most awful, but, to every believer in the revelation of God, the most interesting events.

We have seen also, in deciding on the other chronological periods, that many proofs point out the year 1844 as a remarkable crisis. It will be deemed, therefore, a point of some importance, adding strength to the positions already maintained, that that year will also be marked as a particular period, and, in all probability, as a grand jubilee year; reckoning from the rise of the tyrannical monarchies. Had the Jews observed their institutions, every fiftieth year would have been to them a jubilee year. As the fiftieth year formed a memorable period in the history of that people, and one to be anxiously desired by every individual of the nation, it is but natural to suppose that the fiftieth *half century*, or the forty-ninth jubilee year, would form also a new crisis in their concerns, singularly distinguished as that people have ever been above all people of the earth, by their laws and ceremonies; all of them in their appointment typical of better things to come. I submit, therefore, as a memorable circumstance, that the forty-ninth jubilee year, reckoning from the rise of the Babylonian monarchy, or the period of Nebuchadnezzar's ascending that throne, which constituted him the head of gold of the tyrannical image, would take place January 1, 1845. Were the times of Jewish prosperity, therefore, again to arise, every future year might be expected to be to them as a year of jubilee, and this forty-ninth year be to them the commencement of an everlasting jubilee.

I conclude, therefore, with stating the point suggested, that—

From the rise of the four monarchies, commencing 604 A.C., to their final dissolution, there will be a grand week of years, or 2520 years, and will terminate, January 1, 1917.



▲ John Aquila Brown

Appendix 2

EXPOSITION
OF THE
PROPHECIES,
SUPPOSED BY WILLIAM MILLER TO PREDICT THE
SECOND COMING OF CHRIST, IN 1843.
WITH A SUPPLEMENTARY CHAPTER UPON THE TRUE
SCRIPTURAL DOCTRINE OF A
MILLENNIUM PRIOR TO THE JUDGMENT.

By JOHN DOWLING, A. M.
Pastor of the Pine-street Baptist Church, Providence, R. I.

It is not for you to know the times or the seasons which the Father hath put in his own power.—*Jesus Christ.*
Prove all things, hold fast that which is good.—*Paul.*

PROVIDENCE:
PUBLISHED BY GEO. P. DANIELS.
CROCKER & BREWSTER : BOSTON. M. W. DODD: NEW-
YORK. BENNETT, BACKUS & HAWLEY : UTICA.
1840.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

The two great ends to be accomplished by prophecy, are *first*, to excite *before the event*, an expectation of its fulfilment, and thus to encourage a delightful hope, or promote a salutary fear, according as the prediction may foretell either prosperous or adverse events, and be calculated to awaken either one or the other of these emotions: and *secondly*, to confirm, *after the event*, the truth of the prediction by its complete fulfilment, and thus to convince all, that the prophets were inspired by God; and to illustrate the omniscience of HIM to whom past, present, and future, are all one.

The design of God in foretelling future events, was not *to encourage an impertinent curiosity*, or to furnish a minute history of the world *previous* to the events. Hence there is always a degree of obscurity resting upon prophecy before its fulfilment, however plainly its meaning may be understood after the events have come to pass. Some of the prophecies may even appear to involve a contradiction while unfulfilled, and yet the fulfilment itself will show that the apparent contradiction resulted not from the prophecy itself, but from the obscurity which was, probably by design, thrown around it, in order to render its fulfilment a more striking evidence of the prescience of its divine author, and the inspiration of the prophet selected as the messenger of God to man. An illustration of this remark may be found in the prophecy of Jeremiah, compared with that of Ezekiel, in relation to the captivity in Babylon of Zedekiah, king of Judah.

Jeremiah was commissioned to say to the king, (chap. 34: 3,) “Thou shalt surely be taken, and delivered into his hand; and *thine eyes shall behold* the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.”

Ezekiel had proclaimed the purpose of God concerning the king in the following words, (chap. 12: 13.) “My net also will I spread upon him and I will bring him to Babylon to the land of the Chaldeans; *yet shall he not see it though he shall die there.*”

The reader who is acquainted with the solution of these apparently enigmatical predictions, furnished by Jeremiah after the fulfilment in chapter 52, verse 11, sees at once that there is no contradiction. He there learns that Zedekiah’s eyes did behold *the king* of Babylon, though he never saw *Babylon itself*—and that he was carried a captive in Babylon and died there, though he never saw the place. The explanation of the whole

is, that when Nebuchadnezzar took Jerusalem, “he put out the eyes of Zedekiah, carried him to Babylon, and put him in prison till the day of his death.”

Now indeed, the prophecy is plain enough to us; not so to those who lived before its fulfilment. Josephus tells us that Zedekiah did not believe the prophecies of Jeremiah and Ezekiel, for the reasons following :—”It happened,” says he, “that the two prophecies agreed with each other in what they said as to all other things, that the city should be taken, and Zedekiah himself should be taken captive, but Ezekiel disagreed with Jeremiah, and said that Zedekiah should not see Babylon, while Jeremiah said that the king of Babylon should carry him away thither in bonds; although,” says Josephus just after, “all the things foretold him did come to pass according to their prophecies.”

Who does not perceive that this very obscurity resting upon these two prophecies, before their fulfilment, added new lustre to them when they were accomplished?

Apply this idea to the various *prophetic periods* mentioned in the scriptures, and we see one reason why a degree of obscurity generally appears to rest upon the time when these definite periods commence. The seventy weeks, or 490 years of Daniel, predicting the coming and death of the Messiah, is one of the most remarkable prophetic periods mentioned in the scriptures. Yet even in this, *before its fulfilment*, there was an uncertainty about the date of its commencement. The prophecy, it is true, fixes an event from which to date, (Dan. 9: 25,) viz. : “the going forth of the commandment to restore and to build Jerusalem.” But there are two other decrees mentioned by Ezra, besides the one which time has shown to be the right. *The first*, in the first year of Cyrus, B. C. 536.—[Ezra, chap. 1.] *The second*, in the reign of Darius, about the year B. C. 518.—[Ezra, chap. 6.] *The third*, (which is the date of the prophecy,) in the seventh year of Artaxerxes, in the year B. C. 457.—[Ezra, chap. 7.] Before the advent of the Messiah, there was enough in these prophecies to encourage expectation, and to show about the time that the Messiah might be expected, but not to indulge that irreverent curiosity which inquires into the day or the hour.

It was revealed unto Simeon by the Holy Ghost, that he should not see death till he had beheld the promised Messiah. Yet even he probably knew not the *precise year* of his coming, unless indeed by special revelation. He would, doubtless, meditate with intense interest upon this prophecy; and since more than 490 years had elapsed from either of the former decrees, he had probably arrived at the conclusion that the last named decree was “the going forth of the commandment” intended. Still, had he known the very year of the commencement of the 490, he could not have decided upon that of the Messiah’s appearance; as the prophecy pointed not to his birth, but to his death—not to the precise time of his coming, but to the time when he should be “cut off, but not for himself;” and

at the same time did not reveal the number of years that should intervene between his coming and his death.

The same uncertainty prevailed among the Jews while in Babylon, in relation to the termination of the seventy years' captivity *before* the completion of that appointed time.

There were three captivities by Nebuchadnezzar; the first, in the reign of Jehoiakim, B. C. 606; the second, eight years after, when Jehoiachin was carried to Babylon, B. C. 598; and the third, ten years after this, when Jerusalem was destroyed, and Zedekiah taken captive, B. C. 588.

The actual termination of the seventy years' captivity could alone show which of these three was to be considered as the commencement.

Instances such as the above, have satisfied the most judicious expounders of prophecy, that it becomes them to exercise the profoundest modesty, and the greatest caution, in endeavoring to fix the commencement, and consequently the termination of prophetic periods. Sir Isaac Newton wisely remarks in his work on Daniel and the Apocalypse, (page 251,) "The folly of interpreters has been to *foretell times* and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, (i.e. the Revelations,) and the prophecies of the Old Testament, *not to gratify men's curiosities by enabling them to foreknow things*, but that *after* they were fulfilled, they might be interpreted by the event, and *God's own providence, (or foresight,) not the interpreter's*, be then manifested to the world."

A moment's reflection will convince us, that it is, at least, probable, that the same uncertainty which existed in reference to the commencement of the prophetic periods of the "seventy years" and the "490 years," will also exist in relation to the commencement of the prophetic periods, which in my view are to usher in the *Millenium*, but in Mr. Miller's, the second coming of Christ.

Accordingly we find, in point of fact, that there is at least an equal uncertainty about the commencement of the "1260 years," the completion of which, it is acknowledged by most protestant commentators, will be coincident with the overthrow of the various false systems of religion which exist in the world ; and introduce, perhaps at the same time, but if not, with but a short interval, the universal establishment of the kingdom of Christ upon earth. The opinions of several writers are given in the following pages, not any one of which, I would venture, with any thing like certainty, to pronounce the correct one. "It is not for you to know the times and seasons which the Father hath put in his own power. The event must determine.

“Prophecy,” says an able and elegant writer, not unknown to the American public,¹ is intended to guide us along the bright outline of the future, but not to make us historians by anticipation ; to impart so much as may serve for the needful instruction and encouragement of the people of God amidst the tribulations of those latter days, which will precede the ultimate triumphs and glory of the church, but not to acquaint them with the secret intentions of God with regard to the minuter character of those events, which are written in the book of his decrees. To steer between the Scylla and Charybdis of a desponding and neglectful indifference to prophecy, and a dogmatic interpretation, is an important attainment, and is precisely that course which tends to tranquillize the spirit amidst surprising changes, and sustain it by pleasing hopes.”

Mr Miller is not the first expounder of prophecy that has lost sight of these evident first principles in the interpretation of the prophetic parts of scripture, and attempted dogmatically to decide upon the very year of the coming of Christ. Every person of information knows that several in the past century, and some in the present, both in America and in Europe, have undertaken to fix “the day and hour,” of which no man knoweth, and which “the father hath put in his own power.”

I will not occupy these pages by relating the individual histories of the *wise* and *positive* interpreters of prophetic times, who have preceded, Mr. Miller in fixing the year of the Judgment. Their histories were all alike. They succeeded as Mr. M. has, in awakening a degree of alarm in the bosoms of some simple people, who forgot that Christ has said “of that day and hour knoweth no man”—the time drew on—the year passed by, and the prophet and his doctrine were forgotten.

One great evil, however, resulted from these presumptuous speculations. Many would identify the correctness and veracity of these prophets with the truth of the scriptures themselves; because, like Mr. M., they professed to build their calculations upon the bible. Hence, when the appointed year passed by, and no unusual event occurred, many would reject at once the pretensions of the man who had deceived them, and the claims of the bible upon which he professed to base his calculations, and thus a new impulse was given to the cause of infidelity. It is impossible to calculate how widely Mr. M.’s lectures may contribute to the spread of infidelity, (though undesigned on his part,) unless their inconsistency with the bible is exposed. This is the chief reason why I felt it my duty to show that Mr. M. is not sustained by the bible in his calculations, and that he has entirely mistaken or perverted the meaning of the prophecies, upon which he builds his theory. Let not any think, therefore, that the truth of the sacred volume depends upon the fulfilment of Mr. Miller’s predictions concerning the year 1843. Let none

¹ Vide Lectures on Daniel, by the Rev. Dr. Cox, of Hackney, Great-Britain.

“*burn their bibles*” as I lately heard of a young man, after hearing Mr. M.’s lectures, declaring he should do, if the world did not come to an end in 1843. Nor let the advocates of infidelity triumph, though time should speedily expose, (as it undoubtedly will.) the absurdity of Mr. Miller’s waking dreams, and that year pass by without any unusual occurrence.

Some readers of the following pages, *after being informed* of the gross inconsistencies and egregious blunders, to be found in Mr. M.’s lectures, may be disposed to question the necessity of replying to a book, which it is plain, to every person acquainted with history, confutes itself by its own absurdity. Though it would be sufficient to reply to this objection that all persons are not acquainted with history, I would remind such of the anecdote of Christopher Columbus challenging his friends to make an egg stand on its end; the moral of which is, that *it is very easy to do any thing when another has shown us how*. At the same time, I must confess, that the same query has sometimes arisen in my own mind, while pursuing my examination of Mr. M.’s book.

If all into whose hands his book may fall, or who may hear from his own lips the statement of the doctrines contained in it, possessed that comprehensive knowledge of ancient and modern history and chronology, which is, doubtless, possessed by many, and which alone can enable them to compare one historical exposition of prophecy with another, and to decide upon their respective merits, then this work would have been wholly uncalled for, as there would have been but little danger that any person, so qualified, would be deceived by such a production. It is hardly necessary to add, that the fact that many have been deceived into at least a serious apprehension that the world is coming to an end in 1843, if not into an implicit belief in Mr M.’s theory, is a sufficient proof that *all* are not thus qualified. Many, deceived by the boldness with which Mr. M. challenges a reply, and says he has done so for seventeen years, (page 297,) declare the work to be *unanswerable*, and I heard of one student for the ministry declaring he should leave his studies at once and go to preaching, or else the world would be at an end before he could begin his work.

Mr. M. enters into an explanation of various prophetic periods which in his view point to the end of the world, all of which he makes to fall in with his doctrine of the coming of Christ in 1843. The reader but partially acquainted with *the history of the world*, (which is nothing but a commentary upon scripture prophecy,) and not aware of the manner (which is pointed out in the present work) in which Mr. M. continues to make his calculations all meet in the year 1843, thinks upon perusing the book, that there are, to say the least, some very striking coincidences, and feels considerably staggered, if he is not convinced. The writer of these pages is not unwilling to allow that such an effect might as probably have been produced upon his own mind, as upon those of others, had

he not been prepared to see, at once, the absurdity of Mr. M.'s starting point, (viz. the argument drawn from a comparison of the eighth and ninth chapters of Daniel,) by having twice in the course of his ministry, (once in Newport, R. I. and once in the city of New-York,) delivered a course of lectures upon the prophecies of Daniel, and consequently been compelled to bestow a somewhat minute attention both upon the prophecies themselves, and upon the history and chronology of the great events which they so remarkably foretell.

In reference to the prophecy of the 2300 days, or *years*, as Mr. M. understands them, which is the foundation of his whole system, I have presented rather a full and minute exposition of my own views of the prophecy. I have, at the same time, stated the opinions of respectable writers differing from my own, in order that the reader, after being possessed of the historical facts detailed in the following pages, may be able to form his own opinion, and judge for himself. It has been my aim, *to present, not merely a confutation of Mr. M.'s theory, but a correct exposition of the principal prophecies examined in the work*, to the best of my ability, and to render this exposition as *instructive and interesting* to the general reader, as the nature of the subject will admit, so that the present work might retain its value even when time shall have shown the falsehood of Mr. M.'s doctrine.

With this view, I have embodied a considerable amount of *historical information*, bearing upon the fulfilment of Daniel's prophecies; compiled and inserted two short *chronological tables*; and in the closing chapter presented *an exposition of my own views in relation to the millenium*, its nature and the probable date of its commencement, to be *followed* (not *preceded*, as Mr. M. supposes,) by the second coming of Christ to Judgment.

On the subject of the millenium, and the downfall of Antichrist by which it is to be ushered in, I have no new theories to present; I do not pretend to be wiser than those who have gone before me. On these subjects my views coincide with those of the great body of Protestant divines.

I cannot concur with those who seem to think that the lash of satire, or the sting of ridicule, is the best weapon with which to assail the doctrine advocated by Mr. M. This will not relieve the mind of the honest inquirer after truth, who has felt perplexed by what appeared to him the plausible statements and singular coincidences in Mr M.'s book. It is necessary to use argument and fact to knock down the foundation upon which his theory is based, and nothing else will satisfy a candid and inquisitive mind. Besides, the doctrine of Mr. M., that in less than four years "every eye shall see" the Judge seated on his "great white throne," (however weakly supported,) is too solemn a

subject to be trifled with; hence it becomes us to approach it with feelings of seriousness and solemnity.

The truth or falsity of this doctrine is a consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me, "Sir, if this doctrine is true, we certainly ought to know it; and to whom are the Christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious Jubilee dawns. Were the doctrine of Mr. M. established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets and proclaimed in the ears of my fellow townsmen and especially of my beloved flock, 'THE DAY OF THE LORD IS AT HAND!' Build no more houses! plant no more fields and gardens! forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal." It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM, were this doctrine true; to counteract the tendency which Mr. M.'s book possesses (in the way I have named) to promote the cause of infidelity, by showing that the truth of the bible is not identified with the truth of his theory; and because I believe that the tendency of *all* error, especially upon a subject of such vast importance, is to destroy the happiness, paralyze the moral strength, and abridge the usefulness of such as imbibe it. *I do not believe this doctrine! it is based upon shadows!* and therefore duty commands me to show its absurdity.

I shall not undertake to follow Mr. Miller, step by step, through the mass of matter (two-thirds or three-fourths of which is entirely irrelevant to the argument) contained in his book. Besides, there is much that I do not dispute, and there are many warm exhortations to unfaithful professors and impenitent sinners, which seem to betoken genuine piety, and in which I cordially concur; but which, notwithstanding, would come home to the conscience with much greater force, were they based upon truth and not upon error.

Mr. Miller complains (page 250) of the manner in which his statements have been received. He says, near the commencement of his 17th Lecture, "Let me use what passage I please in the scriptures, whether in the Old or New Testament, these lustful flatterers of mankind are ready, with a host of learned commentators, to show that it was applied to the Jews, and to them only; and then taunt me with this witty saying :—

'What! you, an unlearned man, think to teach us contrary to our great and learned commentators?' This, my friends, is the *only* argument that has ever been produced against my warnings and proofs of God's near approach to judge the world in righteousness."

I can assure Mr. Miller that I shall not add one to the number of those who have opposed him with taunts instead of arguments. I will, however, take the liberty of remarking, that I do not think, (as he sometimes appears to do, from the manner in which he speaks of learned commentators,) that a certain share of learning, even though it be a pretty large share, as in the case of Bishop Newton, Mede, Scott, Doddridge, and Henry, renders a man, to say the least, any *the less* qualified to expound the Bible, especially the prophetic parts of it; provided, as in the above named individuals, human science and divine teaching, learning and piety go hand in hand.

At the same time I love the independence of mind which "calls no man master," and resolves to grant assent only upon conclusive and satisfactory evidence.

Whether Mr. Miller's positions are confirmed by such evidence, or whether they are built upon a foundation of sand, the reader will, I hope, be able to decide, after accompanying the writer through the following pages.

The method I shall adopt in this discussion, will be to point out, from different parts of the book, the positions upon which the author appears mostly to rely in support of his theory, which I will briefly state, in what appears to me the most natural order; after which I will examine, with as much minuteness as may seem desirable, each of the said positions in the same order.

CHAPTER IV.

THE PUNISHMENT OF SEVEN TIMES.

"And if you will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times for your sins."

—Lev. 26: 23, 24

Let the reader peruse this passage and the chapter from which it is taken, and then

imagine, if he can, by what stretch of ingenuity Mr. M. draws from it a proof of the coming of Christ to judgment in 1843. That I may not be suspected of misrepresentation, I will state the process by which he performs this most singular operation in his own words.

He has chosen these verses as the text of his 17th lecture. He proposes to show, *First*—For what the people of God are punished. *Second*—Show how they are punished. *Third*—Show the time they will be punished.

Passing over his observations upon his two first heads of discourse, in which there are some good, pious remarks, let us examine what he says upon the third part of his subject, where he proposes “to show what is meant by ‘*seven times*’ in the text.”

“Seven times,” says our author, “in Nebuchadnezzar’s dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until *seven times* passed over him, and until he learned that the most high ruled in the kingdom of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they too, like Nebuchadnezzar, must be driven among the beasts of the field, meaning the kingdoms of this world, (!) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That being a matter of history, and a sample only, was fulfilled in seven years; but this being a prophecy, will be fulfilled only in seven prophetic times, which will be seven times 360 years: which will make 2520 years.” A little farther on, he remarks,—“Therefore, the sum and substance of the whole is, that the people of God would be among the beasts, or kings of the earth, seven times, i. e. 2520 years.”

Having decided by this singular process of reasoning, that the people of God shall be punished 2520 years—which period, to make it agree with his previous conclusion, fixed upon by comparing the 2300 days and the 70 weeks, must end in the year 1843—our author has nothing to do but to subtract one number from the other, to fix the time of the commencement of this punishment.

Thus, 2520, whole period.

1843 after Christ.

————

677 before Christ.

He then looks into his bible chronology, and finds that in the year B. C. 677, one of the kings of Judah, named Manasseh, was carried a prisoner to Babylon. Here, then, says Mr. M. must begin this punishment of seven times. It would have answered his purpose, doubtless, much better had this subtraction happened to have brought out the number 606 B. C, the date of the commencement of the 70 years captivity of the Israelites in Babylon; but figures will not bend, and therefore, for want of a better, this date of Manasseh's being taken prisoner is adopted, though it was the mere captivity of an individual king, and not of the Jewish people, as the Babylonish captivity was, 71 years after.

Mr. Miller does not *inform* us of this mode of calculating backwards to ascertain the commencement of his 2520 years.

He tells us this punishment or captivity took place in the year B. C. 677, and then bids us take that number from the whole number of the years,

$$\begin{array}{r} 2520 \\ 677 \\ \hline 1843 \end{array}$$

Remarkable coincidence! some may exclaim. We have arrived again at the very same date! But does not any person of reflection perceive, that the number 677 was obtained by Mr. Miller, by *calculating backward*, as I have before stated; and of course he understood subtraction well enough to know, that if 1843 taken from 2520 left 677, then 677 taken from the same number, would leave 1843. Surely there can be no mystery, nothing wonderful in this.

That he did not select the number 677 B. C. from choice, but from necessity, is very evident, from the fact that it is not a national captivity of the Jews, but only of a single king, who, after a period of imprisonment, was restored again to his throne. Besides this, the removal of such a king, who was a most wicked and cruel tyrant, even causing "his children to pass through the fire to Moloch," must have been a blessing to his subjects rather than a punishment.

Mr. Miller says, (page 262,) in reference to his 2520 years, "The proper question would now be, when did those years begin ? I answer, they must have begun with the first

captivity of the tribe of Judah, the inhabitants of Jerusalem, in Babylon.” He then quotes *Jer. 15: 4*,—”And I will cause them to remove into all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem.”

He adds, just after, “Then if Babylon was the nation which was to scatter the people of God, and this, too, *in the days of Manasseh*, I ask, when was this captivity ? I answer, in the year 677 before Christ; see 2 *Chron.* 33: 9 to 13, and see also the bible chronology of that event.”

In the above extract, a passage from Jeremiah, the prophet, is quoted, in which God says, “I will cause them to be removed into all kingdoms of the earth, *because of Manasseh*,” &c., to prove that this captivity was to take place, to use Mr. Miller’s own words, *in the days of Manasseh*.”

I cannot believe that Mr. Miller would be guilty of deception, even to establish a favorite date. I must conclude, therefore, that when he wrote the words above, he was ignorant of a fact of which almost any Sabbath school scholar would inform him, viz.: that *Jeremiah wrote that prophecy long after Manasseh was dead!*

Jeremiah did not *begin* to prophesy, as any person may see by turning to *Jer. 1: 3*, till the thirteenth year of king Josiah, who was the grandson of Manasseh, and consequently fifteen years after the death of Manasseh, who died B. C. 643.

Jeremiah began to prophesy fourteen or fifteen years from this date, or at the earliest, B. C. 629. This time, when Jeremiah *began* his prophecies, was therefore 48 years *after* the captivity of Manasseh in 677; and yet, who would believe it! this writer, who tells us, more than once, how many years he has spent in studying the prophecies, is found applying a prediction of Jeremiah, “*I will remove them*,” &c., to an event which took place B. C. 677, and consequently 48 years before he prophesied at all, and probably many years before he was born! for Jeremiah, (see ch. 1: 6,) when he began to prophesy, was but young in years; he said, “Oh, Lord God! behold I cannot speak, for I am a child.”

In the prophecy of Jeremiah under consideration, the prophet certainly did allude to “the first captivity of the tribe of Judah, the inhabitants of Jerusalem, in Babylon,” as Mr. Miller says; but unfortunately for Mr. Miller’s dates and theory, this did not occur in the year B. C. 677, when Manasseh was made prisoner, for the inhabitants of Jerusalem were not carried captive with him; but in the year B. C. 606, *twenty-three years after* Jeremiah began to prophesy, and not, as Mr. M. makes out, *forty-eight years before*.

But Mr. M. finds this wonderful period of “seven years,” or “times,” or 2520 years, not only in Leviticus, but in Ezekiel, in the following words, which are found in chap. 39th, 9th verse:—”And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire “*seven years.*” “Ezekiel here gives us to understand,” says Mr. M., “that by means of the people of God being driven out of their cities, and by the word of God, they would be enabled to destroy, or be destroying their enemies, and to spoil those who had been spoiling them, and rob those who had robbed them; and this too, would take seven years or 2520 days; and Ezekiel being commanded to reckon each day for a year, (4th chapter, 4th to 6th verse,) then it would be 2520 years. The proper question would now be,—When did those years begin?”

Mr. M. then goes on to answer,—in the year B. C. 677, as before, the date of Manasseh’s captivity.

Here again our astonishment must be excited, at Mr. M.’s ignorance of the fact that Ezekiel delivered this prophecy *long after Manasseh was carried into Babylon, in 677 B. C., and half a century after Manasseh was dead!* Ezekiel was not called to the prophetic office till B. C. 594, in the fifth year of Jehoiachin’s captivity. (See chap. 1: 2.) This was, of course, 83 years after Mr. M.’s commencement of his pretended “seven times” or 2520 years. *If Mr. M. did not know* that Jeremiah and Ezekiel wrote their prophecies long after the time of Manasseh, he should not have undertaken to expound prophecy.

If he did know this fact, and yet applied these predictions: “*I will remove them, &c.*”—(Jer.) “*They shall go forth,*” &c., (Ezek.) to *an event already past*, as though that event were yet future when these prophets wrote, then Mr. M. must have been guilty of a most unwarrantable perversion of scripture, merely to serve a purpose, and establish a date. My charity forbids me to take the latter horn of this dilemma. But whichever is true, Mr. M. cannot be a safe guide in the interpretation of prophecy. No one should undertake to expound prophecy by history, who does not possess an acquaintance with even the alphabet of Bible chronology. I have merely pointed out these gross and palpable blunders, as instances of the abundant proofs found in almost every page of Mr. Miller’s book, of his want of that kind of knowledge essential to one who undertakes to expound the prophecies.

Not that I should attach the weight of a feather to his most extraordinary calculations about the “*seven times,*” either of Leviticus or of Ezekiel, even if his dates were free from objection. Every well instructed Sabbath school scholar knows, or might know by looking at his Union Bible dictionary, under the word *seven*, that “seven fold, seven

times,” and similar expressions, are used in the bible to denote *often*, *abundantly*, *completely*, and this very text (Lev. 26, 24) is referred to as an example. It is well known to Hebrew scholars, that the radical idea of the Hebrew word *sheva*, *seven*, is *sufficiency* or *abundance*, (see Parkhurst’s Hebrew Lexicon,) and it is no wonder therefore that it is often used in the above sense. But there is another absurdity attached to this strange exposition of Mr. M. Let the reader turn to the passage in the twenty-sixth chapter of Leviticus, and read from v. 18 to v. 28, beginning v. 18, “And if ye will not for all this hearken unto me, then I will punish you *seven times more* for your sins,” &c. Before he has read the verses, he has doubtless discovered what I charitably hope escaped the notice of Mr. M., as he does not mention it, and it would destroy his strange exposition altogether; namely, that this “seven times” is to be repeated four times over, (see verses 18, 21, 24, 25); so that if “seven times” means, according to Mr. M. 2520 years, then the whole period must be over ten thousand years. I leave it to Mr. M. to fix the date of its commencement, so as to bring the termination of these *ten thousand years* to his favorite date of 1843.

And are these the sort of *arguments* by which wondering crowds of people in their proper senses have been drawn together, and the minds of many have been shaken or troubled as though the day of the Lord were at hand? The bare statement of these absurd suppositions, to an intelligent person conversant with the history of the world, would be a sufficient refutation of them; and while I write, their absurdity appears so glaring, that I am almost ashamed to employ my pen in reply to them. To some persons, however, positive assertions, such as Mr. Miller indulges in, are mistaken for arguments, and though their minds are not convinced by the soundness of the reasons advanced, they are awed into submission by the confident tone assumed by the theorist. I have adopted as my motto the words of the apostle—“Prove all things, hold fast that which is good.” If every body would rigidly observe this rule, when novel theories are presented for their consideration, there would be vastly less error in the world; and the present reply to such a mass of error as is contained in Mr. Miller’s book, would have been needless.



Appendix 3



OUR FAITH.

It is common in some churches, for the congregation to rehearse their creed. I will give a statement of my faith, which I shall call BIBLE THEOLOGY; and invite questions, and questions, to each and every position, where others may differ with me. And hereafter, will devote time to answering all such questions or objections.

I believe in the Lord Jesus Christ; the first and the last, and the *only* begotten Son of God. That his second advent, and reign, is to be as personal, and real, as was his first advent, and sufferings. That as He then took upon him a body of flesh; so He now has a spiritual body.

I believe a spiritual body is not visible to the natural eye, without a miracle; and that the world can never see him “as he is,” but only as he may, from time to time, *appear* to them; but that “we shall see him as he is, for we shall be like him.

I believe the earth [or *cosmos*] abideth forever; but that the ages, [*aionies*] are continually passing. That we are now in the end of the gospel age, and the commenceing of the age of, or “times of restitution of all things.” That this transition period is called “the time of harvest.” And that it began in the autumn of 1874, and will end in the spring of 1878; measuring three and a half years. And that the events of this time of harvest, are first, the resurrection of the dead in Christ; second, the binding of

the tares in bundles; third and last, the translation of the living saints, and gathering of them, together with the risen ones, to meet the Lord in the air.

I believe that though the gospel dispensation will end in 1878, the Jews will not be restored to Palestine, until 1881; and that the “times of the Gentiles,” viz. their seven prophetic times, of 2520, or twice 1260 years, which began where God gave all, into the hands of Nebuchadnezzar, 606 B. C.; do not end until A. D. 1914; or 40 years from this.

I believe that during this 40 years, just now begun, “the time of trouble such as never was since there was a nation;” will be fulfilled. And in the mean time, the kingdom of God will be set up, “and break in pieces, and consume all these [Gentile] kingdoms;” ‘and the stone become a great mountain, and fill the whole earth,” and usher in the glory of the millennial age.

When the “harvest” is ended, I believe the most terrible judgments of war, famine, pestilence, and desolation, this world has ever witnessed; will prevail, until one universal reign of terror obtains, from pole to pole: until life shall be a burden to the most favored; and death earnestly desired. That the scenes described in Revelation, where men call for “mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand,”? will be fully realized. And yet in the midst of wrath, God will remember mercy. I believe these terrible things are the natural outcome of human governments, and human passions, which are becoming so corrupt, and so ungovernable, that the earth is being filled with violence; that this time of trouble has been foretold, and permitted, but not ordered of God; for “He does not willingly afflict the children of men;” but as the surgeon’s knife is sometimes necessary to save the patients life, so these judgments are necessary to the salvation of the human family: “When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness” (Isa. 26: 9). “All nations *shall* come and worship before thee, for thy judgments are made manifest” (Rev. 15: 4). I believe the great plan of saving mankind, only just begins, where the gospel *ends*, that the blessings of the kingdom itself, will be far greater than what the good news, (or gospel) of the kingdom, has been.

I believe in “the living God, who is the saviour OF ALL MEN; *specially* them that *believe*” (1 Tim. 4: 10). (This may look paradoxical by the side of some *other* Scriptures; but they are *all true*. Can you not see that God has promised a “*restitution* of all things, spoken of by the mouth of all the holy prophets since the world began”? and can you not also see that as man never had immortality, the receiving of immortality, by a class, at the appearing of Christ, does not constitute a *restitution*, in any sense of the word; and hence, are the exception? the “*specially* them that *believe*”? while to the great mass, there is promised simply a restitution? Now you can see how God is the saviour

of all men, by a restitution from the Adamic fall, and all its consequences, back to the Eden condition. The word “*all*,” as used in the Bible, has exceptions; but those exceptions are the *few*, not the many; while this *special* salvation, under the gospel, is a “narrow way; *and few there be that find it.*”

As the human family have been subjected to death, “not willingly, but in hope;” so I understand, in the restitution age, men will die *again*, only for their own personal, wilful sin against the Holy Spirit. And that the “second death,” is an eternal death. But those who now accept of Christ, under the *gospel*, put on immortality *now*, during the “harvest” of this present age; and become “equal unto the angels, neither can they die any more;” “for on such the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years.”

I believe there is but one sin which is unto death, described by Christ, Matt. 12: 32, and therefore not to be prayed for (1 John 5: 16). That such as have committed that sin will not share, even in the restitution, but, like the angels who kept not their first estate, will be reserved “in everlasting (*age* lasting) chains under darkness unto the judgment of the great day” (Jude 6); or, as Peter adds, “reserved unto fire against the day of judgment and perdition of ungodly men. but beloved, be not ignorant of this one thing; that one day is, with the Lord, as a thousand years; and a thousand years, as one day (2 Peter 3: 7,8). A pretty strong hint that this “day of judgment,” is a thousand years long; and is the measure of the next age.

I believe the Jewish age began under the twelve tribes, at the death of Jacob, where the patriarchal age ended; and that it ended in the spring of A. D. 33, at the death of Christ; making a period of just 1845 years. I believe the Scriptures clearly teach that the gospel age, or dispensation, is to be of an equal length. That it began on the day of Pentecost, and will end in the spring of 1878; a period of just 1845 years. As the last three and a half years of the Jewish age was a time of “harvest,” in which our Lord, with an earthly body of flesh was accomplishing the work his Father sent him to do at the closing of *that* dispensation, or age; so, I believe, the last three and a half years of the gospel age is also a time of ‘harvest,’ in which “the Son of man,” in a heavenly, *spiritual* body, is doing a work for the closing up of *this* age. As the three and a half years, at the first advent, began just 1841 years and six months from the beginning of *that* dispensation; so, I believe, did the three and a half years of *this* harvest begin just 1841 years and six months from the beginning of this dispensation. And it so happens that 1841 years and six months, from the spring of A. D. 33, ended in the autumn of 1874; the last “tenth day of the seventh month,” occurring in the great jubilee cycle which must terminate with the beginning of the “times of restitution of all things,” or beginning of the final great jubilee; “for it is easier for heaven and earth to pass, than for one tittle of the law to

fail.’ And, on October 22nd, 1874, “the *time* was fulfilled;” and the “harvest,” or days of the Son of man commenced.

With the *end* of that Jewish year, in the spring, Apr. 6th, 1875, the beginning of the ‘times of restitution,’ was due. While the 1335 days of Dan. 12; which have no connection with the restitution, ended, I believe, Feb. 14th, 1875.

These prophetic periods, the evidence for which, have been given in the “*Midnight Cry*,” and are again being given in this paper, are, to me, so clear and unanswerable, that I am compelled to believe we are now in “the time of harvest.”

The reaping time, or harvest, *begins* with “One like the Son of man, thrusting in his sickle and reaping the earth” (Rev. 14: 16). And in some special sense, Christ is said to raise those the Father has given to him, John 6: 39. And we understand the harvest *begins* with this class; then comes the gathering of the tares. ‘And *in* the time of harvest I will say to the reapers [angels] gather ye together *first* the tares, and bind them in bundles to burn, but gather the wheat into my barn (Matt. 13: 30). The gathering of the wheat must refer to the translation of the living, for the dead are not growing with the tares, at this time. Hence, the living mortal saints are to be on the earth, ungathered, during the time the angels are at their work gathering the tares [hypocrites] together, and binding them in bundles. Do you expect to *see* the angels running after tares [hypocrites] and gathering them together, and binding them in bundles? certainly you do not. And yet you are to be here during this time of harvest, and while this work is being accomplished by the angels. You may kick against this, but you will kick against the words that shall judge you at the last day.

In the resurrection, the saints are “as the angels of God.” If the angels can do their work, and yet remain invisible, are you *sure* the saints may not also be invisible to you? Remember, ‘it is sown a natural body; it is raised a spiritual body.’ If saints and angels can be invisible to your gross sight, is it absolutely certain that Christ could not? “Lord, open his eyes; [prayed Elisha] and the Lord opened the eyes of the young man and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 kings 6: 17). Why could not the Syrians see them? Why could not Elisha’s servant see them *before* his eyes were opened by prayer? A new dispensation is at hand, when we are about to come face to face with Christ, and the angels, “and to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.” O my brethren, be not faithless; the whole Scriptures show us our whereabouts, and yet many, in the Advent ranks must stumble and fall; for the Scriptures must be fulfilled.

If Christ and the angels have already begun the work of the harvest, are you quite sure your eyes are better than were those of Elisha's servant? God help you to see with the eye of faith, until you can walk by sight. And remember 'faith comes by hearing, and hearing by the word of God.' An understanding of the chronological and prophetic periods is the present "meat in due season, and *without* such an understanding, such things will be but "foolishness, and a stumbling stone." There is no outward, tangible evidence that we are in the "time of harvest," since "the *reapers* are the angels." We may, indeed, see *some* of the work that is being accomplished; before the harvest is ended; such as the organization of the 'tares,' but, until *the sign of the Son of man in heaven*, shall appear; there is no evidence that we shall see any thing beyond what is made manifest by the "sure word of prophecy," which is being *so strangely neglected*, by the leading Adventists who *oppose* this 'harvest' message, and are going back to the *first principles*. Are not *many* of them, saying, in their heart, '*my Lord delays his coming*'? because He does not appear to every eye at *first*; as they had arranged the programme? God pity them! for they will never see these evidences, which are the *only* foundation for their faith, until they stop their opposition; *cease their endeavors to find opposing arguments*; and look for these evidences, with a *desire to find them*. God's *truth* is never *forced* on any one. Men must 'lift up the voice for understanding;' that is the first step; then 'search, as men search for hidden treasures.' Is the reader satisfied that just glancing over these things, hunting, *not for truth*, but for something to *oppose*, is following the above direction? if so, continue that course; and you will be sure to find the "oil," for which you are in search; but not "till the harvest is passed; and the summer ended."

"Without faith it is impossible to please God." And if you are to be here through the harvest, until the '*wheat*' is gathered; you will be here "in the days of the Son of man," and while the angels are at work. And if the world are to be building, planting, and marrying; and *know* not, in the days of the Son of man, as they *were* in the days Noah; then you may rest assured that *you* will 'know not,' unless you know, by the "sure word of *prophecy*, unto which ye take heed." What do you think of those "*sanctified*" men whom you have set over you as "watchmen;" the editors of your papers, saying, the one by his works, and the other in so many words, in a private letter, where he could express his sentiments *freely*, that "*he does not care* for prophecy." Do you who follow them, think that the day of the Lord will come upon you unawares? and that you will die in your sins? and that God will require your blood at their hands? Or do you believe every one who gets "sanctified, goes it blind, and says "Lord, Lord," will enter into the kingdom?

Some have asked, If the resurrection is going on, why do not the risen saints reveal themselves? If it were *right* for them so to do, and thus enable us to walk by sight, I

know of no Scriptural reason why they could not. But I understand that until Zion's warfare is ended, we must walk by faith and not by sight; that the time has come, when we "shall desire to see one of the days of the Son of man, [i. e. the *events*, not one of the 24 hours] and ye shall not see it."

I believe that when the tares ['foolish virgins'] are gathered together, and bound in bundles, [thoroughly organized,] and Isa. 66: 5 is fulfilled; that the sign of the Son of man will be seen, and then shall all tribes of the earth mourn, and they shall see Him coming in the clouds'; but that those who remain in darkness until these open manifestations of the Son of man, will find that the harvest is ended, and their souls are not saved. And it is the prophetic periods, and nothing but these, by which we can learn the time of our visitation. And without a knowledge of our whereabouts, the signs are of no benefit, since they will not be understood. The Jews had signs upon signs, and yet the time went by, and they knew it not.

I believe "the restitution of all things;" (Acts 3: 21), is a restoring back to a former condition; the one occupied before the fall: And as man did not have immortality in Eden, the giving of immortality to the *few*, is not a "restitution of all things." Hence, in the age to come, the Adamic race will not be in possession of immortality; but will be liable to the second death; which is eternal in its duration. I believe a restitution and future life is promised to the whole human family; and that all will have a fair opportunity to attain to an endless life.

I believe there are exceptions to this; of, first, those who accept of Christ under the gospel; and second, such as have the opportunity of life here, in this age, and yet commit that sin which cannot be forgiven 'neither in this *aion*, (age) neither in the *aion* to come' (Matt. 12: 32).

The resurrection of the great mass of humanity, those who share in the restitution, not having immortality, must of necessity differ from the resurrection of the dead in Christ, who then put on immortality. The one being to a mortal fleshly life; the other to an immortal spiritual life.

I believe the resurrection of the dead in Christ, and the translation of the living saints, occurs before the resurrection to mortality; and constitutes the "first harvest." That in this resurrection to immortality are included all the patriarchs and prophets who saw and believed in Christ. That Abraham, David, Daniel, and many others are of this class, seems certain: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8: 56). David also saw and called him Lord. And Daniel talked with him: (compare Dan. 10: 5, 6; and Rev. 1: 12-15).

I believe that Christ left the Holy Place “the tenth day of the seventh month” occurring October 22nd, 1874; that the “days of the Son of man,” and “time of harvest;” began at that time, and continue three and a half years. That the resurrection of the dead in Christ commenced Feb. 15th, 1875. That the “times of restitution,” began with this present Jewish year, commencing Apr. 6th, 1875. That though Christ left the Holy Place He was not due on earth, until the times of restitution (Acts 3: 21). I believe the resurrection began before Christ came to earth: “He that sat on the *cloud*, thrust in his sickle” (Rev. 14: 16). I believe the resurrection of those who are to share in the restitution, does not occur until the time of trouble, or “day of wrath,” is passed; as in Job 14: 13; “O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be passed; that thou wouldst appoint me a set time, and remember me;” that the world will know nothing of a resurrection, until that occurs.

OBJECTIONS ANSWERED.

Under this head, we expect a continued series of articles, questions, objections, and answers. But I will now take room to answer one which may seem difficult to harmonize: “We trust in the living God who is the saviour of ALL MEN, *specially* of those that *believe*” (1 Tim. 4: 10). If this text does not teach that God saves men who do *not* believe, with some *kind* of a salvation, then are the plainest and most positive assertions of Scripture worthless. To say he is the saviour of those who believe, does not touch the first clause of the sentence.—*Specially* them that believe.—They have a special salvation. Would you be very sorry if the Bible shall prove that “God is love,” instead of the monster represented by the creeds of men? Did you ever believe that infants were made on purpose, the greater number of them, to be tortured to all eternity in fire? Men have ceased to preach such damnable heresies from very shame; but their *creeds* are not changed; and shame is powerless to prevent them from teaching that men who never had the gospel presented in a way they could understand, are to be punished, because they do not accept it.

If you will get this one idea clearly, that when treating a subject, the Scriptures almost invariably refer to a class, and that the conditions annexed, refer only to that class; you will see a beauty never before appreciated :—to illustrate: Our government calls for a thousand choice men; [...] In giving the commission to the examining officers, they are told to go into all the land and make the proclamation to every person, he that accepts the conditions, and comes up to the required standard shall be accepted, and he that does not, shall be rejected. The examining officer comes to your town and makes the proclamation, five hundred apply, and only three men out of that whole number passes the required examination; the others are condemned.—The Greek word so often

rendered “*damned*,” as in Mark 16: 15; is in many other places translated “*condemned*.”—In the great rebellion, many who offered themselves, were condemned, not being fit for service; and many thousand horses purchased for the army, were condemned, and never sent to the front. In the illustration, “many (in your town) were called, and few were chosen.” Now can you not see this illustration is not over drawn, or the language strained: these men were condemned only for that particular service, and notwithstanding that, might have continued to be useful citizens, or even joined the armies, invalid corps. So the gospel was given to the Gentiles “to take out of them a people,” for a special purpose; and the commision, “Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised, shall be saved (to this “high calling in Christ Jesus,” this special salvation, “specially them that believe;”) he that believeth not shall be condemned;” does not clash with other Scriptures. They are condemned, or rejected from the high calling as the bride of Christ, from the putting on of immortality when he appears; but unless they have sinned that sin which is unto death, may yet share in “the restitution of all things, spoken of by the mouth of all the holy prophets since the world began;” for God “is the saviour of *all* men, specially of them that believe.”

Vol. 4.	JANUARY, 1876.	No. 1.
<h1 style="margin: 0;">HERALD OF THE MORNING.</h1>		
N. H. BARBOUR, Editor, ROCHESTER N Y.		
<small>One Copy, per annum, 60 Cents; Four Copies to one address, \$2.00.</small>		
D. COGSWELL, Dansville, N. Y., <i>Corresponding</i>		J. H. PATON, Almon, Mich. <i>Editors.</i>

THE GREAT PYRAMID.

Professor C. Piazzi Smyth, Astronomer Royal for Scotland, has published a remarkable book of over 500 pages, with 17 explanatory plates, entitled “Our Inheritance in the Great Pyramid,” which appears to have a remarkable bearing on science, and some of the leading prophetic events of the world.

The great pyramid stands in latitude 30, at the centre of an arc which sweeps the Delta of lower Egypt. Isaiah appears to allude to this massive monument in the following language; "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isa. 19: 19, 20) This witness testimony of the great Pyramid was only to be made manifest in the latter days.

The base of the great Pyramid covers more than 13 square acres, and is built on a rock leveled for the purpose. The four corner stones are let into the main rock, and the four sides face exactly the four cardinal points of the heavens. Its height is 484 feet.

THE SACRED CUBIT.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25.025 British inches; which was suggested by Sir Isaac Newton, in his day, to be about the length of the sacred cubit employed by Moses.

The length of a base side of the Pyramid is 9,130 pyramid inches; and this divided by sacred cubit, or 25, gives precisely the number of days, hours, and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being exactly that difference in the length of one of those base sides.

Mr. Wm. Petrie, C. E. has computed from the great Pyramid, the distance to the sun at 91,840,000 miles, while, a few years ago, one group of astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000; thus the Pyramid sun-distance, falling between the computations of those two groups of modern astronomers, is perhaps as nearly correct as science will ever determine.

The mouth of the only entrance-passage into the Pyramid is about 49 feet above the ground, on the north side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole monument.

Down this entrance-passage about 1,045 inches from its mouth, there is an ascending-passage leading from the entrance-passage to the grand gallery. This latter passage is 47 inches high, and 41 inches broad, and is at an elevation of 26 degrees. The grand gallery being 28 feet in height, is just seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the grand gallery, is a hole or passage descending almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence, this passage descends still lower till it forms a junction with the descending

entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the floor of the grand gallery.

The grand gallery leads to the ante-chamber adjoining the king's chamber. The ante-chamber is 116 Pyramid inches in length, 65 in breadth from east to west, and 149 in height. The grand symbol in this chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the sacred, or the great Pyramid's own cubit divided into 5, in the shape of this boss on the granite leaf, just 5 inches broad. And further, it is divided into 5 again; for the thickness of this remarkable boss is 1-5th of its breadth; thus giving the divisions of the sacred cubit into 5x5 inches.

The size of the king's chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffer of the same commensurable capacity as the sacred ark of the covenant.

The division into 5, of the wall-courses of the king's chamber, strikes the eye of the visitor as he enters the low door-way. Each course round the room is about 4 feet high, except the lower course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and height of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of 5x5 equals 25, and twice 25 equals 50, which is a prophetic or jubilee number. And it is somewhat striking that while the Queen's chamber stands on the 25th course of masonry, the King's chamber stands on the 50th course, from the base of the Pyramid.

The molten sea of Solomon's temple contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as internal cubic contents of the sacred ark of Moses. And it is remarkable that the lower course of the king's chamber was so adjusted in height, by the removal from sight of its lower 5 inches, that the cubic contents of that lower course amounts to 50 times, the coffer's contents, and exactly equals that of Solomon's molten sea. "Whence, then," asks the Astronomer Royal, "came the metreological ideas common to three individuals in three different ages, and involving reference to deep cosmical attributes of the earth, understood by the highest of human learning at none of those times? The answer can hardly be other than that the God of Israel inspired the architect of the great Pyramid, as well as the prophet Moses, and king Solomon."

ASTRONOMY OF ENTRANCE-PASSAGE.

“In the year 2170 B. C. [viz. 125 years before the call of Abraham] the Pole-star (or north-star) Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore, when at its lowest culmination looked right down the entrance-passage.

When the Pole-star was so looking down the entrance-passage [which, it will be remembered, is a small bore beginning about 49 feet above the base of the Pyramid, and descends, in a strait line, to the rock-chamber situated 100 feet below the center of the base of the Pyramid] Tauri, the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. That whole stellar combination had not taken place for 25,000 years previously, and will not take place again in 25,000 years.

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which lay out the whole great Pyramid's position, when their sum is reckoned up in Pyramid inches.

From the north beginning of the grand gallery floor there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inch-years, therefore, bring us right over against the mouth of the well, which extends down to the bottomless pit, the type of his death; while the long lofty grand gallery shows the dominating rule in the world of the gospel church, over-spanned above by the 36 stones of his months of ministry on earth, and defined by the floor-length, which measures 1881 inch-years. The Bible, fully studied, shows He intended this dispensation to last only for a time; a time too, which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING.

The southern wall of the grand gallery was found impending, by a quantity, if that interests any one, of 1 degree, about 6 inch-years.*

Note by Ed. This is an interesting coincidence; for as the floor-measure points to 1881, for, as we believe, the commencement of the return of literal Israel; the 6 years “*impending*,” is the exact measure of the time from the spring of 1875, where, according to the jubilee cycles, the “times of restitution,” *should* have begun.

Again: The mouth of the well, the type of Christ's death, is 33 inches from the grand gallery; and this 33 inches added to the measure of the grand gallery floor 1881, make 1914, the date of the end of “the times of the Gentiles.”

The measure of the descending entrance-passage of the great Pyramid as far as its junction with the *ascending* passage to the grand gallery is given as 1045 inch-years, but its complete

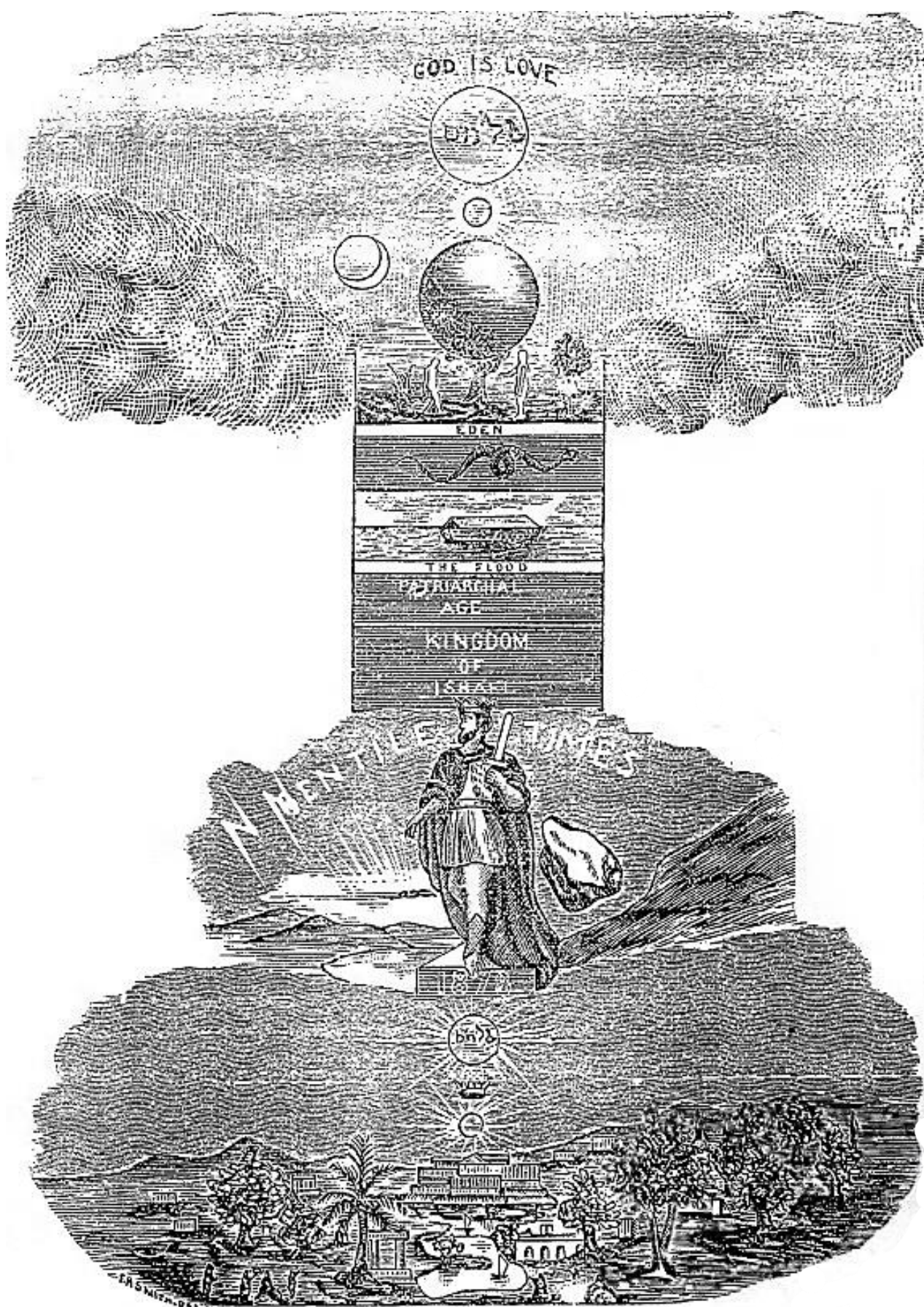
length, as it passes on, in a direct line to the bottomless pit, is unfortunately not given, only as “*more* than 4,000 inch-years.” This was an oversight; for if from the mouth of the descending entrance-passage of the Pyramid, down that passage as far as the junction of the *ascending* passage to the grand gallery, measures the time to the beginning of the law dispensation, then, from the mouth of the entrance, straight down the descending passage to the bottomless pit, should be the measure to the time of the fulfilment of Rev. 20: 1, 2, where the “dragon” is to be cast into the “bottomless pit.” This passage, simply referred to as over 4000 inches, is a little less than one half of the length of the diameter of the base of the Pyramid; that is, a little less than 4565 inches; and by drawing a diagram of all the given measurements of the Pyramid, I find it to be *about* 4442 inches in length.

As given in the pamphlet from which I copy, the measure back from the grand gallery to the mouth of the entrance passage, makes the mouth of the entrance passage represent the year B. C. 2527; which would be 56 years before the flood; the probable time of the beginning of Noah’s ark. Now, from 56 years before the flood, 4442 inch-years straight down the descending passage, where it enters the bottomless pit, bring us to A. D. 1914: when, according to the period measuring “the times of the Gentiles, the ‘dragon’ should be bound.

Again. The passage through which Christ “descends into hell,” the natural grotto below the Pyramid, has a *lower* entrance forming a junction with this long entrance passage of the Pyramid, at a little distance before that *entrance* passage arrives at the bottomless pit. Unfortunately also, this “short distance” is not specified. It shows however, that the resurrection is due a little before Satan is bound. And if that “short distance” should prove to be 40 inches, that also would harmonize with the prophetic period which makes the resurrection due 40 years before “the times of the Gentiles” end. At all events, these measures approximate to, and wonderfully harmonize with the prophetic periods.

MELCHIZEDEK.

“Now the man who built the great Pyramid, or laid its foundation in 2170 B. C. was contemporary with, or a little older than was Abraham. Melchizedek was a grandly mysterious kingly character, to whom Abraham offered the tenth of the spoils. He was “king of Salem, and priest of the Most High God.”



Appendix 4

BIBLE EXAMINER.

“One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.”—1 TIM. II. 4, 6.

VOL. XXI.

NEW YORK, OCTOBER, 1876.

No. 1.

GENTILE TIMES: WHEN DO THEY END?

BY CHAS. T. RUSSELL.

“Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.”
—Luke xxi. 24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it *belongs* to us. Shall we guess and suppose? No: let us go to God’s treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought “that it was he which should have DELIVERED Israel.”

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev xxvi. 27, 33? “I, even I will chastise you seven times for your sins; . . . and I will bring your land into desolation . . . and will scatter you among the heathen.” Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of

Zedekiah, when God said, “Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him.” Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until “He comes whose right” the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. “A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.” Dan. ii. 38. God had taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled”), we here get our second clue. viz.: these two events, noted of the Scriptures of truth—”Times of Gentiles,” and “Treading of Jerusalem,” are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the “Head of Gold” ignored “The God of heaven,” the glory of that kingdom (which God gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan iv. 23,—and, (prefigured by the personal degradation for seven years, of Nebuchadnezzar, the representative) until the time comes when they shall acknowledge, and “give honor to the Most High, whose Kingdom is an everlasting Kingdom.” Dan. iv. 34; for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i. e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and He will save us.” When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords.

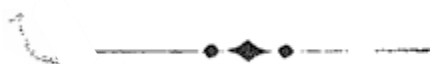
But, some one will say, “If the Lord intended that we should know, He would have told

us plainly and distinctly how long.” But, no, brethren, He never does so. The Bible is to be a *light* to God’s children;—to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but, “to you it is given to know the mysteries of the kingdom.

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; a time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, “watch, that *ye* may be accounted worthy to *escape* those things coming upon the world.”

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

W. Philadelphia.



Appendix 5

THREE WORLDS, AND THE HARVEST OF THIS WORLD.

A BRIEF REVIEW OF THE BIBLE PLAN OF REDEMPTION, WHICH
SPANS THREE WORLDS: "THE WORLD THAT WAS," "THE
WORLD THAT NOW IS," AND "THE WORLD TO COME ;"
WITH THE EVIDENCES THAT WE ARE NOW
IN THE "TIME OF HARVEST," OR
CLOSING WORK OF THE
GOSPEL AGE.

●
*"And I looked, and behold a white cloud, and upon the cloud one sat like unto
the Son of man, having on his head a golden crown, and in his hand a sharp
sickle; and he that sat on the cloud thrust in his sickle on the earth, and the earth
was reaped."*—Rev. xiv.

"The harvest is the end of the World."—Matt. xiii : 39.

PUBLISHED BY
N. H. BARBOUR.
C. T. RUSSELL.

ROCHESTER, N. Y.
1877.

—O—

THE SEVEN TRUMPETS.

“And the seven angels which had the seven trumpets, prepared themselves to sound,”
(Rev. 8: 6).

On the subject of the trumpets, I shall say but little: not because the events of each trumpet are not clearly defined in history, but for want of space in the book. I shall confine my remarks mainly to the sounding of the last three, and refer the reader to the writings of Dr. Adam Clark, for the historical application.

The sounding of the seven trumpets, I understand to shadowforth the events by which the dominion of the last of the four Gentile kingdoms was to be broken, overthrown, and finally destroyed. After Constantine, the sovereignty was divided into three parts; hence, the frequent use of the terms, “a *third part* of men,” &c., alluding to the third part of the empire which was under the scourge. And here we may notice the distinction in the language of these scourges, and those which are to come under the “seven last plagues.” These are confined to a *third*, while the plagues, which are to be universal, are to be poured out upon *all* the prophetic earth, instead of a third part.

Under the 1st, 2nd, 3rd, and 4th trumpets, these scourges were brought upon the two western parts of the empire. Under the 5th and 6th, the dominion of Rome at the east, at Constantinople, was subverted. While under the 7th, great Babylon will go down to rise no more, the times of the Gentiles end, and “the kingdoms of this world become the kingdoms of the Lord.”

The first trumpet was fulfilled by the events under Alaric, the Gothic chief, who commenced these scourges on the empire, and styled himself “the scourge of God.” The second was brought about by Genseric, whose attacks were mainly from the shores of Africa, and on the water. The third, under Attila, who first attacked the empire in its eastern possessions, and then suddenly, like a falling star, invades the west. Under the fourth trumpet, “a third part of the sun was smitten,” and a third part of the empire was extinguished; and, by these four, the empire was broken into its ten fragments.

The remaining trumpets, the 5th, 6th and 7th, are called woe trumpets; “Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound,” (Rev. 8: 13). The first of these was under the Saracens; the second under the Mohammedans; and the third and last is “the time of trouble such as never was since there was a nation,” at which time “many that sleep in the dust of the

earth shall awake.” The measure of the first two woe trumpets, is given in the prophecy, while the duration of the third woe trumpet, or seventh and last of the series, is to be found *indirectly*, but with almost equal certainty.

The fifth trumpet, and first woe, began under the Saracens when Othman first invaded the Roman empire, July 27th, A. D. 1299, and ended in July, 1449, at which date the independence of the eastern possession of the empire virtually passed away. The date of the fall of Constantinople was two years after, or in A. D. 1451. But at the first named date, the emperor Constantine Deacozes ascended the throne at Constantinople, by asking and obtaining the permission of the Sultan; and this exactly meets the conditions of the prophecy, for the empire of the east was not to be exterminated under that, but under the following trumpet; as, “to them it was given that they should not kill,” (verse 5). [This being a symbol, is political, and not literal death]. “But that they shall be tormented five months.” Five months is 5 times 30, or 150 days; and as the time given to measure symbols is itself symbolic, it measures 150 years.

During this 150 years, the Saracens murdered, robbed and taxed the people, while the government at Constantinople was too weak to give protection; and yet taxed and oppressed the people for its own maintenance, until at last, the people earnestly desired political *death*, that their own government might be abolished, and they be permitted to serve only one set of masters. “And in those days men shall seek death, and shall not find it; and shall desire to die but death shall flee from them,” (verse 6). “One woe is passed, and behold, two more woes come hereafter,” (verse 12).

That the empire did not fall, but that the Saracen chief should grant permission to a christian emperor to ascend the throne at Constantinople, when he had the power to prevent it, seems strange until we look at the facts. The east, had long been urging the christian nations of Europe to come to their rescue, and save Constantinople from the Turks; and the western nations were continually making promises of assistance, but owing to home troubles deferred sending it. The Saracens, dreading such interference from the christian nations of Europe, were thus held in check. But the time was at hand when this restraint was to be broken through, when the four angels [or winds) bound in the great river Euphrates, were to be let loose, viz: the restraint of the *christian nations*; the waters of the Euphrates, “the waters on which the harlot,”—mystic Babylon—”sitteth,” was to be let loose or taken off from the Mohammedans, so that the sixth trumpet, or downfall of Constantinople and the east, might be accomplished.

“And the sixth angel sounded; and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which held the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were

loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men,” (verses 13-15).

Under this trumpet, not torment merely, but *death*—political death—just what the people of the east had been praying for, was to follow. The Mohammedans were enabled to rise above the wholesome dread the *christian* nations of the west had exercised over them, and thus the four angels “bound in [or by] the great river Euphrates,” were let loose. But I will again refer the reader to the commentary of Dr. Clark for the details of the *application*, devoting the little space here to the investigation of the *duration* of the trumpet. God has chosen to represent a year by twelve months, and a month by thirty days. And as in *symbolic* Time a day stands for a year, the measurement is as follows: “An *hour*,” is the twenty-fourth part of a day; and the twenty-fourth part of a prophetic “day,” or 360, is 15 days. A “*day*,” is one year; a “month,” is 30 years; a “year,” is 360 years. Therefore, the sixth trumpet sounded 391 years and 15 days; and commencing July 27th, 1449, should have ended August 11th, 1840. In other words, the Mohammedan powers which fill the sixth trumpet, were to control the east, which fell under their dominion, for the above period of time.

Those who will examine the American Encyclopedia or any history of Europe, as late as August, 1840, will find the following facts:

In August, 1840, the combined fleets of the Allies, knocked at the door of the Sultan at Constantinople, and under the penalty of a bombardment of the city demanded his signature to a paper which should transfer the control of the empire into the hands of the christian nations of Europe. And that paper was signed; since which the “sick man” of the east, has been at the mercy of the European powers. Hence, on that very day, the independence of the Turkish empire virtually ended, and the sixth trumpet ceased to sound.

“The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever; and the nations were angry,” (Rev. 11: 15).

It will be noticed the sixth trumpet ended with the 9th chapter; and the subjects of the 10th and part of the 11th chapters, are introduced before the sounding of the seventh trumpet is described. This seems to be all in order, since the 10th chapter is a prophetic history of the advent message, the proclamation with which the 7th trumpet was to open. While the slaying of the two witnesses of the 11th chapter, had its fulfilment in the terrible scenes of the French revolution of the last century, the closing part of the woe under the 6th trumpet. *These* statements will doubtless appear visionary to most

readers; for there is a *weakness* of human nature with which they come in contact, viz: So long as prophecy can be applied to men or events far remote from our own times, and the facts of history and prophecy are in harmony, it is all right and can be accepted. But as we approach our own day, the bare suggestion that *prophecy* can be fulfilled by *living* men and events now present, is scouted, and considered almost sacreligious; the *idea* that *prophecy* can be fulfilled in *our* day! And pray why not? If we are entering the day of the Lord, and a change of dispensation is at hand, instead of entertaining so silly a prejudice, we should rather expect the fulfilments to crowd one on the other in rapid succession.

That the two Covenants, the one graven on stone, and the other on the fleshly tablets of the heart; the one on the plane of the flesh, the other on that of the spirit, the old and the new covenant or Testament; are the “two *witnesses*” of Christ, is placed beyond all doubt by his own words. The *Scriptures* spoken of by our Lord were the Old Testament. No other was in force and the dispensation of the Spirit, or new Covenant, did not commence until the day of Pentecost. Now hear the words of the Master: “I receive not testimony from man.” Is Christ the same yesterday, to-day and forever? Then how shall *man* fill the picture of “MY TWO WITNESSES”? (Rev. 11: 3). Jesus names his two witnesses; will you take his word? Or do you prefer the silly interpretations of the day, that make *two men*, or bodies of men, of sufficient importance to fill that prophecy? Hear his own testimony: “Search the *SCRIPTURES*, for in them ye think ye have eternal life, and *THEY* are they that testify of me,” (John 5: 39). Here is *one*, but where shall we find its mate? “John bear witness to the truth, but I have a greater witness than that of John.” And yet John was the “greatest born of woman.” Where are the advocates of two *personal* witnesses to find their men? they cannot be born of *woman*, and yet be the witnesses to which Christ refers. “The *WORKS* that I do, bear witness of me,” (verse 36). Is the “New testament of his blood,” confirmed by the death of the testator, having Jesus Christ the chief corner stone, and Jesus Christ the cap stone, a record of *him* and his works? then it is his second *witness*.

Rev. 11 is of course a symbol, and the time that measures it is symbolic. “And they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth,” was fulfilled during the 1260 years of the control of this “man of sin,” when these two witnesses were by *legal* enactments, kept from the people, and under the vail of a dead language. These two witnesses were put to death by a *legal* enactment, in that great city “*spiritually* called Sodom and Egypt;” and for three and a-half *years*, during that great infidel revolution which swept over Europe at the close of the last century, they were abolished by law; immediately after which they were “exalted to heaven.” The Bible societies of the present century, have made them a living reality among “all peoples, and tongues, and nations, and languages;” “And their enemies have beheld them.”

During that terrible revolution the tenth part of the city fell, [that is France, one of the “ten”], and in the earthquake were slain of *men’s names*, [margin], seven thousand. All titles, both in church and state, were reduced to the one common name of *citizen*. “The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded.”

The 7th trumpet *begins* with the proclamation that the *time* has come; that the kingdoms of this world belong to our Lord and his Christ, and that he is to reign here on the earth, for ever and ever. That proclamation has been sounding for the last 38 years, and many are just beginning to hear and believe it; that the saints are to be kings and priests, and reign *on the earth*; and that when the kingdom is the Lord’s, all the ends of the earth shall remember and turn to the Lord. And the Advent movement, notwithstanding all its mistakes, all its errors of judgment, and all its human weaknesses, has been fulfilling this part of the seventh trumpet. The *reproach* was because the message itself, necessarily attacks a deep-seated, and fully believed theological error. If the saints are to be kings and priests and reign on the *earth forever*, the doctrine of dying and going to some other world for our reward and future home, is of course, an error.

Rev. 10:, is a prophetic history of the message. The “open book” is the unsealed prophecies; “shut up the words, and seal the book even to the time of the end,” (Dan. 12: 4). The Advent message claimed the “time of the end” had come, and that the book was open. The *eating* of the book can be understood. “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart,” (Jer. 15: 16). And to those who love the appearing of our Lord, the message was “sweet as honey.” The bitterness which followed, needs no explanation, to such as know the bitterness of the disappointment of the 10th day of the 7th month of 1844. And the last verse of Rev. 10:, is now being fulfilled in this midnight cry and harvest message. The two movements, or messages, are also given in Matt. 25: the first one, in which the virgins are represented as going forth to meet the Bridegroom *prior* to the disappointment, is from verse 1 to 5; and the last, from verse 6 to 12. The one was to end in the bitterness of disappointment, the other in success.

The sixth trumpet ended in August, 1840, and the seventh began to sound. But the “woe,” or time of trouble under the seventh trump, is preceded by the proclamation with which that trumpet opens. “And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.” The world here rendered “are become,” is “*ginomia*,” and in Mark 1: 17, is rendered “to become.” “I will make you to *become* fishers of men.” And in 1 Cor. 9: 27, “should be,”—“Lest I myself *should be* a

cast away.” Hence, the true rendering is, “the kingdoms of this world *shall be*, or are *to become*, the kingdoms of our Lord.”

The seventh trump is divided into two parts; in the first of which this closing message of the gospel was to be given, while the *woe*, the time of trouble and angry nations, the resurrection and rewards, belong under the latter part. “In the *days* [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished,” (Rev. 10: 7).

Mello is the word here rendered “shall begin,” and this is the only instance where it is translated *begin*, or “shall begin.” In other cases it is rendered “will,” “should,” or “shall.” “Herod *will* seek the young child’s life.” Hence, the true rendering here is, “*In the days* of the voice of the seventh angel, when he *will* or *shall* sound, the mystery of God shall be finished.” The mystery of God is evidently the gospel; the taking out of a people to become sons by the mysterious process of being begotten and born of the Spirit, so that the natural sonship of the Jew was of no advantage, and the Gentile can share equally with the Jew. And the apostles claim to be stewards of the mysteries of God, (1 Cor. 4: 1; see also Eph. 3: 10). That the advent proclamation answers to the opening message of this trumpet, is clear. The whole burden of that message has been that Christ was coming; that the kingdoms of this world were to pass into his hands. “Behold, one like the Son of man came with the clouds of heaven...and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him,” (Dan. 7: 13). What is that but the kingdoms of this world becoming the kingdoms of our Lord and his Christ? And is it not at his coming “*in the clouds of heaven*,” and not as the “*man of sorrows*,” that these kingdoms become his? Theology must bend to Scripture or it will prove to be poor stuff “in the day that shall try every man’s work so as by fire.”

With this message the “the mystery of God will be finished, as he hath declared to his servants the prophets.” And from August, 1840, to the spring of 1878, or 37 and a-half years, will consummate this part of the work. Then look out for “angry nations,” “and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth,” (verse 18).

The kingdoms of this world become our Lord’s, only by conquest. If it was by the *conversion* of the nations to Christianity, how is it they are *angry*? “These [ten kings] shall make war with the Lamb,” (Rev. 17: 14), is not conversion by gospel preaching. “I saw the kings of the earth, and their armies gathered together, to make war upon him that sat upon the horse, and against his army,” is not a revival of religion, but the battle

of the “great day of God Almighty.” Why will a drowsy church sleep on the edge of a volcano, and dream of smoothly gliding into a millennium, that is only to be brought about by the judgment of the great day? Whatever the character of this war and conquest, one thing is certain, the nations will be angry, and God’s wrath will have come. “God came from Teman; the Holy One from Mount Paran; He stood and measured the earth; He beheld, and drove asunder the nations.” “Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth,” (Ps. 46: 8-10). The seventh trumpet sounds from Aug. 1840, until “the time of trouble,” or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, Babylon the great, will have fallen, and the “dragon” be bound: that is, the *nations* will be subdued, and “the prince of this world cast out.”

“WITH A SHOUT.”

“With a shout, with the voice of the archangel, and with the trump of God.”—1 Thes. 4: 16.

Here is the seventh trumpet and all we have just been speaking of, brought out in a sentence. “The trump of God,” is the seventh trump, as we shall show. The “shout,” is the same as “the great voices,” (Rev. 11: 15), with which this trumpet opens; and the voice of the archangel,” is the “angry nations,” and “time of trouble.”

Because this is from *Paul*, the idea obtains that it must be a simple statement of literal facts, easy to understand, and many have come to expect a terrible vibration of the atmosphere from immortal lungs, an actual blast from a silver or perhaps golden trumpet, accompanied with a voice from the throat of Michael the archangel, that will waken the dead. But it is the “spirit of Christ that dwells in you, which shall quicken your mortal bodies,” and not the blast of a trumpet.

In 2 Peter 3: 16, the apostle, after devoting the whole chapter to the events concerning “the day of the Lord,” observes: “Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, *speaking of these things*, in which are some things *hard to understand*, which they that are unlearned, and unstable, *wrest*, as they do also the other Scriptures, unto their own destruction.” Then Paul, when speaking of the things concerning the day of the Lord, says things “hard to be *understood*.” And in Peter’s day, and in fact until the seventh

trump began to sound, these things could not be understood. But now “the little book is open,” and “he may run that reads.”

That the “trump of God,” the “seventh trump,” and the “*last* trump,” are one and the same, can be proven thus:[The word *soluo*, rendered trump and trumpet, is the same in each case]. “Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptable,” &c. Here we learn that the resurrection, and the change occurs “at the last trump.” The word “*at*” is here the same as in Matt. 13: 30, and 40, where it is rendered *in*—“and *in* the time of harvest, I will say to the reapers;” “So shall it be *in* the end of this world;” hence, “we shall all be changed in a moment, in the twinkling of an eye, *in* the last trump,” is the proper rendering. “*In the days* of the voice of the seventh angel,” these things are to transpire. We have now learned that the resurrection of the dead in Christ occurs “at,” or *in* the “last trump,” and also that it occurs “at the trump of God;” hence, they are one and the same. “For thou shalt be recompensed *at the resurrection* of the just,” (Luke 14: 14). Then we are to be “recompensed,” or rewarded, “at the last trump,” when the “resurrection of the just takes place.” “And the *seventh* angel sounded, and there were great voices, and the nations were angry, and the time of the dead that they should be judged, and that thou shouldest *reward* thy servants the prophets, and the saints, and them that fear thy name small and great.” Then the seventh trump of John, and the last trump of Paul, are one and the same; one begins with “great voices,” and the other with a “shout;” the one is called “the trump of God,” and the other the trump which introduces the *events* of the day of the Lord. All the trumpets are called the *voices* of angels. “Woe, woe, woe, to the inhabitants of the earth by reason of the *other* voices of the trumpet of the three angels which are yet to sound;” *Michael* is the archangel, (Jude 7:). Hence it is the archangel who attends on the events connected with the trump of God, or seventh trumpet. “And at that time shall Michael stand up, that great prince that standeth for the children of my people, and there shall be a time of trouble such as never was since there was a nation, and at that time thy people [Daniel’s people] shall be delivered, and many that sleep in the dust of the earth shall awake,” (Dan. 12: 1). Then the *archangel* is connected with the trump of God, and the “voice of the archangel” is of the same character, as the voices of the other, viz: the *events* that belong to that trumpet; and Paul’s “hard to be understood” words are explaining themselves.

The blood of Christ “*speaketh* better things than that of Abel.” And the blood of Abel “cried unto the Lord;” “The heavens declare the glory of God; day unto day uttereth *speech*; and there is no speech or language where their *voice* is not heard,” (Ps. 19: 3) “If they will not believe thee, neither harken to the *voice* of the first sign, they will believe the *voice* of the latter sign,” (Exo. 4: 8). Indeed, almost everything is said to

have a *voice*, and the *voice* of these trumpets are events. And the voice of the archangel is the loudest of any, for it is those of the great day of God Almighty over which *Michael* has the supervision. And so Christ comes in the midst of these things which are already transpiring; the proclamation; and the time of trouble; which *together constitute* the *trump of God*.

—O—

“BABYLON IS FALLEN.”

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

(Rev. 18: 4.)

Babylon is the religious element of the fourth empire, and as *papal Rome*, has for many centuries represented that empire. Hence it is called “that great city that reigneth over the kings of the earth.” But beyond all question, it refers to and embraces all the church-state organizations of the christian nations. To become a part of the world is opposed to the religion of our Lord Jesus Christ. “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (chap. 14: 8). Fornication here means the union of church and state, and the fall of Babylon is the dissolution of that union. In other words, it is “the woman” being thrown from “the beast.” “I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns” (Rev. 17: 3). She is now falling, but not fallen. The union of church and state is now in process of dissolution over all of what has represented the fourth empire; but that separation is not yet accomplished. When the civil power refuses any longer to carry the church, Babylon will have fallen. Hence, the fall of Babylon, and the “division of that great city” is one and the same. And just so fast as this triune division between the monarchical, the religious and the republican elements of that great empire progress, just so fast does the fall of Babylon progress. But it is only under the seventh and last plague this consummation is to be reached. (See Rev. 16: 17, 19.)

The idea that a church becoming corrupt can represent the *fall of Babylon*, has neither Scripture nor common-sense in its favor. Nowhere is “Babylon the great, the mother of harlots and the abominations of the earth,” represented as being anything but a harlot,

and it is the fall of *Babylon*, and not the church of God that fled into the wilderness *becoming* Babylon, which must fill this prophecy.

As the fall of Babylon is not due until the “great city is divided,” and that division is consummated under the seventh plague, it follows that the third angel’s message of “Come out of her, my people” is not due till then. Hence, the question as to who “my people” are, becomes pertinent. The twelve tribes of Israel are always referred to as “my people.” And the twelve tribes are to be delivered during this time of trouble. “At that time, there shall be a time of trouble such as never was since there was a nation, and at that time thy [Daniel’s] people shall be delivered.” “Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer. 30: 7). Neither of the above can refer to the bride of Christ, for it is not the time of her trouble; she is to be “accounted worthy to escape all these things, and to stand before the Son of man.”

The Jews are Christ’s *people*, but not his bride; “He came to his own and his own received him not; and he told them that they should see him no more “*until that day when they shall say* Blessed is he that cometh in the name of the Lord” (Matt. 23: 39). They were cut off, and the kingdom of God taken from them; and taken from them forever, except the few, who like Paul, have been grafted in again during the gospel. But there are many and glorious promises to the fleshly house of Israel. Their blindness has been the riches of the Gentiles, “but as touching the election, they are beloved for the father’s sake; for the gifts and calling of God are without repentance.” And they are to represent the earthly house, located at old Jerusalem, even as the “church of the first-born” are to represent the heavenly house in the new, or spiritual Jerusalem.

The people called out of Babylon must refer to the Jews, we think, because they *are* to be gathered out of all nations, and restored to their own land, while the *saints* are to be taken in the twinkling of an eye, from the mill, the field, and any and every place where they may happen to be. And the call out of Babylon does not appear to mean merely a *purifying* of themselves, since they are to come out, *lest they should* partake of her sins. The real bride of Christ never has, in any *moral* sense, been *in* Babylon. “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” And in the harvest, it is the work of the angels, to gather *first* the tares and bind them in bundles. Hence, “Come out of her, my people,” cannot in any spiritual, or literal sense, apply to the christian church, but does most certainly appear reasonable as applied to the Jews, when the Lord shall set his hand again the second time to gather them from all nations.

Compare our text with Isa. 48: 20, and Jer. 51: 6; “Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity.” “Come out of her, my people,

that ye receive not of her plagues.” This would appear to make the return of the Jews due only when the seven last plagues are fulfilled. “And at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake.” This also synchronizes with Job. 14: 19. “Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy *wrath be passed*, that thou wouldst appoint me a set time and remember me. . . . Thou shalt call and I will answer thee.”

The resurrection of the restitution class, those who “shall stand upon the earth” in the latter day, in their *flesh*, and see God,” is therefore not due until the day of wrath is passed, while the dead in Christ who are to be raised *spiritual* bodies, is due before the day of wrath.

The writer does not forget that unfulfilled prophecy cannot be applied in detail. Hence, the return of the Jews, and the resurrection of this *second class*, may not be as yet fully understood; but there are Scriptures which appear to make the return of the Jews to begin with the living Jews of this generation who are called “*a remnant*,” and after their return Jerusalem is surrounded, the city is taken, and one-half go into captivity, (see Zech. 14), then the Lord interferes and saves them. And yet “Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled;” hence, trodden down until A. D. 1914, when the day of wrath will be passed, and the resurrection and return of the “*whole house of Israel*” due.

This would also synchronize with the type in Egypt. For it will be remembered, it was in the midst of the alarm caused by the seventh and last plague brought on the Egyptians, that they were called out of Egypt. “According to the days of the coming out of the land of Egypt, will I show unto him marvelous things; the nations shall see and be confounded at all their might” (Micah 7: 15).

Truly we are on the eve of great events. The harvest of the earth is ripe; the time of trouble is beginning, and the fulfilment of prophecies are crowding one upon another, and scenes are to be enacted during the coming thirty-seven years, terrible beyond all that history has ever yet recorded. But let the little flock who are the “children of the day,” and are walking in the light, lift up their heads, and “watch and pray, that they may be accounted worthy to escape all these things, and to stand before the Son of Man.”

THE THREE WORLDS



and plan of redemption,

Appendix 6

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES VII

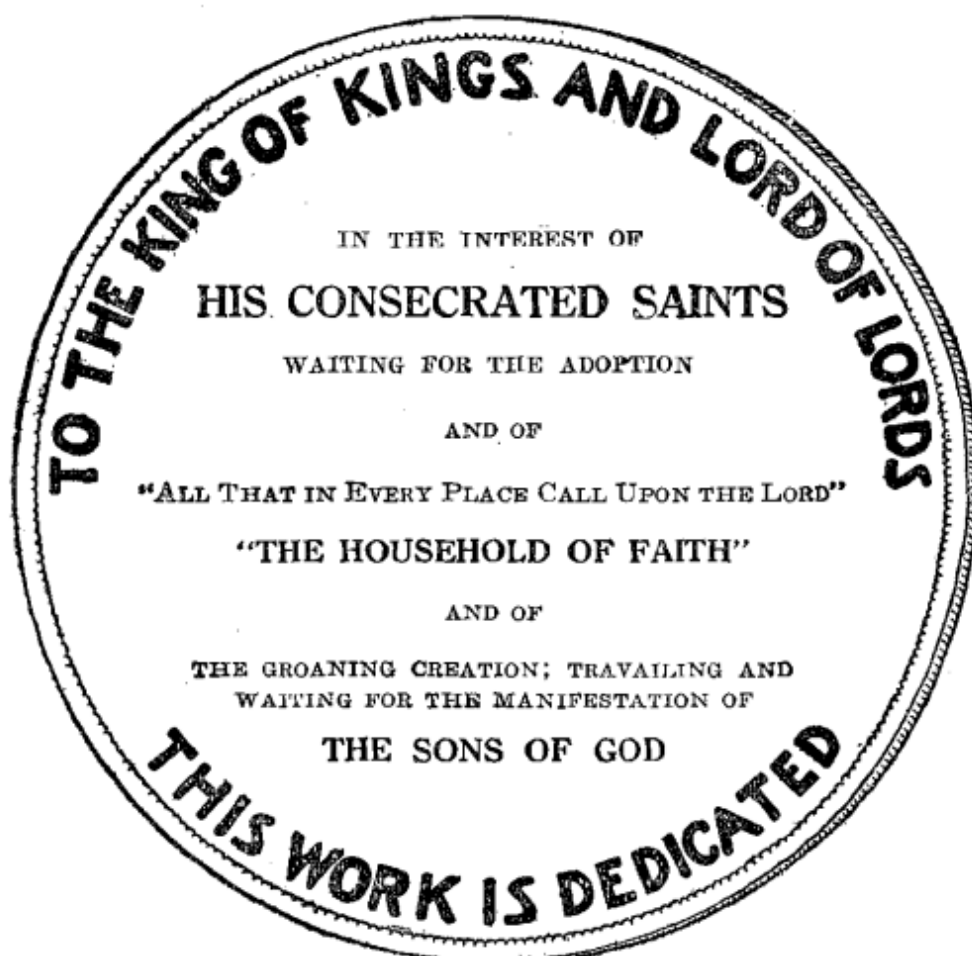
The Finished Mystery

"The Winepress of God's Wrath"
and the Fall of Babylon

308,000 Edition

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, and swore by Him that liveth forever and ever, who created Heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that the time should be no longer delayed: but in the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as He hath declared to His servants the Prophets."—Rev. 10:5-7.
"At the end it shall speak and not lie."—Hab. 2:3.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION
BROOKLYN, LONDON, MELBOURNE, BARMEN,
ELBERFELD, OREBRO, CHRISTANIA
1917



POSTHUMOUS WORK OF PASTOR RUSSELL

His Last Legacy to the Dear Israel of God. (Matt. 20:9)

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein

He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

COPYRIGHT 1917

PEOPLES PULPIT ASSOCIATION

BROOKLYN, N. Y., U. S. A.

(British Copyright Secured)

REVELATION 16

ECCLESIASTICISM'S SEVEN PLAGUES



16:1. And I heard a great voice out of the Temple.—Pastor Russell was the voice of the Lord thus used. (Rev. 7:2; 10:3.) He was of the true Temple, and “out of” the nominal temple at the time these plagues were poured out.

Saying to the seven angels.—The seven volumes of *Scripture Studies*. See Rev. 8:2-5 and 14:17-20. “The plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel Age will end.” (F175.)¹ Pastor Russell walked in the light. When the plagues actually appeared, he no longer held to the explanation published in 1883, before they appeared, and so stated on many occasions.

Go your ways, and pour out the SEVEN vials of the wrath of God upon the earth.—In the prefaces to the several volumes of *Scripture Studies* such expressions abound as “I send forth this volume with prayers,” “and now it is sent forth in the faith,” etc., etc.

16:2. And the first went, and poured out his vial [upon] INTO the earth.—Volume I was distributed among those already under religious restraint.

And there fell a [noisome and] grievous AND NOISOME sore.—The book seemed to ecclesiastics like an evil and malignant ulcer, a painful, running sore, which eats, corrupts and destroys.

Upon the men which had the mark of the beast.—Roman Catholics.

And upon them which worshipped his image.—Protestants affiliated with the Federal Council of Churches. Rev. 13:11; 13, 14, 15; 14:9, 11; 15:2; 16:13; 19:20; 20:10; Matt. 24:24. Another view of the book, from the standpoint of the clergy, is afforded by the plague of flies (Ex. 8:20-32.) It seemed to them like an old-time Egyptian curse, with

¹ “STUDIES IN THE SCRIPTURES”, Volume VI—*The New Creation* p.175.

which they were quite familiar, namely, one more of the Evangelistic firms already cursing society, and interfering with the regular clergy business. “The Scriptural details are as follows: The *arab* filled the houses of the Egyptians, they covered the ground, they lighted on the people, the land was laid waste on their account. A biting, insidious creature, which comes like a dart, with great noise, and, rushing with great impetuosity on the skin, sticks to it most tenaciously. They boldly beset cattle, and not only obtain ichor, as other flies, but also suck out blood from beneath, and occasion great pain.

They have no proboscis, but, instead, have double sets of teeth, like wasps, which they infix deeply in the skin; they greatly infest the ears of dogs. This genus is most impudently pertinacious in its assaults, spares neither man nor beast, gorges itself to bursting with blood, infusing an irritating venom at the same time. No idea can be formed of their obstinate rapacity. It is in vain to drive them away; they return again in the self-same moment, and their perseverance wearies out the most patient spirit.” (McC.)² These flies, flying a short distance into the heavens, do their work around the dunghill of human tradition, but the collections of one of them recently amounted to \$400,000 in eight American cities, so the business can be made a money maker by those willing to cater to the demand for sensationalism, and who have no hesitancy in repeating ancient blasphemies against God’s holy name.

These flies are called dog-flies, because they infest the ears of dogs; and when it is remembered that the Scriptures refer to the clergy as “dumb dogs” (Isa. 56:10, 11; Phil. 3:2) we can readily see the application. The clergy of an entire city will sit on a platform, facing virtually the whole population, and hear themselves called liars, hypocrites, false-alarms and other villainous names. But because they hope to get a few “converts,” and therefore a few shekels for the “sanctuary,” they will take it all meekly, and prefer to take it rather than humbly admit one item of truth in all Pastor Russell’s beautiful writings. After the firm has left town, they frequently bemoan the treatment received and think longingly of the wherewithal taken by the fly that was not satisfied with mere ichor, but wanted the real blood.

At this point it may be well to explain the plagues of frogs and lice. The former seems to represent the *Old Theology Quarterly* which Pharaoh found everywhere contaminating his kingdom, but which, at the hand of the Lord, suddenly died out completely. The latter seems to represent *The Bible Students Monthly*. There is no record that the plague of lice was discontinued, and even yet the Egyptians (people of the world) and Pharaoh (the Devil) and his magicians (the clergy) scratch their heads many a time, wondering how to deal with a plague which they cannot duplicate.

² McClintock and Strong’s Encyclopedia.

16:3. And the second [angel] poured out his vial upon the sea.—Volume II, *Scripture Studies* seemed to the beast and his image to reach and affect only the discontented, those who never were very subservient to the ruler of this present evil world, or any of his systems.

And it became as the blood of a dead man.—After death the blood separates into a watery liquid, called serum, and a solid substance termed clot. As soon as this separation takes place the clot begins to putrefy or corrupt. Thus it seemed to worshipers of the beast and his image that anybody that would accept the teachings of Volume II would be in a hopeless condition.

And every living soul died in the sea.—To the worshipers of the beast and his image it seemed as though such would be lost and would surely go to hell to be tormented forever. An “evangelist” who held these views called at the home of a lady in Scranton. Entering the hall he saw an elegant picture of Pastor Russell. Instantly he lost control of what mind he had and vehemently said, “I called here as a Christian minister, but I see you have old Russell’s picture here. Are you a follower of his?” The lady replied that she was. He then said, “He is in hell, and you will be there too, if you follow him.” Quick as thought the lady reopened the door through which he had just entered, invited him to the porch overlooking the valley; and as he stood there gazing into space she said, “Tell it to the atmosphere,” and left him while she attended to more important duties.

Another picture of the effect of Volume II on the antitypical Egyptians may be seen from the plague of the murrain (Ex. 9:1-7.) “This consisted in some distemper that resulted in a sudden and dreadful mortality among the cattle in the field, including horses, asses, camels, oxen and sheep. It was, however, confined to the Egyptian cattle, and to those that were in the field; for though the cattle of the Hebrews breathed the same air, drank the same water, and fed in the same pastures, not a creature of theirs died. The Egyptian cattle that survived in the sheds, and were afterwards sent into the fields, were destroyed by the succeeding storm of fire and hail.” (McC.) These creatures were valuable to the Egyptians. They used them for bearing their burdens, for sacrifices and for food. They represent the classes that go to make up the nominal church and support it. Thus it seemed to the worshippers of the Beast and his Image that the only way to prevent the loss of all their live stock would be to keep them securely impounded, allowing them no liberty whatever.

16:4. And the third [angel] poured out his vial upon the rivers and fountains of waters.—It seemed to the worshippers of the beast and his image that the teachings of Volume III of the *Scripture Studies* had contaminated the Scriptures, the Waters of Life,

at their very source, by extending the call to people to come out of Babylon while they were busy trying to get people in.

And they became blood.—Seemed repulsive, undesirable, bloody.—Z.'07-279;³ Ex. 7:20; Rev. 14:20.

Another view of how Volume III appears to the worshipers of the beast and his image is shown by the plague or boils described in Ex. 9:8-12. “The boil was a scab or pustule, which might or might not break out into an ulcerous sore (Lev. 13:18). With this, in one of its worst forms, Job was afflicted (2:7), and by this Hezekiah was brought to the verge of the grave. (2 Kings 20:7; Isa. 38:21.) It was an eruption of a very painful kind accompanied with a burning itch, tending to produce a permanent state of foul and wasteful disease. One form of this disease which seized upon the legs and knees, and was regarded as incurable, was peculiar to Egypt, and was hence called ‘the botch of Egypt.’ (Deut. 28:27, 35.) In the case before us, this eruption had a tendency to break out into larger swellings and became probably the disease called elephantiasis, a disease said to be peculiar to Egypt, or the black leprosy, a disease which also affects cattle.” (McC.) It was “ashes of the furnace,” loyalty to the memory of the bullock, the one perfect Sacrifice for all, Christ Jesus, that caused the boils; and it is particularly noted that the magicians (clergy) could not withstand this plague, the message, “Come out of her, My People.”

16:5. And I heard the angel of the waters.—Volume III, *Scripture Studies*.

Say, thou art righteous, [O Lord] which art, and wast.—See Rev. 1:4; 15:3; 19:2.

[And shalt be], THE HOLY.—The Lord, the Holy One, was present, at the time Volume III was written.

Because Thou hast judged thus.—Made the beautiful Harvest truths appear “bloody” to those not consecrated.

16:6. For they have shed the blood of saints and prophets.—Literally and figuratively.—Matt. 23:34, 35; Rev. 13:15; 18:24.

And thou hast given them blood to drink; [for] THAT WHEREOF they are worthy.—See Rev. 14:20; Isa. 49:26.

16:7. And I heard [another out of] the altar.—The “Altar to the Lord in the midst of the land of Egypt” (Isa. 19:19) at the time these plagues are being poured out upon the

³ “ZION’S WATCH TOWER” (1907) p.279.

antitypical Egyptians, is the Great Pyramid, discussed in a separate section of Volume III.

[Say] Saying Even so, Lord God Almighty.—The Lord Jesus.—Rev. 1:8; John 5:22; Matt. 28:18.

True and righteous are Thy judgments.—The teaching of the Great Pyramid is in full accord with the rest of the book. See Rev. 14:15. “It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong *corroborative witness* to God’s Plan. Isaiah testifies of an altar and pillar in the land of Egypt, which ‘shall be for a *sign* and for a *witness* unto the Lord of hosts in the land of Egypt.’ And the context shows that it shall be a witness *in the day* when the great Savior and Deliverer shall come to set at liberty Sin’s captives.”—C315.⁴

16:8. And the fourth angel poured out his vial upon the sun.—Volume IV of *Scripture Studies*, as soon as published, was sent free to all clergy whose names could be obtained. They are taught, and teach others, that they are important luminaries in the heavens, suns, rivaling in brilliancy and wisdom the Lord Himself, whose place they take in the minds of the people, by setting forth their own views on every subject, rather than the Lord’s Word. Volume IV, then, sent to this class, and calling attention to Babylon’s fall, seemed to them as the height of all presumption in wickedness.

And power was given unto him to scorch men.—Greek “The Men,” i. e., the worshipers of the beast and his image.

With fire.—Perhaps some of the clergy became a trifle warm as they read Volume IV, as their later conduct seems to suggest. Why they should have disliked Pastor Russell when he told the truth, and proved it, is remarkable.

And men.—Greek “The Men;” the clergy. In Rev. 8:9 the clergy are not so honored.

Were scorched with great heat.—Became warm, indignant at the Pastor’s kindly explanation of the whore and the harlots, and the plainly evident application to the Papacy and the Protestant sects.

And blasphemed the name of God, which hath power over these plagues.—Misrepresented the name and character of the mighty one, Pastor Russell, to whom the Lord committed the task of presenting to His Church this meat in due season. This misrepresentation burst like a storm after the publication of Volume IV, *Studies*, and continued until the Pastor’s death, yea, and shame to say it, even afterwards, in the columns of such sheets as the New York World and the Brooklyn Eagle. What

⁴ “STUDIES IN THE SCRIPTURES”, Volume III—*Thy Kingdom Come* p.315.

monuments of infamy these people have reared for themselves! They richly deserve all they will get when the tide turns.

And they repented not to give Him glory.—”One great obstacle to many is the contracted idea generally entertained of the meaning of the word god. They fail to note that the Greek theos (god) does not invariably refer to Jehovah, but signifies *a mighty one*. In the following texts the word god (theos) is used to refer to others than the one supreme being, Jehovah—viz.:—John 10:34, 35; Acts 7:40, 43; 17:23; 1 Cor. 8:5.”—B274.⁵

Another view of how the publication of Volume IV looks to the worshipers of the beast and his image is shown in the plague of hail, described in Ex. 9:13-26. “The character of this and the following plagues must be carefully examined, as the warning seems to indicate an important turning-point. The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues; for it destroyed men, which those others seem not to have done, and not only men, but beasts and the produce of the earth. In this case Moses, while addressing Pharaoh, openly warns his servants how to save something from the calamity. Pharaoh for the first time acknowledges his wickedness.” (McC.) The appropriateness of these comments to the subject matter of “The Day of Vengeance,” or “The Battle of Armageddon”, (as it is now called) as the latter would appear to the mind of the clergy, is self-evident. Your true clergyman has the greatest abhorrence for any truth that would tend to lessen men’s reverence for himself or the systems which he aims to perpetuate.

16:10. And the fifth [angel].—Volume V, of *Studies*.

Poured out his vial upon the seat of the beast.—Thoroughly and scripturally analyzing the subjects of trinity, human immortality and eternal torment, the foundation of all Papal doctrine, as well as constituting a large part of the stock in trade of the Protestant aggregation.

And his kingdom was full of darkness.—Complete ignorance of the truths on these subjects as taught in the Bible.

And they gnawed their tongues for pain.—”Note the expression of Rev. Samuel T. Carter in a Presbyterian journal—*The Evangelist*. He says: ‘It must be admitted that if a Church is honest, that which stands in its Confession is its faith. It must be acknowledged that what is contained in its Confession is the faith of any honest church. The Westminster Confession of Faith is still the unquestioned Confession of the Presbyterian Church. Is the Presbyterian Church honest in its zeal for purity first and

⁵ “STUDIES IN THE SCRIPTURES”, Volume II—*The Time Is at Hand* p.274.

peace afterward? Be it known, then, to all the world that the Presbyterian Church by its Confession declares that all the heathen perish, that many men are hopelessly lost from all eternity by the decree of God, and that there are infants in hell. . . . In reality the church does not believe these dreadful doctrines. Then it stands before God and man with a lie in its right hand.”—Z.’00-148.⁶

16:11. And blasphemed the God of Heaven.—”In token of entire allegiance to the beast.”—Cook.⁷

Because of their pains [and their sores], and repented not [of their deeds].—”The commotion amongst Presbyterians continues—some standing firm for their church creed, others repudiating it and begging to be released from it. Many thus indirectly confess that they have despised it for years, and have realized it to be a lie and a blasphemy against God, and after confessing to this acting and confessing a lie for years they beg to be released without cost or loss either of human or Divine favor, and especially without loss of bread and butter.” (Z.’00-148.) The way in which Volume V, *Scripture Studies*, appeared to the worshipers of the beast and his image is further illustrated in the plague of locusts, described in Ex. 10:1-11. “This plague has not the unusual nature of the one that preceded it; but it even exceeds it in severity, and so occupies its place in the gradation of the more terrible judgments that form the latter part of the series. Its severity can be well understood by those who have been in Egypt in a part of the country where a plague of locusts has alighted. In this case the plague was greater than any ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by locusts.” (McC.) With what dismay must the clergy have read the kind words for volume V, which appeared in the columns of the secular press.

16:12. And the sixth [angel].—Volume VI of *Studies in the Scriptures*.

Poured out his vial upon the great River Euphrates.—Seemed to the worshipers of the beast and his image to be instituting a new and horrible thing, a people’s church, in which there is no place for clergy, collections, church edifices, reverence for one day above another, or in fact any of the customs cherished in the nominal church.

And the water thereof was dried up.—”Literal Babylon was built upon the literal river Euphrates, while in the Gospel age mystic or figurative Babylon, which carried away captive Spiritual Israel, is portrayed as sitting upon the mystic Euphrates. In the

⁶ “ZION’S WATCH TOWER” (1900) p.148.

⁷ Cook’s “Revelation;” a compendium of the presentations of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.

type, the golden vessels of the Temple were carried away and profaned by literal Babylon: in the antitype, the precious, Divine (golden) truths, pertaining to the service of the true Temple, the Church (1 Cor. 3:16, 17; Rev. 3:12), were far removed from their proper places, perverted and misapplied by mystic Babylon. Literal Babylon being built upon the river Euphrates, which materially contributed to its wealth and resources, its overthrow was accomplished by the turning aside of those waters. So mystic Babylon sits upon, is supported by, many waters (peoples, nations), and its fall is predicted, through the turning aside of its supporters and sustainers, the people.” (B209;⁸ Jer. 50:38, 51:36.) “Ecclesiastical circles in Germany are much exercised at the rapidly increasing desertions from the State Church. Although the process of official separation from the Church is one of the greatest difficulty, delay and expense, it is computed that in Berlin alone considerably over 10,000 persons have severed their connection with the Church during the past year. So great is the number of those who are notifying their intention to terminate their membership that special offices have been opened in Berlin to receive their applications, which now number between 300 and 400 daily. Among the working classes, especially those attached to the Social Democratic party, there exists a bitter hostility to the clergy.”—Z.’09-83.⁹

“A program for a general strike against the Church is the latest plan of action. The ‘No-Creeders’ (Monists) in league with the Socialists, convened mass meetings in Berlin, Brunswick and Saxony, in which every means of incitation was employed in an appeal toward a secession from the State Church. At these meetings over 1,300 persons signed a declaration announcing their intention to secede from the Church. Four thousand more followed, and according to judicial court-records received towards the end of December, 17,000 secessions took place in December up to the 23d, and the day after Christmas 8,000 more announced their intention. The following press reports may serve as a typical illustration of the mode of procedure in such meetings. ‘Without exception, every one who even by vague allusion, ventured to take a stand for his Church was howled down, hissed from the rostrum and subjected to filthy invectives. To illustrate: When a minister ascended the platform, the following was heard, ‘He looks it!’ ‘Old Sky-pilot!’ And from another part of the hall the same evening we heard the following words aimed at the ministers: ‘Damned Rags!’ ‘Pig-priests!’ A gentleman who interrupted was yelled at, ‘Rous mit the Parsonface!’”—Z.’14-133.¹⁰

“Reports in Great Britain show that Baptists, Congregationalists and the various Methodist denominations there are declining in numbers and prestige. The cause of this

⁸ “STUDIES IN THE SCRIPTURES”, Volume II—*The Time Is at Hand* p.209.

⁹ “ZION’S WATCH TOWER” (1909) p.83.

¹⁰ “ZION’S WATCH TOWER”(1914) p.133.

is not far to see. Christianity has become merely another name for decency and civilization. All doctrines are abandoned as merely speculations. Churches are becoming merely social clubs in which form and ceremony mark the quality. This accounts for the growing unpopularity of those sects which once stood for the highest standards of earnestness and Christian zeal and liberty, non-conformity and simplicity.” (Z.’10-324.)¹¹ “The pastor of the Fifth Avenue Baptist Church, New York City, Rev. Dr. Charles F. Aked, who came to its direction from a London pulpit, in his sermon Sunday said: ‘When I interview my parishioners, and they are among the most representative in the city, I find the spirit of religious depression very unlike the spirit of abounding enterprise in business, in manufacturing, in engineering and construction. There are about 16,000,000 Catholics in continental United States. Now, in our immigration for ninety years back, no less than 15,000,000 were Catholics. If all remained loyal to its tenets they would number 45,000,000 now instead of 16,000,000. The Protestants have lost ground, too, when the filling up of the country is counted. Our own denomination, the Baptists, reflects the general trend. The increase among the Baptists of America has been equal to only one-fourth of the birth rate among us, proving that three out of four of our Baptist population have fallen away from us. The decline of Christianity is universal.

“In England, in France, in Spain, Italy and Germany we hear the same cry. Only lately I was talking to an English clergyman. He told me that not merely is there a great falling off in church-goers in England, but that the class of people who frequent churches is becoming inferior.

“The church is out of touch with the masses. Everything has progressed except Christianity. The pulpit has too many bigots, too many bores, too many *hell-fire screechers* for the enlightened thought of the day. The church is obliged to accept any applicant for the ministry who is respectable. Even with this latitude, Baptist, Presbyterian and Methodist vocations show a remarkable falling off in twenty-five years.” (Z.’08-324.)¹² “Rev. Charles A. Eaton at the Euclid Avenue Baptist Church, Cleveland, spoke as follows: ‘In Italy one-third of the people at the very outside, are more or less nominal followers of the Church of Rome; another third, possibly, are more or less sympathetic toward the Church; while another third are out and out continually and completely antagonistic, apparently, not only to the Church of Rome, but to all forms of Christianity. You enter France—the same story is true, only aggravated and multiplied a thousand fold. You enter Great Britain, which I consider to be the last citadel of Christianity in the world, with a people more robust and sane in

¹¹ “ZION’S WATCH TOWER”(1910) p.324.

¹² “ZION’S WATCH TOWER”(1908) p.324.

their religious interests and sympathies than any other people. And what is the condition there? The non-conformist churches of Great Britain last year not only made no progress, but met, according to their statistics, with an absolute loss of 18,000; the Baptist Church of Great Britain last year lost 5,000 people. In the year 1905 there were nearly 7,000 Presbyterian, Congregationalist and Methodist churches that had not one single member unite with them in twelve months. In a recent year in New York city, according to the statement of Dr. Aked, of the Fifth Avenue Baptist Church, 335 Protestant churches reported a net gain that year of 386 members. That is to say 335 churches gained one member apiece and fifty of them gained two in twelve months. Brethren, I say to you this morning, that the American Church is dying—it is dying! *It is dying!* Don't forget it.” (Z.'08-211.)¹³

“A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that ‘Protestantism in the United States is fast decaying and will soon be a thing of the past,’ aroused a storm at the fifty-third session of the North Philadelphia Baptist Association. Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. ‘The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,’ he said. ‘Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate. Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.’”—Z.'10-373.¹⁴

That the way of the kings of the east might be prepared.—”He must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 and 51) were not wholly fulfilled by Cyrus the Persian. Much of the prophecy still waits for fulfilment in mystic or symbolic Babylon today. The Kings of the East, or kings from the sunrising, are, we understand, the kings of Christ's Kingdom, who are also priests—the Body of Christ, the Royal Priesthood. ‘Thou hast made us unto our God kings and priests, and we shall reign on the earth.’ From this standpoint, Cyrus, who with his army overthrew literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords. (Isa. 41:25; 44:28; 45:1-14.)”—Z.'99-174;¹⁵ Rev. 7:2.

¹³ “ZION'S WATCH TOWER”(1908) p.211.

¹⁴ “ZION'S WATCH TOWER”(1910) p. 373.

¹⁵ “ZION'S WATCH TOWER” (1899) p.174.

16:13. And I saw three unclean spirits.—Denoting demoniacal origin. (Matt. 10:1; Mark 1:26; Luke 4:33.) “The Lord’s people must discriminate between doctrines presented to them as truth—they must ‘try the spirits,’ whether they be holy or evil, of God or of the Evil One—the Spirit of Truth or the spirit of error. These both are introduced by prophets, or teachers.”—E320, 295.¹⁶

[Like] AS IT WERE frogs.—Frogs are garrulous, have a very wise look, large mouths, are much puffed up and utter only croakings. In the “distress of nations with perplexity” which has come upon Christendom as a result of her sins, the croakings of the wise now fill the air everywhere. Actually all knees are “weak as water.”—Ezek. 7:17; 21:7. See especially D i-xvi.

Come out of the mouth of the dragon.—The three fundamental truths of history are man’s Fall, Redemption and Restoration. Stated in other language these three truths are the mortal nature of man, the Christ of God and His Millennial Kingdom. Standing opposite to these Satan has placed three great untruths, human immortality, the Antichrist, and a certain delusion which is best described by the word Patriotism, but which is in reality murder, the spirit of the very Devil. (1 John 3:15.) It is this last and crowning feature of Satan’s work that is mentioned first. The other two errors are the direct cause of this one. The wars of the Old Testament were all intended to illustrate the battlings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery¹⁷ **which has turned the earth into a slaughter-house. Nowhere in the New Testament is Patriotism (a narrow-minded hatred of other peoples) encouraged. Everywhere and always murder in its every form**

¹⁶ “STUDIES IN THE SCRIPTURES”, Series V—*The Atonement between God and Man* pp. 320 (old editions), 295.

¹⁷ In later editions of *The Finished Mystery* in which the next 2,014 words (denoted in red in the present text) were removed to comply with government orders, this paragraph was emended as follows:

“The three fundamental truths of history are man’s Fall, Redemption and Restoration. Stated in other language these three truths are the mortal nature of man, the Christ of God and His Millennial Kingdom. Standing opposite to these Satan has placed three great untruths, human immortality, the Antichrist, and a certain delusion which is best described as race hatred—in reality murder, the spirit of the very Devil. (1 John 3:15.) It is this last and crowning feature of Satan’s work that is mentioned first. The other two errors are the direct cause of this one. The wars of the Old Testament were all intended to illustrate the battlings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery practiced during the Christian era in the name of religion, exemplified by the events of St. Bartholomew’s Day and by the wicked Inquisition. Nowhere in the New Testament is hatred of other peoples encouraged. Everywhere and always it is forbidden; and yet, under one guise or another it has been encouraged for centuries by the clergy class who should have been teaching the people the message given them by the Prince of Peace.”

is forbidden; and yet, under the guise of Patriotism the civil governments of earth demand of peace-loving men the sacrifice of themselves and their loved ones and the butchery of their fellows, and hail it as a duty demanded by the laws of heaven.

“Everybody of importance in the early years of the twentieth century was an ardent champion of peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns. Prince Bulow, Sir Henry Campbell-Bannermann, Mr. H. H. Asquith, Mr. John Hay, and Mr. Elihu Root, pacific in temper, eloquent in their advocacy of the cause of international good will, were a galaxy of peace-loving statesmen under a sky black with the thunder-clouds of war. English and German papers were discussing invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings of a company of English visitors. While ten thousand boys and girls in Tokio were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. After each new peace conference there was a fresh cry for more guns. While the Palace of Peace at The Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. The fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting sombre pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground on which to justify new expenditures for war material, they seized upon an ancient pagan maxim—furnished by the military experts—‘If you wish peace, prepare for war.’ No guns were asked for to kill men with—guns were mounted as safeguards of the peace. No battleships were launched to fight with—they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation’s ornaments—beautiful tokens of its love of peace. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne for the cause.

“The most virulent and devastating disease of humanity now raging on the earth is militarism. There are demon suggestions which obtain so firm a grip upon the mind that it is difficult to banish them. The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnaughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-

dollar navy, notwithstanding Russia's national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people on the verge of starvation, and beggars swarming through the streets of her cities and round the stations of her railways, the naval experts go on asking new appropriations for guns and military equipment.

"Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Bereft of reason are the nations by Satan's ingenious and terrible final beclouding of the minds of men.

"The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. Like many other diseases, militarism is contagious. One nation can be infected by another until there is an epidemic round the world. Is it possible, some one asks, for a world to become insane? That a community can become crazy was proven by Salem, in the days of the witchcraft delusion; that a city can lose its head was demonstrated by London, at the time of the Gunpowder Plot; that a continent can become the victim of an hallucination was shown when Europe lost its desire to live, and waited for the end of the world in the year 1000. Why should it be counted incredible that many nations, bound together by steam and electricity, should fall under the spell of a delusion, and should act for a season like a man who has gone mad?

"All the great nations are today facing deficits, caused in every case by the military and naval experts.

"Everything in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at

once.”—C. E. Jefferson, American Association for International Conciliation.—Z.’09-179.¹⁸

The first expenditure of the United States Government (\$7,000,000,000), upon entering the world war, was 27% in excess of value of all the crops harvested in the United States in the banner year of its history. This amount would gridiron the country with macadam roads six miles apart, east and west, north and south. It is double the capital and surplus of every bank in the country. It is equal to our entire cost for education, from kindergarten to university, for ten years.

“War is in open and utter violation of Christianity. If war is right, then Christianity is wrong, false, a lie. If Christianity is right, then war is wrong, false, a lie. The God revealed by Jesus, and by every spiritual leader of the race, is no God of battles. He lifts no sword—He asks no sacrifice of human blood. His spirit is love, His rule is peace, His method of persuasion is forgiveness. His law, as interpreted and promulgated by the Nazarene, is ‘love one another,’ ‘resist not evil with evil,’ ‘forgive seventy times seven,’ ‘overcome evil with good,’ ‘love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you.’ Such a God and such a law, others may reconcile with war, if they can. I cannot; and what I cannot do, I will not profess to do. But I must go farther—I must speak not only of war in general, but of this war in particular. Most persons are quite ready to agree, especially in the piping times of peace, that war is wrong. But let a war cloud no bigger than a man’s hand appear on the horizon of the nation’s life, and they straightway begin to qualify their judgment; and if the war cloud grows until it covers all the heavens, they finally reverse it.

“This brings about the curious situation of all war being wrong in general, and each war being right in particular. Germans denounce war, with the exception of course of the present conflict with England. Englishmen condemn war, but exclude from their indictment the present fight against the central Empires. If you tell me that this war is fought for the integrity of international law, I must ask you why it is directed only against Germany and not also against England, which is an equal, although far less terrible, violator of covenants between nations? If you say it is fought on behalf of the rights of neutrals, I must ask you where, when and by what belligerent the rights of neutrals have been conserved in this war, and what guarantee you can offer that, after all our expenditure of blood and money for their defense, these rights will not be similarly violated all over again in the next war by any nation which is battling for its life? If you say that it is fought for the security of American property and lives, I must ask you how

¹⁸ “ZION’S WATCH TOWER” (1909) p.179.

and to what extent it will be safer for our citizens to cross the seas after the declaration of war than it was before? If you say that it is fought in vindication of our national honor, I must ask you why no harm has come to the honor of others nations, such as Holland and Scandinavia, for example, which have suffered even more than we, but which, for prudential reasons, refuse to take up arms? If you say it is a war of defense against wanton and intolerable aggression, I must reply that every blow which we have endured has been primarily a blow directed not against ourselves but against England, and that it has yet to be proved that Germany has any intention or desire of attacking us. If you say that this war is a life-and-death struggle for the preservation of civilization against barbarism, I must ask you why we remained neutral when Belgium was raped, and were at last aroused to action, not by the cries of the stricken abroad, but by our own losses in men and money? If you say that this war is a last resort in a situation which every other method, patiently tried, has failed to meet, I must answer that this is not true—that other ways and means of action, tried by experience and justified by success, have been laid before the administration and wilfully rejected.

“In its ultimate causes, this war is the natural product of our unchristian civilization. Its armed men are grown from the dragon’s teeth of secret diplomacy, imperialistic ambition, dynastic pride, greedy commercialism, economic exploitation at home and abroad. In the sowing of these teeth, America has had her part; and it is therefore only proper, perhaps, that she should have her part also in the reaping of the dreadful harvest. In its more immediate causes, this war is the direct result of unwarrantable, cruel, but none the less inevitable interferences with our commercial relations with one group of the belligerents. Our participation in the war, therefore, like the war itself, is political and economic, not ethical, in its character. Any honor, dignity, or beauty which there may be in our impending action, is to be found in the impulses, pure and undefiled, which are actuating many patriotic hearts today, and not at all in the real facts of the situation. The war itself is wrong. Its prosecution will be a crime. There is not a question raised, an issue involved, a cause at stake, which is worth the life of one blue-jacket on the sea or one khaki-coat in the trenches.”—Rev. John Hayes Holmes, Church of the Messiah, Park Ave. and 34th St., New York City.

And out of the mouth of the beast.—The Antichrist doctrine of the Divine right of the clergy was the direct cause of the great war. This frog has been coming out of the mouth of the Papal beast for sixteen centuries. “The German Kaiser’s reported proclamation to his army in Poland reads: ‘Remember you (my army) are God’s elect. God’s spirit has descended on me because I am Emperor of Germany. I am Jehovah’s sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission, and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who

through me commands you to fulfill His will!’ [“]These false doctrines of the Dark Ages are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God’s character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and instead of helping them out of the darkness, are now leading them into darkness in an opposite direction—into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people’s money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh?”—B. S. M.¹⁹



¹⁹ “THE BIBLE STUDENTS MONTHLY.”

“In all the warring countries the professed ministers of Christ are acting as recruiting agents. All kinds of arguments are used to persuade the young men of the country, contrary to the teachings of the Master. The same men who are accustomed to laugh at the declaration that the Turkish soldiers in former wars were promised, in the event of death, a sure passport to Heavenly Paradise—these same ministers are now urging all the eligible with whom they have influence to prepare to go to battle to lay down their lives. While the Germans have on every battle flag and upon their soldiers’ belts, ‘God with us,’ the British ministers are quoting Bible texts to encourage enlistment of their young men and to throw a halo of glory upon their soldier dead.” (Z.’15-267.)²⁰ “The clergy are finding themselves in a tight place. They are expected to be faithful to their country, right or wrong. They are expected to preach the War as the will of God and the going to war as a meritorious matter that will have Divine reward and blessing. They must encourage recruiting, in obedience to the commands of their earthly king, and in violation of the commands of the Heavenly King, who has directed them to be peacemakers, and to follow peace with all men and do no murder, either under legal sanction or otherwise.” (Z.’15-276.)²¹ “Recently in Canada the Editor was astounded by the activity of the preachers there—especially those of the Church of England. One was out in khaki uniform marching through the streets with the volunteers. Asked by a college friend, ‘Did I see you in the ranks?’ he answered, ‘Yes, I wanted to encourage the boys.’ ‘And did you think of going to the front, to the trenches?’ ‘Not a bit of it!’ He was merely acting as a decoy to get others to the front; just as a bull which they have at one of the Chicago stockyards, meets the animals about to be slaughtered and, tossing his head in the air, becomes their leader up the gangway leading to the slaughter. There he knows his little niche, into which he glides and is sheltered; while the others drive and press one another forward to the slaughter.”—Z.’15-259.²²

And out of the mouth of the false prophet.—The one cardinal error upon which all protestant (false prophet) sects agree is the doctrine of human immortality, the original lie told in Eden (Gen. 2:17, 3:4). In speaking of it our Lord says, “When he speaketh *the* lie, he speaketh of his own.” (John 8:44, Diaglott.) Speaking of it again, the Apostle Paul says, of the worshipers of the beast and his image, “They admitted not the love of the Truth that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood.” (2 Thes. 2:10, 11.) In each case the Greek gives the definite article. The frog issuing from the false prophet (the image of the beast) is the doctrine of human immortality. These deluded souls actually believe this error, and will be able to prove it to the satisfaction of the dragon, without a doubt.

²⁰ “ZION’S WATCH TOWER” (1915) p.267.

²¹ “ZION’S WATCH TOWER” (1915) p.276.

²² “ZION’S WATCH TOWER” (1915) p.259.

This error lies at the bottom of the doctrines of eternal torment and of the trinity. There is a hint in 1 John 4:1-3 that the cardinal error on which the false prophet will insist is that when Jesus came from the Father He was more than flesh, i. e., had at least an immortal soul.—Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:10; Matt. 24:24.

“All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1.) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss *people*; it is ours to discuss *His Word*.

“Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel’s prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and *Rome the Dragon*. (Dan. 7:1-8.) The Roman Empire still persists. The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called ‘the Image of the Beast.’ (Rev. 13:14.) According to the Scriptures, this Image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

“‘Three unclean spirits like frogs came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet.’ In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the Battle of Armageddon.

“The symbolism of Scripture, rightly understood, is very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look, even though it does not know very much. Then a frog *croaks* whenever it utters a sound.

“The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these

characteristics to the picture given in the Divine Word, we learn that from kingly power, from the Catholic Church and from the Federation of Protestant Churches, will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

“The boasted Divine authority of the Church, and the Divine right of kings aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

“Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of Kings: ‘Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!’

“The Beast and the False Prophet have similar croakings. The Catholic Church says, ‘Do not look behind! Do not question anything about the Church!’ Protestantism says, also, ‘We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing.’ All say (croaking), “We tell you that if you say anything against present arrangements, terrible things will come to pass.’

“Political parties are figuring in this. All declare, ‘If any change should come, it will mean terrible disaster!’ Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, ‘Stand pat!’ is the order in Church and in State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon Battle.

“The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The political kings and kaisers, princes, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, ‘Come together to Armageddon!’

“Speaking of our day, our Lord declared, ‘Men’s hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.’ (Luke 21:26.) The kings of Europe know not what to do. All sectarianism is being shaken.

“The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial, into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice, Truth and Righteousness under a Divine arrangement.

“Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and mediæval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God’s people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God’s will, but that there is to be a great overturning, that a new order is coming in.

“For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of *necessity*, the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth’s kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as an *earthquake* will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18, 19.) Our Lord refers to it in Matt. 24:21.

“At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshaled hosts to Armageddon—to the Mount of Destruction. (Rev. 16:16.) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. ‘At that time shall Michael [the Godlike One—Messiah] stand up.’ (Dan. 12:1.) He will assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

“Our Lord Jesus declared, ‘His servants ye are unto whom ye render service.’ Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who ‘verily thought that he did God service,’ in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive prompting them.

“The same principle will apply in the coming Battle of Armageddon. God’s side of that battle will be the people’s side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

“The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth’s affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails.

“The Lord’s saints are not to be in this battle at all. God’s consecrated people, longing at heart for Messiah’s Kingdom and the glorious Year of Jubilee and Restitution which it will inaugurate, will patiently abide the Lord’s time, and wait uncomplainingly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing

the outcome portrayed in the ‘more sure word of prophecy,’ to which they have done well to ‘take heed, as unto a light that shineth in a dark place, until the Day dawn.’—2 Pet. 1:19.

“The question now arises, Why did not God send His Kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand-Year Day for the reign of Christ. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering to Armageddon would immediately precede Messiah’s taking to Himself His great power and beginning His reign. (Rev. 11:17, 18.)[“]—D v-xvi.²³

16:14. For they are the spirits of devils—See Eph. 6:12. “We are naturally led by the analogy of the influence of evil spirits as described in the Gospels to compare the *effect* produced by the demons referred to in this verse, with the instances of *possession* of which we read elsewhere in the New Testament.”—Cook.

Working miracles.—It is very possible that the strongest “proof” of the immortality of man will yet be obtained by the false prophet through materializations of evil spirits, perhaps first at preachers’ meetings, and afterwards in public. We will wait and see. Meantime: the mental invasions indicated in Rev. 7:3 and 2 Thes. 2:11 will *surely* come, whether the physical materializations come or not.—Rev. 13:13, 14.

“The newspapers far and near are publishing the following item: ‘Fred E. Foskett, a young machinist of Orange, Mass., has attracted the attention of Prof James, of Harvard, and other leading members of the Boston branch of the American Society of Psychical Research, who gave him tests recently. Foskett poured a quart of alcohol into the basin, lighted it and then washed his hands, bathing them for nearly ten minutes in the burning fluid, washing it up over his arms and to his face—literally bathing himself in blazing alcohol. As soon as they were finished the physicians present examined Foskett, and they could not find the slightest trace of a burn or blister. Foskett then told them that the flames did not give him the slightest sensation of burning, that he felt comfortably warm and pleasant, and nothing more. The second tests were made at the home of Prof. James in Cambridge. A scientist who was there said that Foskett performed all of his experiments of the day before, and then ‘absolutely and positively

²³ “STUDIES IN THE SCRIPTURES”, Volume IV—*The Battle of Armageddon* pp. v-xvi.

dematerialized. He seemed to dissolve into thin air as we watched, was gone forty-one seconds and then materialized.”—Z.’09-83;²⁴ Matt 24:24; 2 Thes. 2:9.

Which go forth unto the kings of the [earth and of the] whole world, to gather them to the battle of [that] THE great Day of God Almighty.—Of which the present horrible European war is only the preliminary skirmish.—Rev. 17:14; 19:19.

“This battle, which will end with the complete overthrow of earth’s present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God’s Word. The Sword of Truth, already sharpened, is to smite every evil system and custom—civil, social and ecclesiastical. The internal conflict is already fomenting. It will ere long break forth as a consuming fire; and human systems, and errors, which for centuries have fettered truth and oppressed the groaning creation, must melt before it. Yes, truth—and widespread and increasing knowledge of it—is the Sword which is perplexing and wounding the heads over many countries.” (Psa. 110:6; B101.)²⁵ “Not until great Babylon is utterly overthrown and her influence over the world broken—will the great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically termed ‘The battle of the great Day of God Almighty;’ that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new Empire and the new Ruler of earth; and that in proportion as their tongues, and pens, and hands, and influence, and means, were used to support *the right* and the truth on any subject, they had been to that extent fighting on the Lord’s side. And during all the trouble there will be in the world those who will bear witness to its cause, declaring the Lord’s presence and the setting up of His Kingdom which is in opposition to the powers of darkness to be the real cause of the trouble and shaking and overturning of society.”—B141.²⁶

16:15. Behold, I come as a thief.—A thief comes unexpectedly, for the purpose of securing jewels only.—Mal. 3:17; 2 Pet. 3:10; Rev. 3:3; Matt. 24:42-44; 1 Thes. 5:2.

Blessed is he that watcheth.—“Because not heedless, careless, indifferent servants of the King, but faithful and earnest ones, the Watchers discern that there are three words of distinctly different signification, used in respect to the Lord’s Second Advent; namely, parousia and epiphania and apokalupsis. Parousia is used in respect to the earliest stage of the Second Advent, while apokalupsis relates to the same Advent later.”

²⁴ “ZION’S WATCH TOWER” (1909) p.83.

²⁵ “STUDIES IN THE SCRIPTURES”, Volume II—*The Time is at Hand* p.101.

²⁶ “STUDIES IN THE SCRIPTURES”, Volume II—*The Time is at Hand* p.141.

(Z.'02-86.)²⁷ “The Greek words apokalupsis and apokalupto signify revealment, uncovering, unveiling (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root—Apocalypse or Revelation.”—Z.'02-92;²⁸ 1 Cor. 1:7; 1 Pet. 1:7; Lu. 17:29, 30.

And keepeth his garments.—Holds fast to his pledge of consecration even unto death.

Lest he walk naked.—As the nominal churches are doing even since the war council at Washington, May 6, 1917.

And they see his shame.—During the apokalupsis epoch now at hand. (Rev. 3:18.) “The exposure to the world that they lack what constitutes the Christian state.”—Cook.—Matt. 5:43, 44.

16:16. And [he] THEY gathered them together.—The three unclean spirits do the gathering.—Rev. 19:19.

Unto a place called in the Hebrew tongue [Armageddon] ARMAGEDON.—“The fact that St. John has employed a word (Har-Magedon), ‘The destruction of their troop,’ not found in connection with any locality or historical event, of itself points to a figurative interpretation. (Zech. 12:11.) Nor indeed are we to think of literal warfare.” (Cook.) “The word ‘mountain’ in the term Armageddon—‘Mountain of Megiddo’—seems to have been used because Megiddo was in a mountainous region, though the battles were fought in a valley adjacent. The meaning here is, that there would be, as it were, a decisive battle which would determine the question of the prevalence of true religion on the earth. What we are to expect as the fulfillment of this would seem to be, that there will be some mustering of strength—some rallying of forces—some opposition made to the Kingdom of God in the gospel by the powers here referred to which would be *decisive* in its character.” (Barnes.)²⁹ Another view of Volume VI, *Scripture Studies*, as it appeared to the worshipers of the beast and his image, may be had in the plague of darkness upon the Egyptians described in Ex. 10:21-29. The 3^{1/2} days of terrible darkness over the land of Egypt represent the 3^{1/2} years of the great war and indicate its close shortly after the publication of this final witness of the church. While this plague was still in progress, Moses said to Pharaoh, “I will see thy face again no more.” It is even so; Pastor Russell passed forever out of reach of the antitypical Pharaoh, Satan, in the fall of 1916. But in steadfast belief that “his works do follow

²⁷ “ZION’S WATCH TOWER” (1902) p.86.

²⁸ “ZION’S WATCH TOWER” (1902) p.92.

²⁹ Barnes’ “Revelation.”

him,” we hold that he supervises, by the Lord’s arrangement, the work yet to be done. See Rev. 16:1.

16:17. And the seventh [angel].—Volume VII, *Scripture Studies*.

Poured out his vial [into] UPON the air.—Seemed to the clergy to be directed against the ruling powers. “The terrors of the revelation of Christ will thus appear spread out over the Universe.”—Cook.

And there came a great voice.—An earnest and vigorous setting forth of this prophecy and that of Ezekiel.

Out of the Temple of [Heaven, from the Throne,] GOD.—The true Church.

Saying, It is done.—See title of this book.—*Ezek. 9:11*.

16:18. And there were [voices, and] thunders.—Seven of them—indicating widespread interest in the *Scripture Studies*. There will probably also be some thundering by the esteemed clergy. If in the past they had thundered less and lightened more, the world would not be in its present predicament.—Rev. 8:5.

And lightnings.—A good lighting up of the dark places of the ecclesiastical firmament.

AND VOICES.—The “voices” of the Great Company, who, after the Little Flock have gone beyond, will display unparalleled energy and faithfulness amid unparalleled difficulty.—Rev. 11:15; 8:5.

And there was a great earthquake.—Social revolution. The same mentioned in Rev. 8:5; 11:19 and 1 Kings 19:11, 12, following the War.

Such as was not since men were upon the earth.—Worldwide socialism, an unprecedented and sure-to-fail experiment in government.

So mighty an earthquake, and so great.—The following is from an address given to the Chicago Bankers Club in December, 1916, by Frank A. Vanderlip, president of the National City Bank of New York. “State socialism in Europe may develop problems, the like of which never concerned our minds. We may have to meet collective buying, State aided industries, forms of governmental control of ocean borne commerce and novel factors in international finance. There may come out of the war changes in forms of government that will have profound and worldwide influence.”

16:19. And the great city was divided into three parts—Christendom is now divided into three parts: Socialistic Russia, Imperial Teutonia, and the Representative Governments of the West; but we think a religious division is coming: The Greek

church, the Papacy and the False Prophet Protestant aggregation, all under papal control. Or the city of Rev. 14:20, may be meant.—2 Ki. 2:10, 12, 15.

And the [cities] CITY of the nations fell.—The reference is to Rome, the “city” mentioned in Rev. 17:18. By Rome is meant the Papacy. All other kings have already drunk deeply of the wrath of God and Sheshach’s turn has come.—Jer. 25:26; Rev. 14:8.

And great Babylon came in remembrance before God.—“The fall of Babylon will astonish the entire world, so complete is the illusion that Christendom represents the Throne and Government of Messiah among men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true Church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the divine standpoint.”—Pastor Russell. See Rev. 18:5.

To give unto her the cup of the wine of the fierceness of [His] THE wrath.—The wine of the vine of the earth.—Rev. 14:17-20; Jer. 8:14; Isa. 51:17-20; Jer. 25:26-28; Rev. 18:6.

16:20. And every island fled away.—Even the republics will disappear in the fall of 1920.

And the mountains were not found.—Every kingdom of earth will pass away, be swallowed up in anarchy.

16:21. And there fell upon men.—Greek “The Men,” the worshipers of the beast and his image, i. e., the clergy.

A great hail out of heaven.—Truth, compacted, coming with crushing force. A concluding statement of how the seventh volume of *Scripture Studies* appers to the worshipers of the beast and his image.—Rev. 11:19; Isa. 28:17; 30:30; Ezek. 13:11; Joshua 10:11.

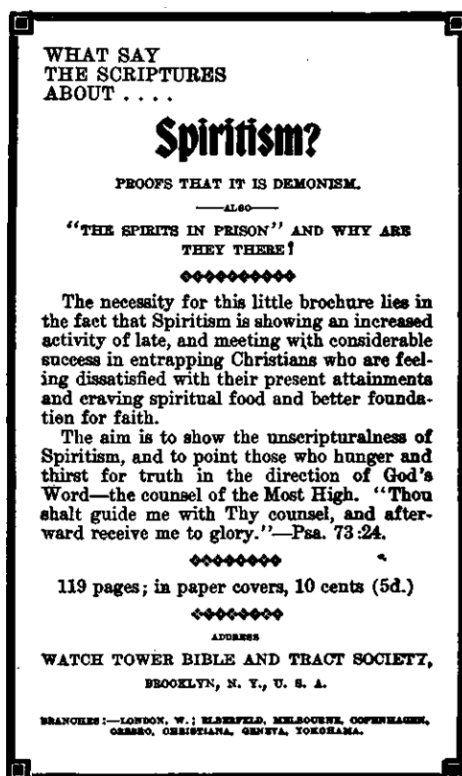
Every stone about the weight of a talent.—113 lbs. (Mal. 3:10.) Another view of the seventh volume of *Scripture Studies*, as it appears to the worshipers of the beast and his image, is found in the last of the Egyptian plagues, the death of the first-born, Exodus 11th. and 12th. chapters. As soon as this plague came the Egyptians, from Pharaoh down, were anxious to speed the parting guest, and willing to give up all the jewels of silver (the Great Company) and the jewels of gold (the Little Flock). In connection with the statement that “there was not a house where there was not one dead,” it is admitted that if any sects were overlooked in the lists cited in comments on Rev. 8th and 9th

chapters the omission was unintentional and will be corrected in later editions. The three days in which Pharaoh's host pursued the Israelites into the wilderness represent the three years from 1917 to 1920 at which time all of Pharaoh's messengers will be swallowed up in the sea of anarchy. The wheels will come off their chariots—organizations.

And men blasphemed God because of the plague of the hail.—Apparently, the book will be unpopular for a time. "As soon as Divine restraints upon Satan were released, he moved the Sabeans to steal Job's cattle and to kill his servants; he caused fire to come down from heaven, which not only killed but burned up Job's flocks of sheep; he sent the Chaldeans who stole Job's camels, and finally produced a cyclone which smote the house in which Job's children were feasting together, and destroyed the house and killed its occupants; and he attacked Job's person with disease as soon as granted permission. (Job. 1:9-2:7.)"—S80.³⁰

For the plague thereof was exceeding great.—Quite a shower.

³⁰ "SPIRITISM" Pamphlet p.80.



Vol. VII. "Studies in the Scriptures" Series.



EVERY CHRISTIAN SHOULD KNOW

Why Revelation and Ezekiel can now be understood.

What is "the winepress of God's wrath."—Rev. 14:18-20.

How "the vine of the earth" will be crushed.

Why the Catholic and Protestant church systems constitute "Babylon."

Why Babylon must fall.

Why the great world-war has come, and what will follow it.

Who are the "seven angels" to the churches, and the work of each.—Rev. 1:4, 20.

What is meant by "the Finished Mystery of God."—Rev. 10:7.

The meaning of the "fiery chariot which will separate the true Christians (the Elijah class) from all others.—2 Kings 2:11.

The great reconstruction that will follow the world's trouble, and how every seeker after righteousness may be comforted and blessed.

Every verse of Revelation, Ezekiel and Canticles made plain, and a flood of light thrown upon the entire Bible in Pastor Russell's final legacy to the Christians of earth, entitled

"THE FINISHED MYSTERY"

608 PAGES—ILLUSTRATED—CLOTH BOUND, 60 CENTS,
POSTPAID OR DELIVERED BY COLPORTEURS.

International Bible Students Association
Brooklyn, N. Y.

Appendix 7

The Golden Age

 Volume XI

Brooklyn, N. Y., Wednesday, March 19, 1930

 Number 274

The Truth About the San Diego House

By R. J. Martin

In view of the fact that there are so many slanderous reports circulated about Brother Rutherford, the real purpose of which is to injure the Lord's work, I feel disposed to give the facts concerning some of them, not for the benefit of the slanderers, but for the benefit of those who are really loyal to the Lord.

SOCIETY'S BUILDINGS: During the past ten years the Society, under the business management of Brother Rutherford, has financed on a business basis and erected for the benefit of the work the following buildings:

The Bethel Home, furnishing commodious quarters for the workers there.

The Brooklyn factory, with a capacity of 20,000 volumes a day, in one of the best appointed and lighted factories in the world.

A factory and home for the work in Switzerland.

A factory and home for the work and workers in Magdeburg, Germany.

A home for the workers in Czechoslovakia.

Prior to this period the Society rented its headquarters in most of the places, including London. In the last few years the Society has acquired title to the London Bethel. The Society has also built offices and a printing plant at Toronto, Canada.

To my personal knowledge Brother Rutherford has been untiring in his efforts to get all this housing and equipment for the benefit of the Lord's work.

As is well known by the brethren, he and others were confined in prison during the War because of faithfulness to the Lord's cause. Following his release he had a severe case of pneumonia, and since then has had only one good lung. It is almost impossible for him to remain in Brooklyn in the winter season and get on with the arduous duties that he has to perform. To my personal knowledge there is no man in America that does more real hard work daily than he. Four years ago he went to San Diego, California, under the treatment of Doctor Eckols. The climate is so superior to that of almost any other place that Doctor Eckols has repeatedly urged him to spend as much time as possible in San Diego. When he goes he takes with him his office force and works early and late, and except for the work he has done the factories would not be able to operate and it is hardly probable that we could have been operating the radio stations.

It is not always convenient to get a comfortable place to live when it is necessary to rent a house for a few months. For the past two years I and other brethren close to Brother Rutherford have urged upon him the necessity of a house in San Diego where he can live and do the work that is so necessary to be done. Last year, in company with a few other brethren, we pressed this matter upon him, at that time the Lord having provided the means for the building of the house so that it would not be a burden on the Society. He finally consented that the house might be built only upon condition that it should be exclusively for the use of the Lord's work, henceforth and for ever, and not for any private gain for anyone. In October, 1929, I went to California and acquired the title to the ground in my name and entered into a contract with the builder, and the house was constructed in my name. I again went to California at the beginning of the year 1930 to close up the building arrangements. I am happy to have any part in this because I know what it means for the Lord's work.

I feel sure that the Lord loves Brother Rutherford as much as he loved David. David built a house for himself and afterwards thought about building one for the Lord. After repeated urging by loyal brethren the San Diego house was built, but Brother Rutherford refused to have it for himself except to use it for the Lord's work. A deed was made conveying the title to the house. This deed was written by Brother Rutherford himself. I am certain there is no other deed to any piece of property like it under the sun. I am grateful to the Lord that I had anything to do with it. The deed is a matter of public record on the deed records of San Diego, California, and therefore I am at full liberty to publish it, and I do here submit the deed for publication so that all may see and understand how much Brother Rutherford has been libeled and slandered by those who would injure the Lord's work.

I am certain that the loyal ones would have been glad to help finance the house had opportunity been given, and that they will rejoice when they know that this property will be forever for the Lord's people; that when Brother Rutherford is through with it somebody else in the Lord's work will have it, and when David and Joseph or some of the other ancient worthies return they will have it.

The enemy charges that the house cost \$100,000. Of course it did not cost one-fourth that amount; but their falsification in this behalf is in keeping with their false statements about everything else. See the statement from the treasurer of the Society that not one penny of the Society's money was drawn out to pay for this house.

March 3, 1930

TO WHOM IT MAY CONCERN:

This is to testify that no money has been drawn from the funds of the Watch Tower Bible & Tract Society, or any affiliated association; by R. J. Martin, Brooklyn, N. Y., or anyone else to be used for the purpose of erecting, purchasing or acquiring the possession of any building or real estate in San Diego, California.

Respectfully submitted,
W. E. VAN AMBURGH, *Treas.*

[Treasurer's seal]

I append a copy of the deed, including the notarial acknowledgments and recorder's memoranda on the back, all of which will be of interest to many readers of *The Golden Age*, I feel sure.

DEED

ROBERT J. MARTIN

a single and unmarried person of 117 Adams St. Brooklyn, New York, for and in consideration of the sum of Ten Dollars (\$10.00) does hereby grant bargain and sell unto

JOSEPH F. RUTHERFORD

of 124 Columbia Heights, Brooklyn, New York for and during his life on earth and thereafter to the WATCH TOWER BIBLE AND TRACT SOCIETY, a corporation created and organized under the laws of the State of Pennsylvania and maintaining its

chief operating offices at 124 Columbia Heights, Brooklyn, New York and for the purposes hereinafter set forth.

All that real property situated in Kensington Heights, County of San Diego, State of California bounded and described as follows, to wit:

Lot One Hundred Ten (110) and Lot One Hundred Eleven (111) of Kensington Heights, Unit No. 2, in the County of San Diego, State of California, according to Map thereof No. 1912, filed in the office of the County Recorder of said San Diego County, May 24, 1926.

TO HAVE AND TO HOLD THE ABOVE GRANTED AND DESCRIBED PREMISES unto him, the said JOSEPH F. RUTHERFORD for his exclusive possession, use and benefit for and during his life on earth and at the end of said limited estate then to the WATCH TOWER BIBLE AND TRACT SOCIETY in trust to be used for the purposes herein set forth, to wit:

The grantor at the request of the said JOSEPH F. RUTHERFORD who is President of the WATCH TOWER BIBLE AND TRACT SOCIETY and General Manager thereof makes this provision and condition as set forth in this deed:

Both the grantor and the grantee, the said JOSEPH F. RUTHERFORD are fully persuaded from the Bible testimony, which is the Word of Jehovah God, and from extraneous evidence that God's kingdom is now in course of establishment and that it will result beneficially to the peoples of earth; that the governing power and authority will be invisible to men but that kingdom of God will have visible representatives on the earth who will have charge of the affairs of the nations under the supervision of the invisible ruler Christ; that among those who will thus be the faithful representatives and visible governors of the world will be David, who was once king over Israel; and Gideon, and Barak, and Samson, and Jephthae, and Joseph, formerly the ruler of Egypt, and Samuel the prophet and other faithful men who were named with approval in the Bible at Hebrews the eleventh chapter. The condition herein is that the said WATCH TOWER BIBLE AND TRACT SOCIETY shall hold said title perpetually in trust for the use of any or all of the men above named as representatives of God's kingdom on earth and that such men shall have possession and use of said property hereinabove described as they may deem for the best interest for the work in which they are engaged.

This property has been acquired and the improvements built thereon at the instance and under the direction of the said JOSEPH F. RUTHERFORD and dedicated to Jehovah God and to His King Christ who is the rightful ruler of the earth and for the express purpose of being used by those who are servants of Jehovah God. For this reason the

provision is made in this deed that the property shall be for ever used for that purpose subject to any encumbrances that may have been placed thereupon.

IT IS FURTHER PROVIDED that if the said JOSEPH F. RUTHERFORD while alive on the earth shall by lease, deed or contract provide that any other person or persons connected with the said WATCH TOWER BIBLE AND TRACT SOCIETY shall have the right to reside on said premises until the appearing of David or some of the other men mentioned in the eleventh chapter of Hebrews as above set forth even such person or persons so designated by the said JOSEPH F. RUTHERFORD in such lease or other paper writing shall have the right and privilege of residing on said premises until the same be taken possession of by David or some of the other men herein named and this property and premises being dedicated to Jehovah and the use of his kingdom it shall be used as such for ever. Any persons appearing to take possession of said premises shall first prove and identify themselves to the proper officers of said Society as the person or persons described in Hebrews chapter eleven and in this deed. IN WITNESS WHEREOF I the said ROBERT J. MARTIN and the said JOSEPH F. RUTHERFORD have hereunto signed our names this 24th day of December A.D. 1929.

ROBERT J. MARTIN
JOSEPH F. RUTHERFORD

Witnesses:

DONALD HASLETT
BONNIE BOYD

STATE OF NEW YORK)
COUNTY OF KINGS) SS

On this 24th day of December A.D. 1929 before me, Donald Haslett a notary public in and for said County and State of New York, having authority to take acknowledgments of legal instruments, personally appeared ROBERT J. MARTIN and JOSEPH F. RUTHERFORD known to me to be the persons whose names are subscribed to the foregoing instrument and each acknowledged to me that he executed the same as his free act and deed.

WITNESS MY HAND and official seal the day and year in this certificate first above written.

[Notary Seal]
State of New York,

DONALD HASLETT
Notary Public.

County of Kings, ss.

I, Fred G. Limmermann, Clerk of the County of Kings and also Clerk of the Supreme Court for said county (said court being a court of record) do hereby certify that Donald Haslett the Notary Public before whom the within acknowledgment or deposition was made was at the time of making the same authorized by the laws of the state of New York to take the acknowledgments and proofs of deeds or conveyances for lands, tenements and hereditaments situate, lying and being in said state of New York. And further that I am well acquainted with the hand writing of such Notary Public, and verily believe that the signature to said certificate of proof, acknowledgment or deposition is genuine.

In testimony whereof I have hereunto set my hand and affixed the seal of said County and Court this 24th day of December, 1929.

FRED G. LIMMERMANN, *Clerk.*

GRANT DEED

Individual

ROBERT J. MARTIN

to

JOSEPH F. RUTHERFORD

et al

Dated December 24th, 1929

Recorded at the request of Grantee February 7, 1930, at 15 minutes past 2 o'clock in Book No. 1741, Page 69 of Deeds.

Records of San Diego County, California.

JOHN H. FERRY *County Recorder*

By N. C. PARSONS *Deputy*. Compared. Fee \$1.80.

The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



Appendix 8



Page 6

THE MESSENGER, SATURDAY, JULY 25, 1931

Beth-Sarim — Much Talked About House in San Diego

The House of the Princes

Somebody Paid a Hundred Thousand
Dollars for Advertising the Resur-
rection of the Old Testament
Saints. But Not Us.
Come Again, Reporters

“All men have not faith,” and there is no use in expecting men to exercise faith when they do not have it. At the present time there is only a handful of people in the world who really know that the Bible is the Word of God. Since the Bible is the Word of God, then we may depend upon it that it was



A View of the Front and East Side.



What the Back and the West Side Look Like. Do You Think David Will Like It?

especially written for us who are living just now, when Satan's organization is slipping down into the abyss from which it will never arise.

God has a people in the earth at this time. These people are his people, and not the Devil's people. They look like other men; but they are not the same. They are governed in what they do by the Word of God. Their desire to do God's will as they find it recorded in his Word is the all-consuming passion of their lives; it means more to them than all else in the world put together.

We know who the people of God are. They are, collectively, God's "faithful and wise servant" in the earth at this time. Collectively this "servant" goes to make up the Watch Tower Bible & Tract Society. There is no other "servant." God does not have fifty-seven or even two different ways of doing his work in such an hour as this.

It is the positive conviction of the "servant" that the Watch Tower Bible & Tract Society is being used and will be used by the Lord to proclaim God's name and Word and his judgments in the earth and to help God's people, both those who are free and those who are in the Devil's cages, to grasp the blessings and to see the duties and privileges of the hour.

Judge Rutherford, president of the Watch Tower Society, is one of the hardest-worked men in the world. Anybody can be a Christian in peace-time, but Judge Rutherford was one of the war-time Christians; and, for daring so to be, went to Atlanta Penitentiary under four sentences of twenty years each. When he emerged he was in poor physical condition, and even now has the use of but one lung. Since his return from Atlanta, prudence and good common sense dictated that, working as hard as he constantly works, he should have the benefit of the most equable winter climate to be found. It is a matter of common knowledge among meteorologists (weather experts) that San Diego, California, is as near perfection for a winter climate as it is possible to get. About a quarter of a million people besides meteorologists have made the same discovery and make the city their winter home.

For years after he emerged from prison, Judge Rutherford went to San Diego to work during the winter months, renting such quarters as could be secured. His physician, Dr. A. G. Eckols, of San Diego, urged him to make the city his permanent winter home; and in the latter part of the year 1929 some brethren, out of their own personal funds, arranged for the erection of Beth-Sarim, "the house of the princes," of which several illustrations appear in this issue.



Looks Pleased, Doesn't He?
Just "Finished" the News Reporters

Before Judge Rutherford would accept and use the home, he insisted upon writing the deed that it shall forever be held in trust by the Watch Tower Bible & Tract Society for the use of the Lord's work in the earth, with the expectation that in due time Abraham, Melchisedec, Joseph, Moses, Joshua, David, Isaiah or some others of the patriarchs or prophets of olden times will appear and will be glad to use this home which has been prepared for one or more of them in the western edge of the new world.

The climate is the same as that of Palestine. The place is planted with date and palm trees, such as would be familiar and pleasing sights to these men. On the part of Judge Rutherford, the dedication of this home to God's work and for the use of these men was a simple act of faith. To a few newspaper men this exhibition of true faith in God and in his Word has seemed to give occasion for a little display of semi-mirthful incredulity; but for the most part the newspapers have treated the item with dignity, and the story of Beth-Sarim has gone around the world, conveying to millions of people the thought that shortly David and others will no doubt be awakened from the sleep of death.

Whatever the motive of the newspaper men, their action resulted in giving free world-wide publicity to a Bible truth, the resurrection on earth of the faithful Old Testament saints, publicity such as would have cost the Society thousands and thousands of dollars.

Another feature, an ominous one for those caught in Satan's toils, is that the "evil servant" class, instead of being glad to see the preparation for and the use of adequate equipment for doing the Lord's work, seem to have the spirit of Judas when he said, "Why was not this ointment sold and the proceeds given to the poor?"

The record shows that Judas cared nothing about the poor. What he really wanted was to get his hands on that money for himself. And the reason he wanted it for himself was not so that he could

use it to the glory of God. His thought in the matter was wholly selfish, wholly indefensible. And the Judas class are like Judas himself. They are all of the same stripe.



His Bedroom, and the Famous Nightcap Which So Amused the Newspaper Men.



The Outside Stairs from the Patio to the Sun Parlor.



Here's That Celebrated Miniature Lake. The Newspaper Accounts Led People to Believe It Was Several Acres in Extent. Two No. 15's (If We Remember Correctly His Size) Would Make Quite a Splash!

Appendix 9

CONSOLATION

“And in His name shall the nations hope.”—Matthew 12:21, A. R. V.

Volume XXIII

Brooklyn, N. Y., Wednesday, May 27, 1942

Number 592

San Diego Officials Line Up Against New Earth's Princes

BEFORE his death Judge Rutherford made the simple request that his remains be buried somewhere on the hundred-acre estate at San Diego, California, *held in trust for the New Earth's Princes*. The house built thereon he named “Beth-Sarim”; it was deeded to those princes. On March 14, more than two months after he passed to his reward on January 8, the San Diego County Planning Commission handed down the decision that nowhere upon this land could his bones repose.

This was their *second* denial of a permit for burial, claiming to act under a county ordinance which expressly provides for cemeteries in this area but requires that a conditional permit from the Planning Commission be first obtained. This the commission refused as to two different sites. The action of the Planning Commission was contrary to the county ordinance, allowing cemeteries in this district.

Just how a man's bones, buried without monument or even conspicuous marker, in the center of 100 acres of land, a half mile from the closest outside house, could disturb anyone is left for the commission to explain. The V.F.W., who petitioned against the granting of the permit, prejudicially explained it this way: “Judge Rutherford, during his lifetime, taught intolerance,” and, “therefore, as a manifestation of our “tolerance”, we do not wish him buried.’

During the nine weeks from the day of Judge Rutherford's death until the denial of the second petition by the Planning Commission, the WATCHTOWER and its legal agents, who were charged both by the judge's request and by statute to bury his body, made exhaustive efforts to discharge their responsibility, and were blocked at every turn by officials both of the county and of the state, including the state director of public health, the state attorney-

general, and even the office of the governor. The record of this whole affair is so outrageous that it is brought to public attention as disclosing the depth of meanness resorted to by religionists to satisfy their vindictiveness even on lifeless bones. It also furnishes a perfect example of those ensnared by religion. They have foolishly thrown away all worthiness of life merely for the brief satisfaction of spite.

Several years ago, Judge Rutherford assigned to the WATCHTOWER the right for the burial of his remains. In early 1940, and just before the Detroit convention in July, he was attacked by severe illness, and afterward recovered sufficiently to continue through that convention, and to make five surpassing speeches to the marvelous St. Louis convention of August, 1941. By November, 1941, the illness had gained ground, and he was compelled to have an operation, in Elkhart, Indiana. It was then that he expressed the desire to get back to California, and he was subsequently brought to Beth-Sarim by train and ambulance.

For some time it had been apparent to all, even the best medical experts, that he could not recover. The judge had yearned to see the ancient witnesses (mentioned in the 11th chapter of Hebrews) return to earth at Beth-Sarim, which place (held by the WATCH TOWER BIBLE & TRACT SOCIETY for these men) by name means, in Hebrew, "House of the Princes." As he thought he might die before that event, he wanted his bones left on the property. These facts are brought out more fully in the statement to the County Planning Commission on January 24, hereinafter set forth.

In order to comply with the law, a cemetery corporation was formed of members of the Beth-Sarim family, and a plot of ground was deeded to this family corporation, about three hundred feet from the residence and so far down the canyon slope as to be invisible from every house on the heights. The corporation was known as Beth-Sarim's Rest, and this small plot bore the same name. This was completed in December, and approximately three weeks later the judge passed on to his higher work. While it had been expected, to those near him and aware of his serious condition, his death was none the less a terrible shock to those who had worked with and loved him for many years.

One, suffering from this great loss, on the very day of the death, had the death certificate filled out, and, with the mortician, requested the burial permit. It was then that the county officials delivered their first wallop to an afflicted and bereaved family. No permit would be granted for burial on Beth-Sarim's Rest, even though it was a legal corporation and the death certificate was in order, unless Beth-Sarim's Rest were granted a conditional permit to operate a cemetery in this part of the county.

The district attorney advised that in 1940 an ordinance restricting this area was passed, but allowing cemeteries on conditional permit from the Board of Supervisors. Naturally this information disturbed a family already shaken by death; but due application was made to the Planning Commission, and, after forcing the family to leave the remains in the mortuary for two weeks, the Commission deigned to consider the matter and refused the permit.

Meanwhile the two weeks were an awful nightmare. Judge Rutherford was much hated by the religionists; and when his death was known, the press dug up every lie invented by the clergy for the past twenty years, and smeared their pages with lying malice. As a result a

continuous stream of cars thronged the road and sidewalk which dead-ends just beyond the house, and great congestion resulted. The grave had been dug and the cemetery premises were entered by trespassers, and, so much damage done that the police and sheriff's office had to be notified, still without abatement of this disturbing nuisance.

Children and their religious parents indulged in jeering epithets as they passed the house, in a manner hitherto unheard of toward a grief-stricken family. It was horrifying indeed to hear shouted to the household from the street: "How long are you going to keep the old boy on ice?" Could anything but the hate of religionists have inspired such conduct? Since this whole affair brought into focus Beth-Sarim, the "House of the Princes", it would be of interest to here consider its erection and purpose.

Beth-Sarim

The "princes" above referred to are the faithful and true servants of Jehovah, to whom Jehovah gave His promise that they should be the visible governors upon earth, after the King, Christ Jesus, has ousted and destroyed the enemy. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isaiah 32: 1) The book *Salvation* contains a discussion of these princes (pages 307-310), and a picture and consideration of the history and purpose of Beth-Sarim (pages 311-313). The above pages were read to the court in the first hearing on the petition for writ of mandamus.

These princes will be the visible representatives of the invisible capital organization of Jehovah, which is known as the Kingdom, or THE THEOCRACY. They will no longer be known as the "fathers", but since their life, as well as the life of all others who shall live on earth, proceeds from the King, Christ Jesus, they will henceforth be called "children". "Instead of thy fathers [many were the physical ancestors of Jesus] shall be thy children, whom thou [Christ Jesus] mayest make princes in all the earth."—Psalm 45: 16.



The *Watchtower* magazine, under the title “Demon Rule Ending”, in consideration of the 11th chapter of Daniel, plainly demonstrates that the time for the return of these princes is near. The fact that Daniel’s prophecy is now unfolded concerning the identity of “the king of the north” and “the king of the south”, which could be understood only at the “time of the end”, when Daniel would ‘stand in his lot’ as one of the earthly governors under The THEOCRATIC GOVERNMENT, indicates that Daniel and the others will be here “any time now”. “I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” Here is reference to the happy people that will have these ancient witnesses, resurrected in human perfection, as their visible governors, and THE THEOCRACY, or “kingdom of heaven”, over all.

Beth-Sarim, therefore, in 1929, was built as a tangible proof of faith in these prophecies. The Scriptures indicate that there will be a present-day modern meeting between the last of the Christian witnesses of Jehovah with these resurrected princes who were the pre-Christian witnesses of Jehovah. Judge Rutherford, for the Society, accepted the house from one who loved the Lord and who awaited the early return of the princes, to be held in trust for them. The house was not built with Society’s funds, but by the giver of the property. The deed from this man to Judge Rutherford for the Society was widely publicized by the public press and scoffed at and ridiculed by them.

It is recalled in passing that for many years Noah was scoffed at while he laboriously constructed the ark at the commandment of the Most High. The conditions then pictured the present era of scoffers. The last jeer then was cut off by the icy waters of the Flood, picturing the impending battle of Armageddon, which will sweep away all laughter and life itself from those who have mocked God’s purposes.

Judge Rutherford’s Winter Workshop

For twelve winters Judge Rutherford and his office force occupied Beth-Sarim. It was not a place of ease or vacationing, but was used as a winter workshop; the books from *Vindication*, Book One, down to and including *Children* were written there, as well as many *Watchtower* articles and booklets. The executive instructions for branches all over the earth also were transmitted from Beth-Sarim during the judge’s presence there. It was indeed a “workhouse”, as all can testify who watched him pour out his life in faithful devotion to the commission from Jehovah.—Revelation 2:10.

At Beth-Sarim, Judge Rutherford completed the 1942 *Yearbook* material as his last work before his death. He dictated this material from his dying bed. For more than forty years he had left a nation-wide political career with the Democratic party and devoted his life to the Lord as a Christian.

For just two days over a quarter of a century he had served as president of the WATCHTOWER. During that time he suffered imprisonment, vilification and personal abuse such as has been heaped upon few since the days of the apostles. On the other hand, he had the unspeakable privilege of putting nearly 400,000,000 books and booklets in the hands of

the people, feeding them on the Lord's Word, the Bible. Compare,

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep.*”—John 21: 17.

Certainly Judge Rutherford received the crown of life as a spirit creature; for Jehovah is “the faithful God, which keepeth covenant and mercy”. (Deuteronomy 7: 9, text in the 1942 *Yearbook* for January 8, the day of his death) “We shall not all sleep, but we shall all be *changed, in a moment, in the twinkling of an eye.*”—1 Corinthians 15: 51, 52; Revelation 2: 10; 2 Timothy 4: 8.

Judge Rutherford was familiar with the fact that those men of old, Jacob and Joseph, asked for their burial at the place of the interment of Abraham. (Genesis 50: 13) The body of Joseph was embalmed and remained in Egypt for many years and, because he had commanded it before his death, the Israelites carried his bones with them when Moses led them from Egypt, and buried them in Shechem, more than a hundred years later. (Exodus 13: 19; Joshua 24: 32) Moses' successor, Joshua, was buried “in the border of his inheritance”. (Joshua 24: 30) “Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father.” (Judges 8: 32) The Scriptures abound with other burial requests which were respected.—Ruth 1: 17; 2 Sam. 19: 37; 2 Chron. 16: 14.

Judge Rutherford looked for the early triumph of “the King of the East”, Christ Jesus, now leading the host of heaven, and he desired to be buried at dawn facing the rising sun, in an isolated part of the ground which would be administered by the princes, who should return from their graves. Even his burial request was a token of faith.

First Location Denied by Commission

Between the time of his death and the first public hearing before the Planning Commission sixteen days later, the enemy had busied themselves to get 259 property owners, a few of them neighbors to Beth-Sarim, to sign a petition opposing the burial of the judge's body on the site selected. The location first plotted for the small cemetery, which cemetery, it was claimed by the *enemy*, the law required even for a single burial, was on a knoll about three hundred feet from the house, almost a hundred feet below in the canyon, and entirely invisible from every house in Kensington Heights.

Most of those who signed the petition of protest against the burial were induced to do so by the *falsehood* that a cemetery for thousands of Jehovah's witnesses was proposed. Many of these regretted signing and admitted being misled—and all the immediate neighbors either signed a second petition *favoring* the burial or refused to further aid the opposition.

Even at this first hearing a petition was presented on which the Board of Supervisors gave the official count of 1,070 names of persons favoring. During this entire affair Jehovah's witnesses got petitions bearing the names of 14,693 people of good-will in the county of San Diego and officials of the County Commission and Board of Supervisors, and other officials, received more than 3,500 letters favoring the application for burial.

During the various hearings (in all there were three appearances before the Planning Commission and three before the Board of Supervisors) the malicious attacks upon the memory of a dead man, and upon the living Jehovah's witnesses, disclosed a religious prejudice which could emanate from only one institution on earth, i.e., the Roman Catholic Hierarchy. The assaults fell heavy upon those who felt keenly the ignominy of being unable to bury their dead.

Be it said to their credit that both the San Diego *Tribune-Sun* of January 24 and the San Diego *Union* of the 25th gave unbiased reports of this hearing. The report of the *Union* is quoted in full:

COUNTY PLANNERS DENY RUTHERFORD BURIAL PLEA

"But the Lord counts as done unto himself anything done against His servants, or even the bones of His servants . . ."

With that admonition ringing in their ears, San Diego county planning commissioners yesterday denied the dying wish of a servant of Jehovah, and recommended against granting a permit to bury Judge Joseph Franklin Rutherford on a lemon-and-orange-tree-studded knoll adjacent to his Kensington Heights residence.

World leader of Jehovah's witnesses, the 72-year-old judge died Jan. 8 in Beth-Sarim, the 4440 Braeburn rd. residence he maintained for the men who died faithful to Jehovah in Israel's days, and who he believed would return.

Against the admonition, voiced by W. P. Heath jr., vice president of Beth-Sarim's Rest, a corporation organized to operate a non-profit cemetery association, the commission weighed the written and verbal protests of individuals and organizations who fought the permit application.

"I move we deny the request," said William L. Baskerville, commission secretary.

"Second the motion," said Commissioner O. B. Wetzell, of El Cajon. The vote was unanimous and will be conveyed to the 'county supervisors, who must take the final action, in the form of a recommendation.

Heath indicated he will plead his case before that body, and will argue, as yesterday, that:

1—He and his associates want a permit to bury only one person—Judge Rutherford—and that no monument, no structure, no mausoleum would be placed or erected, and that the only grave marker would be a stone beneath an oak tree surrounded by orange and lemon trees.

2—That the hillside plot, isolated and inaccessible, never would have appearance of a cemetery.

3—That neither individuals nor the values of their property could be affected adversely by granting the permit.

“I believe in religious freedom and I also believe in the laws of my country,” said James C. Henderson, of 4373 Middlesex dr., one of the most outspoken of the protestants.

“But this organization refuses to salute our flag,” he shouted. “Its members won’t fight against totalitarianism. They won’t fight for liberty. When dealing with an organization like that, how can we feel we can trust them when they say they will bury only one person there? They have beliefs which go beyond our Constitution; beyond our flag.”

LOSES COMPOSURE

For 90 minutes the commission listened to the arguments, heard soft-spoken Heath, who lost his composure only once when he was overcome with emotion while reading his argument, faltered, and was forced to stop for several moments.

“The house called Beth-Sarim was built by Judge Rutherford as a monument of his faith in The Theocracy,” he explained. “The Theocracy is another name for the Kingdom of God, for which all Christians have been taught to pray.

“After its completion, Beth-Sarim was held in trust for the visible representatives of The Theocracy. These men will shortly be resurrected and made the official governors or princes of the earth.

“They are specifically mentioned in the 11th chapter of Hebrews. Among them are included Abraham, Isaac, Jacob, Joshua and Gideon, all of whom died faithful to Jehovah in the days of ancient Israel.

RESPECTED BY LORD

“It is remarked in passing that many of these men requested that their bones be buried in specific places, and the Lord respected their requests . . .”

Heath explained, too, that Rutherford’s desire to be buried at sunrise “was for the reason that Christ Jesus, the Theocratic King, is spoken of as the King of the East, and the Chief King of the Sunrising. Many Scriptures show that the glory of Jehovah is symbolized by the sun and sunrising. One day the sun rose for the last time on a faithful servant of Jehovah . . .

“Judge Rutherford can never be hurt again, but the Lord counts as done unto himself anything done against his servants, or even their bones.

SQUARELY UP TO BOARD

“The matter is squarely up to this board. Will they grant a request that can hurt no one, or will they block, at the instance of misinformed individuals, the last wish of the servant of

Jehovah? That responsibility is upon you, and as one of the Jehovah's witnesses I have discharged mine before you."

Byron Gilchrist, Kensington-Talmadge Men's Club president, summarized the opposition's arguments in the following letter:

"This club, composed of property owners and residents of the Kensington-Talmadge area, desires to go on record with your honorable body as being strenuously opposed to the granting of a permit to any or all individuals, organizations or associations who seek or may seek to create a cemetery zone or a burial ground, either private or public, in the Kensington-Talmadge area.

FEAR LOSS IN VALUE

"It is felt that a cemetery or burial ground so close to that fine residential district of beautiful homes would decrease property values, retard sales and have a depressing effect on present residents of the area.

"It is further thought that the granting of such a permit would establish a precedent which might be of unknown magnitude and that like burial grounds could be created at any point in the county."

Protests also included a petition signed by 259 Kensington Heights property owners, and a letter from a bank which is trustee for the W. W. Whitney estate, whose beneficiaries include the Associated Charities, Helping Hand Home, Salvation Army, San Diego Children's Home, San Diego Humane Society, San Diego Museum Association, San Diego Society of Natural History, the Y.M.C.A. and Y.W.C.A. Virtually all those organizations filed individual protests.

SIGNED BY 1000

Heath submitted a petition signed by 1000 persons who favored the application, and introduced A. L. Jacobs, who as the next-door neighbor of the judge said, "If he wanted to be buried there, that's the place to put him."

"Are you a member of Jehovah's witnesses?" asked Gilchrist.

"I am not," was Jacobs' emphatic reply. "I'm not even in sympathy with it."

Councilman Ernest Boud and Harry Foster, both residents of the district, also argued against the application. Rutherford's body is in a San Diego mortuary.

The Board of Supervisors, in total disregard of the urgency of the matter, delayed action until February 2. Meanwhile the representatives of the Society were forced to make an extensive trip to Sacramento and San Francisco to see state officials because of the unreliable information purposely given by the local district attorney's office. The Board of Supervisors, after nine days' deliberation, likewise denied the application.

Petition Denied for Second Site

On the same day a request was again made of the local registrar, Dr. Alexander Lesem, for a permit to bury on a spot a half mile from the closest house in the county. There was no health hazard and no law forbidding, but he refused, because the district attorney's office told him to refuse. It was realized that legal rights had been trampled on, and as the Society's representatives had no other adequate remedy, a petition for writ of mandate (mandamus) was brought in the County Superior Court, to force Dr. Lesem or Recorder Howe to issue the permit.

This hearing brought out some very interesting points concerning burials and cemeteries in the state of California, including an incredible mix-up of conflicting laws, and ambiguous definitions. Just what the legislators really meant to allow or prohibit is pretty much of a mystery. However, California Supreme Court decisions throw some light on the subject: (1) burials in the county are legal even when not in cemeteries; (2) the court looks with disfavor on all sorts of zoning restrictions in remote parts of the county; (3) the wishes of the deceased, if such "can be ascertained", are binding upon those charged to carry out his burial.

Legal counsel for the WATCHTOWER, and who was complimented by the presiding judge for his competent handling of the law and argument, ably represented the interests of the Society, and finished an eloquent plea with these words:

Jesus was the most hated man that ever lived on earth, but, after He was killed by hanging on a tree, the authorities permitted that His body be buried on private property. (Matthew 27: 60) But Judge Rutherford, whose record as a champion of American liberties and freedom of worship, whose briefs on these subjects, followed in several decisions by the Supreme Court of the United States, place him in the highest rank of lawyers in this land, and who, above all, was a faithful servant of the Most High God, cannot even be buried. I respectfully ask that the petition for writ of mandate be granted so that his bones may be properly buried.

The judge decided to continue the case so that the new site could be brought before the Planning Commission, and application for a cemetery made thereon, thus indicating that the second plot was a proper place for burial and if the application was refused, the petition for writ of mandate could be amended to correct the matter on order of court. The Planning Commission, who deliberated for more than two weeks, investigating the site, was haled before the court, and denied the second application for a cemetery.

Prejudice in Its Ugliest Form

Certain of the facts regarding this second application and its denial, March 14, disclose how prejudice in its ugliest form was whipped up against the petitioners. New location for

interment was in almost the center of the property known as Beth-Shan, which is roughly 75 acres of canyon and mesa land, adjoining Beth-Sarim but separated by a half-mile width of canyon.

This property, also belonging to WATCHTOWER, has one small and one large dwelling upon it and a few outhouses, and consists of some fruit trees and other cultivated patches in aggregate about seven acres, and about 65 acres of unreclaimed brush, either too steep, or rocky, or inaccessible for development. It offers retreat for all forms of animal life common to this portion of southern California, such as coyotes, bobcats (lynxes), rabbits, Blue Mountain quail, doves, and songsters of many varieties, all of which die and are buried without fuss under the leaves of the cactus and greasewood. Judge Rutherford, in a discussion before his death, had said that as a second choice he wished to be buried somewhere on these wild acres.

In order that all the objections made in regard to the first site near to Kensington Heights might be removed in regard to this new site, it was requested that only a ten-foot-square cemetery be granted. The spot was also inaccessible except by private road a half mile long and closed by a gate. Dr. Alexander Lesem looked at the site himself and declared that there was no health hazard. (He also stated that there was no health hazard in the first site.) However, Jehovah's witnesses realized all pressure would be exerted by the Hierarchy operating from Rome in an effort to reproach the Lord's name and strike at even the bones they hated; so a petition was circulated among the people of goodwill, and in less than three weeks 13,623 names were signed. (Adding the first 1,070, this makes 14,693 names of persons petitioning the various county officials to grant the request; all ignored by them.)

Hearts of Flint

The preliminary hearing on this second petition was held on February 28, and it was pointed out to the commission that this change of location had been made to satisfy all reasonable objections of anybody; but if the commission denied the petition because they hated the servant of the Lord, such a course would bring serious and disastrous results on them. It was especially emphasized that the enemies of the Lord should not be lamented nor buried, but should lie as dung upon the ground, and that "it is a fearful thing to fall into the hands of the living God".—Jeremiah 25: 33; 2 Kings 9: 37; Hebrews 10: 31.

They appeared to listen attentively, heard several of Jehovah's witnesses and others express themselves in favor, allowed the opposition to let out a few yelps, which were more subdued when it was asked that the chairman put them under oath, then decided to postpone the decision for two weeks while they visited the site. They visited the site, declared the beautification of the grounds to their liking, then denied the petition without further hearing.

This latter denial occurred March 14, as has been stated above. On March 5 there appeared an article in the *Tribune-Sun* that the San Diego Council of the Veterans of Foreign Wars sent a communication to the Planning Commission which terminated as follows:

“Now therefore San Diego County Council, V. F. W., recommends disapproval of any request to establish a burial plot for Mr. Rutherford other than at a bona fide cemetery.”

“Harold Angier post 383, American Legion, also went on record as being opposed to such burial ‘in other than an established and recognized cemetery’.”

It thus appeared that the American Legion and the V.F.W. are at their old work of serving the Hierarchy, and this time they have the temerity to interfere in the proper burial of the servant of the Most High. It would be a dangerous thing to interfere with anybody’s burial, when Jehovah has said, “Dust thou art, and unto dust shalt thou return.” (Genesis 3: 19) Only agents of the Hierarchy, whose pope Martin V commanded the remains of the Bible translator John Wycliffe be dug up, forty-four years after his death, and burned and the ashes thrown into the river Swift, could stoop to anything so despicable.

Earth’s Meanest Organization

About this time evidently the heat and pressure from the Hierarchy got a bit too strong for the *Union* and the *Tribune-Sun*, which had handled the matter rather fairly theretofore. When a letter was written to the editor of both papers (the two are combined) stating that the witnesses of Jehovah were in truth and in fact patriotic and concerned in the welfare of the people of the country, whereas the Legion and the V.F.W. serve the religious power that is allied with America’s enemies, namely, the Roman Catholic Hierarchy, the editor replied that the newspaper was “not interested in any way in the religious phase of the controversy”. No doubt the part of the letter which called attention to the treachery of the priests in the Philippine Islands which assisted their capture by the Japs, and to the pope’s line-up with Catholic Hitler, Mussolini and Franco, was a bit too shocking to his religious susceptibilities. It was also pointed out that Judge Rutherford had disclosed this link between the Axis powers and the Roman Catholic Hierarchy, and, in doing so, had Tendered America and England a patriotic service.

The letter in answer to Edward T. Austin, editor-in-chief of the San Diego *Union* and *Tribune-Sun*, contains the following paragraph:

Be assured that I wrote that answer to the lying charges [of the V.F.W.] in order to discharge my responsibility before God and before men, that you would have opportunity to right a wrong if you wished to. Since you do not, that is your misfortune. It does not in any way absolve you from responsibility for bearing false witness against the Lord’s servants, nor relieve you of any of the blame for the iniquitous acts of others which may be taken as a result. “A false witness shall perish.” (Proverbs 21: 28) “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.” (Proverbs 17: 15) Respectfully, one of Jehovah’s witnesses, [Signed] W. P. HEATH, Jr.

The Planning Commission convened again, having in the meantime inspected the premises with many flattering comments as to its beauty. Jehovah's witnesses also were in attendance at the meeting room to the number of about 150. With the utmost lack of courtesy the commission kept this audience waiting for two hours and a half while they dallied with zoning regulations destined to take the living from poor farmers and residents in many parts of the county. After this unnecessary wait, during which half of the people could not even be seated, the august commission announced that nothing more would be heard about this burial site, and in the space of about a minute and a half they called for a vote and denied the application forthwith. Heath then asked for permission to be heard, and this was granted with poor grace. They accepted the additional 4,500 petition signers, but did not turn them over to the Board of Supervisors at all. Asking the further leave to refute the charges made against Jehovah's witnesses in a recommendation by the V.F.W. above described, this was met with refusal. Major McCauley said these words: "Our patience is at a limit; we cannot spend any time with this; we are too busy with defense work"; although to the personal knowledge of 150 witnesses defense had not been mentioned all day. The audience was dismissed without further ado.

Second Court Hearing

The second application, above described, before the Planning Commission and the Board of Supervisors had been made at the sole suggestion of Judge Mundo, at the conclusion of the first hearing. After the denial of the second site by the commission and the board, they also were named in amended Petition for Writ of Mandate, and commanded to appear before Judge Mundo for final hearing. This petition therefore included the registrar, the recorder, the Planning Commission and the Board of Supervisors, both individually and officially.

Twelve weeks had now elapsed during which Jehovah's witnesses had gotten the usual run-around from the buckpassing county officials. The case was set to begin April 1. Court opened with restatement of the facts heretofore considered and the purpose of the plaintiff corporation, Knorr, and Heath to obtain relief and their just rights. The second hearing was drawn out eight days, due to the fabrications of the defendants. The facts and motives behind the conduct of the various county officials opposing the burial were soon to have an airing that will interest all.

None of these dignitaries ever appeared in court, however. Their defense was undertaken by the district attorney's office, with results which will be demonstrated progressively. On the first day of the trial Judge Mundo ruled that the unreasonable action of these boards could not be questioned but only the law itself might be attacked on constitutional grounds. Much evidence regarding the prejudice revealed above was thus kept out of the court record.

Deewall the Expert (??)

Fighting against the Lord, however, may not be kept secret. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke 12: 2) An

insignificant member of the district attorney's office, whose name escapes our memory at present, who had previously engineered the opposition, represented the county officials at the hearing. He chose to use the Planning Commission engineer, one Deewall, as a witness, who unwittingly gave a rather good cross section of the conduct, prejudice, and mentality of his superiors, the district attorney and his deputy, the Board of Supervisors and the Planning Commission. During two days' cross-examination he revealed the following information as an expert (??):

According to his opinion there were no cemeteries needed in this sparsely settled area, and in the future, when a cemetery did become necessary because of the increased population in the district, if permitted it would be too close to houses, and would therefore be objectionable. This statement was made in behalf of the Planning Commission in spite of the fact that the ordinance specifically provided for cemeteries in the district.

Should Prominent Men Be Massacred?

After it was shown that no monuments would be erected, and that indeed the site would be completely invisible to anyone on the outside, Deewall continued to object that the fact of one grave there would disturb the supersusceptibilities of himself, the Planning Commission, and others, twenty years hence.

He testified further to the fact that the chief requisite of a cemetery was natural barriers; and this location had exactly such barriers, but the difficulty here was that Judge Rutherford, the one to be buried here, was prominent. Conclusion: Prominent men should not be buried. Along about this point Mr. Deewall considered himself in rather hot water. He sought safer territory.

All other objections being eliminated he maintained that view lots across the canyon from the spot, several hundred feet away, would be seriously reduced in value by this invisible grave. When confronted with the known fact that the most valuable lots in the exclusive Kensington Heights area overlooked the Old Spanish Mission in the San Diego river valley, where many graves are in plain view of everybody, in explaining the difference which made those graves unobjectionable, and even raised the value of the property, Deewall said: "The remains of those buried at the Old Mission were massacred"; thus holding, in behalf of the Planning Commission, that whether a grave was objectionable or not depended on the manner in which the person met his death.

The moral here seems to be that one has to be massacred in order to be buried without objection from the Planning Commission and their stooges. This remarkable conclusion was reached in spite of the fact that the Board of Supervisors and the Planning Commission allow, by ordinance, cemeteries and burials without limitation in the adjoining zones in the county, and, as far as we have been able to ascertain, does not insist that the people be massacred, prominently or otherwise.

Mr. Deewall admitted that the defendant Lesem, county health officer, stated that there was no health hazard from the proposed burial, but, nevertheless, insisted that superstitious persons might be affected.

Concealed Grave versus Open Sewer

All zoning laws derive their validity from the police power of the officials to protect the health, morals and general welfare of the people. In this regard Mr. Deewall was never able to explain how this concealed grave would be a detriment to the community while the officials maintained an open sewer within full view of the grave, over the long-standing protest of the plaintiffs, Heath and WATCHTOWER. In other words, the statement of Jesus, “[They] strain at a gnat, and swallow a camel” (**Matthew 23: 24**), can be paraphrased to describe properly the Board of Supervisors, the Planning Commission, and Deewall thus: “They strain at a single grave and swallow a sewer creek.”

Limited space prevents quoting all the “wisdom” of Deewall as handed down from the witness stand. He spent several days of agony on the stand trying to explain these ridiculous conclusions. He became so accustomed and in the habit of making evasive explanations that the habit continued with him when asked leading questions by his own counsel. The deputy district attorney would reframe his question several times, and each time he would get a different answer from the witness. The court was treated to one of the most farcical exhibitions in side-stepping and buckpassing by the witness that is seen outside of a football field.

The Board of Supervisors and the County Planning Commission called as their chief support an insignificant city councilman, claiming to reside in Kensington Heights, who based his entire testimony on admitted prejudice against Jehovah’s witnesses and who became so angered at the truth that the judge had to rebuke him for his uncouth language, used in open court.

The San Diego city planning engineer, Mr. Rick, summed up their real position as follows: If it were an ordinary man there could be no objection to this burial.

The undisputed facts showed that plaintiffs Heath, Knorr and WATCHTOWER were entitled to have the permit for the burial of Judge Rutherford issued as requested.

The Board of Supervisors and County Planning Commission questioned the validity of the trust in the deed covering the property where the proposed burial was to take place. The plaintiffs hold the property in trust for the ancient witnesses of Jehovah God described in Hebrews 11, who died in faith of THE THEOCRACY and whom Jehovah has promised to resurrect and bring back to earth as the visible governors of all people under The THEOCRATIC GOVERNMENT. The Planning Commission and Board of Supervisors contended that the property could be conveyed and subdivided. Under the law and the deed it cannot. It therefore became necessary to show that the deed contained a reasonable and legal trust.

The plaintiff Wm. P. Heath, Jr., one of the creators of the trust in question, testified as a witness and explained to the court that the trust was for real men and was altogether reasonable and certain of performance. In this connection he told the court, among other things, as follows:

Awaiting New Earth's Princes

Jesus bought all the obedient of mankind, including those who will be the princes. (Romans 5: 12; 6: 23; 1 Corinthians 15: 22) At present these men, who died long ago, are in "hell", which means the grave. Jesus testified to the fact that no one had ascended to heaven before His resurrection and therefore the conclusion is inescapable that these men are resting in death. Explaining their certainty of resurrection Jesus showed that when God told Moses that He was the God of Abraham, Isaac and Jacob He was not the God of the dead but the God of these men who would receive the promise of life in due time.—Psalm 89: 48; John 3: 13; Acts 2: 34; Matthew 11: 11, 22: 31, 32; Exodus 3: 4-6.

A "prince" is a sovereign ruler appointed by and acting under the direct command of the supreme or higher powers. Jehovah and Christ Jesus are the Higher Powers. (Romans 13: 1) The chief ruler amongst men appointed by Jehovah is a "prince".—Book *Children*, pages 180-181; Genesis 32: 28; 1 Kings 14: 7.

The faithful acts of the men who were known as "fathers in Israel" are recounted in the eleventh chapter of Hebrews.—Genesis 12: 1-3; 28: 13, 14; Acts 7: 2-5.

As previously pointed out these men will receive their life as all other human creatures through the King Christ Jesus; therefore it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psalm 45: 16) "Behold, a king [Christ Jesus] shall reign in righteousness, and princes [Abraham and the others] shall rule in judgment." (Isaiah 32: 1) The Lord further declares, "I have purposed it, I will also do it" (Isaiah 46: 11); and, 'My word shall not return unto me void.' (Isaiah 55: 11) Therefore we have it upon the highest authority, the Word of God, that these men shall be resurrected as princes. We know that they will be.

These men will be the visible representatives of The THEOCRACY, which is the government created and built up by the Almighty God as His capital organization and which shall rule the world. Further proof that these princes will *shortly* take office upon earth as perfect men is found in the prophecy of Daniel. "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." (Daniel 12: 13) Daniel's "lot" is that of these princes. Proof is now submitted that we are now living at "the end of the days", and we may expect to see Daniel and the other mentioned princes any day now!

"The End of the World" Is Now

"The end of the days" is also spoken of in the Bible as "the end of the world". When Jesus was asked by His disciples He answered that such would come or be evidenced by nation

rising against nation, famines and pestilence, such as are now prevalent in Europe and elsewhere. He counseled as follows: “When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . then let them which be in Judaea flee into the mountains.”—Matthew 24: 15, 16.

Jesus therefore said in cryptic phrase that the end of Satan’s uninterrupted rule of all the nations of the earth today would be marked by wars and calamities and the rising of a “desolating abomination”. This abomination refers to the totalitarian combine bent on destroying the earth and all that dwell therein. Those who saw these conditions were admonished to flee to THE THEOCRACY, pictured by “the mountains”.

It was of this same Theocracy that Daniel wrote, at the Lord’s dictation, ‘And in the days of these totalitarian kings shall the Lord God of heaven set up His kingdom, THE THEOCRACY, which shall consume all these wicked ruling powers, and it shall stand for ever.’ (Daniel 2: 44) This proves beyond any doubt that the Axis powers are doomed to everlasting destruction.—Psalm 92: 7.

To those who do not agree with or understand the provision in this deed for the returning princes such may seem ridiculous, but the court is reminded that Noah also was ridiculed for building the ark as a testimony to his faith in the Lord’s promise to destroy wickedness by the Flood. During the years the ark was undergoing construction faithful Noah was constantly jeered at by the religionists. He was not deterred thereby, and he received the Lord’s protection while his tormentors perished.

An exactly parallel condition exists today. Armageddon will sweep away all those who laugh now at the Lord’s purposes and particularly at the provisions contained in these deeds. These events will not occur in the distant future, as some claim, but very shortly. Jesus said, ‘When the totalitarians are destroying the earth, and conditions like that in Noah’s day exist, it is evidence that the full setting up of THE THEOCRACY is at hand. This event will take place during the lifetime of the generation which now witnesses this fulfillment of prophecy.’ (Luke 21: 31, 32) ‘The Lord owns the earth and the fullness thereof,’ and He provided for the remains of those who died to return to the dust of the ground. (Psalm 104: 29; Genesis 3: 19) It is therefore dangerous to prevent the bones of the Lord’s servant from coming to their proper rest.

Princes Promised Earthly Resurrection

As early as 1920 Judge Rutherford pointed out that the ancient witnesses or princes were promised an earthly resurrection by the Lord. In that year he delivered a public address at Los Angeles, California, entitled “Millions Now Living Will Never Die”, in which he called attention to the expectation of the return of the men above mentioned. All the publications since emphasize the same fact.

It therefore appears that the return of the princes is a fundamental teaching of the Scriptures. It is as certain as the truth of God’s Word. Judge Rutherford gave much of his

life in endeavoring to bring this vital matter to the people's attention. What, then, could be more fitting and appropriate before God and before men than that his bones should rest on the land held in trust for the men whose coming he was privileged to announce. For this reason a strenuous effort has been made to comply with unreasonable human laws, that the demands of *the state* be met and the Lord's servant be granted his last wish.

Reasonable regulations regarding the burial of the dead are necessary in a civilized land, and with such Jehovah's witnesses have no argument; but where unreasonable, contradictory and absurd regulations are set up for the sole purpose of fighting the Most High, such is a dangerous course for officials to pursue, and public attention is called to the fact for the benefit of all.

In this connection it is worth noting that Joseph died and was embalmed and his remains left in a coffin on the top of the ground in Egypt. Because he had commanded before his death the Israelites carried these bones with them on their long trek to the *Promised Land*. More than a hundred years elapsed between Joseph's death and his burial in Shechem.—Genesis 50: 26; Exodus 13: 19; Joshua 24: 32; Hebrews 11: 22.

Objections Were All Eliminated

While on the witness stand Mr. Heath also testified that he desired to eliminate any possible objection to a burial in the district; he said no markers and no monuments would be erected, and there would be no pilgrimages; he desired only to bury the bones as his friend wished done.

During the delivery of Heath's testimony, Judge Mundo interrupted to ask two questions. The first was:

The WATCHTOWER maintains several homes. How will these governors know how to go to San Diego, instead of to Brooklyn, or somewhere else?

To this the judge was answered:

The Almighty God, who made the heavens and the earth, who has power of life and death, and who can resurrect by recreating at any spot on earth, taking note of the faith of His servants in dedicating these places to their return, we are assured He would send them to the place prepared for them. Furthermore, if He desired to resurrect them at some other place He would have the power to direct them or transport them there. He has almighty power and His hand is not shortened.

Then the judge asked:

Suppose the Japs were to level that property off during an air raid, what would happen then?

The answer:

We submit, your honor, that . . . we trust in the Lord for protection.

There are many instances in the Bible where His servants, the Israelites, were powerless to meet the foe and the Lord fought their battles in their behalf; such as the cases of Barak, and Deborah, against Sisera (Judges 4: 15) ; Moses at the destruction of the Egyptians in the Red sea (Exodus 14, 15); Jehoshaphat (2 Chronicles 20); Gideon (Judges 7); and Joshua (Joshua 6: 27); and time would fail me to mention them all.

It appears that the enemy attempted to cast reproach' upon the Lord and His servant by preventing his proper burial. Let the commission and the supervisors consider and compare their action with what God's Word foretells concerning the treatment of Jehovah's witnesses by His enemies, to wit: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall NOT SUFFER THEIR DEAD BODIES TO BE PUT IN GRAVES. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth."—Revelation 11: 8-10.

The Devil's Poor Care of His Own

The Devil is therefore using these various officials and commissions and boards, whether they realize it or not, and in this they have been entrapped. This burial, therefore, gives occasion for further separating of the "sheep" from the "goats". Many were the good people who saw and continue to see the viciousness of officials who would not permit the proper burial of the dead, and the hand of the Hierarchy behind the whole matter was freely discussed on the streets. On the other hand, others made their decisions on the side of the entrenched religionists and their portion is with the Devil. So, in reality, while these agencies were desperately striving to thwart a burial, it was not the fate of the bones which they decided, but their own destiny.

Nor is their blood on anyone else's head, because they were told three times that to fight against God, or to tamper with His servant's bones even, would bring upon them the condemnation of the Lord. They ignored such warnings and acted wickedly when a proper course would not have affected them in the least, "because it is in the power of their hand."—Micah 2: 1.

So their responsibility is fixed, and they followed the course of Satan, who strove for the body of Moses and tried to stop the resurrection of Jesus. (Jude 9; Matthew 27: 62-64) How great is that burden may be gathered from the words which on one occasion were called to their attention: “See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.”—Deut. 32: 39.

Among other things counsel for plaintiffs, Knorr, Heath and WATCHTOWER SOCIETY, fitly described the un-American and Fascist action of the defendants, officials, thus:

The officials have admitted that they would permit an ordinary man to be buried on this site or plot and that the burial would not disturb anyone, but they contend that because Judge Rutherford was not an ordinary man he cannot be buried as requested in California. The only thing that distinguished Judge Rutherford from the ordinary man was that he was a faithful servant and witness of Almighty God. If the time has come when a man cannot be buried in this state because he was a servant of the Lord, then it is high time for the courts to take some action to protect those who dare to worship Jehovah God. The action of the defendants outrages the community and is a disgrace to the entire state. This court should protect the Planning Board and Board of Supervisors from the snare in which they find themselves, to wit, fighting against Jehovah God in this matter, which brings everlasting death. We are entitled to the writ of mandate.

Judge Rutherford's Final Witness

At the conclusion of the hearing Judge Mundo did not decide the matter promptly, but stated that he would take two weeks to render his decision. He denied the writ of mandamus and refused to make the county officials do their duty under the law. The ruling of the judge approving the illegal conduct of the aforesaid county officials was contrary to a score or more Supreme Court of California decisions providing that burials were allowable in the county. He also ruled contrary to the Supreme Court of the United States and overruled the rights of those charged with the burial, contrary to the U. S. Constitution.

Very few persons give heed to the Word of the Lord, but rather, most persons follow their own counsel.

“Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”—Psalm 2: 10-12.

After the judge's decision those handling the matter of burial decided that there was no use to appeal to higher courts of California, which would delay the burial one year. They

decided to proceed with the burial immediately. The remains of J. F. Rutherford, accompanied by the mortician, Mr. Lewis, were then sent east, for interment at Watchtower, radio station WBBR, Staten Island, New York. Adjoining the Society's property there is a burial plot, and the remains of Judge Rutherford were interred alongside others of his brethren with whom he had fought a good fight against the Devil's organization for many years. Burial was made in the Society's plot at sunrise, Saturday, April 25, 1942.

This faithful servant of the Lord gave a grand witness to the honor of Jehovah's name and poured out his life in the interests of God's THEOCRATIC GOVERNMENT. All who knew him rejoiced in his zeal and their privilege of associating with a faithful servant of the Most High God, Jehovah. With his burial ends his last earthly witness to the praise of the Almighty God, Jehovah.

Appendix 10

Jehovah's Witnesses link to UN queried

Sect accused of hypocrisy over association with organisation it has demonised

Stephen Bates Religious affairs correspondent

The United Nations is being asked to investigate why it has granted associate status to the Jehovah's Witnesses, the fundamentalist US-based Christian sect, which regards it as the scarlet beast predicted in the Book of Revelation.

Disaffected members of the 6m-strong group, which has 130,000 followers in the UK, have accused the Witnesses' elderly governing body of hypocrisy in secretly accepting links with an organisation that they continue to denounce in apocalyptic terms.

The UN itself admitted yesterday that it was surprised that the sect, whose formal name is the Watchtower Bible and Tract Society of New York, had been accepted on its list of non-governmental organisations for the last 10 years.

A former member said:

"There is a glaring inconsistency which has emerged between the WTBS's frequent portrayal of the UN as an evil organisation and its behind-the-scenes attempts to curry favour with that organisation. Were individual members to be aware of any formal link they would be devastated."

"By no stretch of the imagination could the WTBS be considered to share the ideals of the UN charter unless you suppose that destruction of the UN by God is consistent with that charter."

The Witnesses, most frequently encountered by non-members when they attempt to make doorstep conversions, have faced accusations of bad faith before.

These have been most notably over the hierarchy's insistence that members should not accept blood transfusions and over accusations that sexual abuse of children by Witnesses' ministers in the US have been covered up.

Followers who criticise the Witnesses' leaders or question their decisions are routinely "disfellowshipped" which means fellow members including their families must shun them.

An obscure and ill-publicised decision by the hierarchy

in New York last year modifying the prohibition on transfusions by deeming that God had revealed to them that transfusions of some blood components might be acceptable, providing there was later repentance, has come too late for many hundreds of followers known to have died because they refused blood.

In child abuse cases, the hierarchy insists there must be two independent witnesses — an almost impossible stipulation — before accusations are investigated.

The Watchtower Society has been denouncing the UN and its predecessor the League of Nations for 80 years, believing them to be a world empire of false religion, predicted in the Book of Revelation.

A recent publication since the organisation obtained its recognition describes the UN as "a disgusting thing in the sight of God and his people".

In an internal document, the WTBS describes its policy as a "theocratic war strategy". It claims: "In time of spiritual warfare it is proper to misdirect the enemy by hiding the truth. It is done unselfishly; it does not harm anyone; on the contrary it does much good."

Being a recognised NGO with the United Nations — as

more than 1,500 organisations are — gives status though not grants.

To qualify, organisations must show that they share the ideals of the charter, operate on a non-profit basis, "demonstrate interest in UN issues and proven ability to reach large or specialised audiences" and have the commitment and means to conduct effective information programmes about UN activities.

Disaffected Witnesses believe that the association, which has not been publicised to followers, is intended to increase the cult's respectability to sceptical governments, such as France's, which have refused to recognise it.

Paul Gillies, the Witnesses' spokesman in Britain, said: "We do not have hostile attitudes to governing bodies and if we are making representations on issues to the UN we will do so."

"There are good and bad bodies just as there are good and bad politicians. We believe what the Book of Revelation tells us but we do not actively try to change the political system."

A spokeswoman for the UN said: "I think we may not be aware of their attitude, which seems to be really strange."

**The following is a record of the published email
correspondence between Stephen Bates (*religion writer for The
Guardian UK*) and Paul Gillies (*spokesman for The Watchtower
Bible and Tract Society of Great Britain*)**

Letter (email) from Paul Gillies to *The Guardian*

(request to publish in *The Guardian*)

October 22, 2001

Letters Editor

The Guardian

e-mail: letters@guardian.co.uk

Dear Sir,

Stephen Bates' articles in *The Guardian* of October 8 and 15 substantially misrepresents the background to Jehovah's Witnesses registration with the United Nations and contains a number of factual errors.

In 1991 one of our legal corporations registered with the United Nations as a NGO (non-governmental organization) for the sole purpose of getting access to the extensive library of the United Nations. This enabled a writer who received an identification card, to enter their library for research purposes and to obtain information that has been used in writing articles in our journals about the United Nations. There was nothing secret about it.

At the time of the initial application no signature was required on the form. Years later, unbeknown to the Governing Body of Jehovah's Witnesses, the United Nations published "Criteria for Association", stipulating that affiliated NGO's are required to support the goals of the United Nations.

After learning of the situation, our membership as NGO was withdrawn and the ID card of the writer was returned.

Sincerely,

Paul Gillies

Press Officer for Jehovah's Witnesses in Britain

Reply (email) from Stephen Bates to Paul Gillies (official letter)

Subject: from Stephen Bates, the Guardian
 From: Stephen.Bates@guardian.co.uk
 Addr: Stephen.Bates@guardian.co.uk
 Sent: Mon 22/10/01 at 15:25:41

Dear Mr Gillies,

I have just been shown your letter, submitted for publication two weeks after my initial article appeared in the Guardian.

I would be very grateful if you would allow me to circulate it to the thousands of Jehovah's Witnesses who have contacted me since the articles appeared because, if there was nothing secret about your association with the Scarlet-Colored Beast, I am surprised that so many followers did not know of it, given the WTBTS's frequent condemnation of the UN in its publications.

This may account for the witnesses' feelings of betrayal and sense of hypocrisy over the whole affair. If it was not secret and was only done to obtain a library ticket, why did you not tell me when I spoke to you several days before the article appeared? Surely you would have known it or could have found out very easily - most press officers are able to do so.

And why did the WTBTS decide to disaffiliate only two days after the article appeared, when the WTBTS "learned about a situation" which was anyway not secret? Any organisation which affiliates to another surely must know that it has to ascribe to its basic principles, so to pretend that acceptance of the UN charter's aims has been suddenly sprung on you is being disingenuous at best.

As far as I can tell from your letter there are no factual inaccuracies in my reports for you have not pointed to any that you did not have the opportunity to explain to me when we spoke. I don't think the letter will be published. But then what would I know - I'm only bird seed in your demonology!

Best wishes,
 Stephen Bates

Paul Gillies responds to Stephen Bates comments on official letter.

From "Paul Gillies" < paul.gillies@bigfoot.com >
 Date> 25/10/2001
 Time>05:56:19 pm
 To: Stephen Bates/Guardian/GNL@GNL
 Subject: FW: from Stephen Bates, the Guardian

Dear Mr. Bates,

My apologies for the delay in responding to your letter as I am at present out of the country and relying on my email being forwarded. You stated in your second article on 15 October that thousands around the world had read your previous article within hours of publication. Obviously then, the best way to communicate my response is to publish my letter in The Guardian.

I have supplied you with an honest answer, but I am sorry that you do not agree with it.

I do not give you permission to circulate my letter. Rather, if my letter is published the thousands who have written to you may judge its veracity for themselves.

sincerely, Paul Gillies

Final reply to Paul Gillies by Stephen Bates

-----Original Message-----

From: Forward Mail [mailto:ForwardMail@wtbts.org.uk]

Sent: 22 October 2001 07:26

To: 'paul.gillies@bigfoot.com'

Subject: from Stephen Bates, the Guardian

----- Forwarded by Stephen Bates/Guardian/GNL on 25/10/2001 11:02 am -----

Stephen Bates

25/10/2001 11:01 am

To: "Paul Gillies" <paul.gillies@bigfoot.com>

Dear Mr Gillies

Thank you for your response. The Guardian will not publish your letter because it appears to us to be untruthful, or possibly part of your sect's ludicrously-entitled "theocratic war strategy".

As you must know if you have troubled to check the matter out, what you described as a library pass was in fact accreditation as an NGO to obtain access to the United Nations - that is what the WTBTS secured in 1992, after applying in 1991. If you have been informed otherwise by the WTBTS you have been misled and I expect you will want to make inquiries to discover why.

In accordance with resolutions 1247 and 1248 of the United Nations, passed in 1968, some 23 years before the WTBTS applied, accredited organisations are required to subscribe to the aims and ideals of the UN charter, so this was not changed during the course of the WTBTS's membership as you erroneously stated.

Furthermore, the accreditation was required to be renewed annually during the WTBTS's association, so it is inconceivable that your people in New York were not aware of what they were signing up to each year. To obtain re-accreditation someone at the WTBTS must have signed an application form each year and I would be grateful if you could let me know who that was. It appears that whoever did so may not have been informing the rest of the organisation what was going on, in applying to associate with what your literature with astonishing hyperbole described in 1997 as "a disgusting thing."

In addition, your letter appears to be at a certain amount of variance with what your Portuguese colleague told a newspaper there, when a journalist followed up the story, that the NGO status was applied for to assist the WTBTS's humanitarian aid work in the Third World. Was it to do this or to apply much more mundanely for access to the library?

I am sure you will understand that until these issues can be answered, the Guardian is unable to publish your letter because it seems to us to be misleading and not factually correct, indeed possibly "designed to misdirect the enemy" as your strategy has it.

I note that you have so far been unable to point to any factual inaccuracies in my stories or

to deny the veracity of the highly damaging statements from WTBTs publications that I quoted. I note en passant that you did not dissent from my reference to myself as bird seed and I can state that, contrary to the apparent assertions of some of your more ill-informed elders, I am neither an apostate nor an agent of the devil.

You will however be reassured to note, I am sure, that, since my articles were widely read on Jehovah's Witnesses' websites and message boards across the world, most of whose correspondents could not hope to see the copies of the Guardian newspaper in which they originally appeared, I have published your previous letter and my response to it, and will also publish this one, there.

This is to enable witnesses and former witnesses - those most affected by and interested in the stories and best able to understand them - to assess their veracity and the caliber of your response. I must say that many hundreds of them in several countries including the US doubt your version of events. If your original letter was not intended for publication, I am not quite sure why you wrote it.

Perhaps you might also like to explain the truly distasteful images of Armageddon, including the destruction of skyscrapers, that appear in Jehovah's Witnesses' literature, which would appear to undermine any public expressions of sympathy by the WTBTs over the events of 11 September.

Yours sincerely,
Stephen Bates

(Note From hawk — Steve Bates & I noted he made a minor error but it was too late. He used Resolutions 1247 and 1248. He meant to say Resolutions 1296 and 1297 passed by ECOSOC Council in the UN in 1968.)

Notes: What Paul Gillies didn't know, during this attempt to deceive both *The Guardian* and its readership, was that Stephen Bates was apparently receiving truthful information from other sources. Mr. Bates was doing research, contacting the United Nations and gathering facts and documentation from the U.N. — and also information from Watchtower publications, hence Mr. Bates comments about "theocratic warfare" and "birdseed".

Stephen Bates had copies of official United Nations material, proving that what Mr. Gillies wrote in his official letter, was a fabrication. Mr. Gillies tried, unsuccessfully, to play down the Watchtower's connection with the U.N., relegating it to nothing more than a "library pass". But Mr. Bates knew from the UN documents in his possession that to be a registered "Non Governmental Organization" meant affiliation with the UN and acceptance of the UN charter, with all that goes with it, including the "signature" which Mr. Gillies lied about.

Mr. Bates knew that the statement of Mr. Gillies that "*no signature was required on the form*" was a lie, as a signature was absolutely required, and not just in 1991 when the Watchtower first applied. In fact, the Watchtower's officer filled out and signed a form every year for ten years, and each time he had to give a signature.

Mr. Gillies also asserted that things had changed "*unbeknown to the Governing Body of Jehovah's Witnesses*". He tried to deceive Mr. Bates and the editor of *The Guardian* into

believing and publishing that “*Years later, unbeknown to the Governing Body of Jehovah’s Witnesses, the United Nations published “Criteria for Association”, stipulating that affiliated NGO’s are required to support the goals of the United Nations.*”

Mr. Bates saw this for what it was, — a bold lie. He knew that the UN published its “*Criteria for Association*” in 1968, over 30 years ago by means of Resolutions 1296 and 1297 passed by ECOSOC council in 1968.)

Nothing had changed, and Mr. Gillies knew it.

After the last email exchange between Mr. Gillies and Mr. Bates, of October 25, 2001, the WTS made no further attempts to get the *Guardian* to print their fabricated story.

Email exchange analyzed:

Mr. Gillies attempted several different avenues at damage control. The first was to minimize the WTS involvement. Firstly, he stated “*one of our legal corporations registered with the United Nations*”, thus relegating the deficiency to only “one” of the multitude of “organizations” at question. Here he attempted to place the problem among only a minority area of the WTS, as if one of many organizations was ‘lost in the shuffle’ as it were. The trouble with this subtle mechanism is that the Watchtower Bible and Tract Society is not just any “one” organization. Rather it is “the” organization itself, the mother organization.

The second mechanism of deceit implemented by Mr. Gillies, was when he wrote that the affiliation was initiated for the “*sole purpose of getting access to the extensive library of the United Nations*”. Here Mr. Gillies again attempted to play down the WTS’s affiliation, yet this falsity was easily debunked by research through the UN. Although access to the UN library was granted to representatives from registered NGO’s, anyone may access the UN library resources in a variety of ways, including the WWW online. As well, the Watchtower’s involvement was not limited to library browsing as Mr. Gillies asserted. A search on the UN website for evidence of the Watchtower’s activity at the United Nations reveals quite a number of areas where the Watchtower was involved to a greater degree than they claim. The WTS, for instance, had sent representatives to make appeals at conferences where representatives from many other religions participated on an equal footing. This in itself shows Mr. Gillies words to be a deception.

The third manufactured fabrication by Mr. Gillies was this statement concerning the Watchtower Society’s UN affiliation. He wrote... “*There was nothing secret about it.*” This statement needs no explanation, for anyone reading of this affair knows quite well where the truth is here. Did the reader know? Does the reader know anyone who was aware of it? Is there even one word about this affair in any Watchtower publication from the last ten years?

By way of making the WTS's UN affiliation appear to be almost accidental, Mr. Gillies again, attempting to minimize the affair, then went on to write "*At the time of the initial application no signature was required on the form.*" This falsehood is easily debunked. UN materials show that it has always been necessary for an agent of the organization to sign a form in application for accreditation as an NGO. Also, the Watchtower's representatives needed to renew this unholy alliance yearly, and on the renewal form, a signature is most definitely required. Keeping in mind that the Watchtower was associated with the UN for ten years, this lie is likewise multiplied times ten!

The biggest lie of course, is this one. "*Years later, unbeknown to the Governing Body of Jehovah's Witnesses, the United Nations published "Criteria for Association", stipulating that affiliated NGO's are required to support the goals of the United Nations.*"

The United Nations has made it clear, in no uncertain terms, that resolutions 1296 and 1297, passed by ECOSOC council in the UN, chiseled these in stone in 1968. Were the Watchtower representatives aware of the "criteria" in the "Criteria for Association"? One of the requirements was that the Watchtower submit, each year, six pieces of their literature showing United Nations support. Not only did the Watchtower print favorable articles on the United Nations, the United Nations has responded with photocopies of the articles that the Watchtower supplied.

Yes, the WTS, contrary to Paul Gillies lies, was quite aware of "Criteria for Association" and were meeting them by printing Awake articles favorable to UN objectives, and further, were submitting them to the UN as per the requirements which they were more than aware of. No, Mr. Gillies, the WTS's association was no accident "*unbeknown to the Governing Body*"!

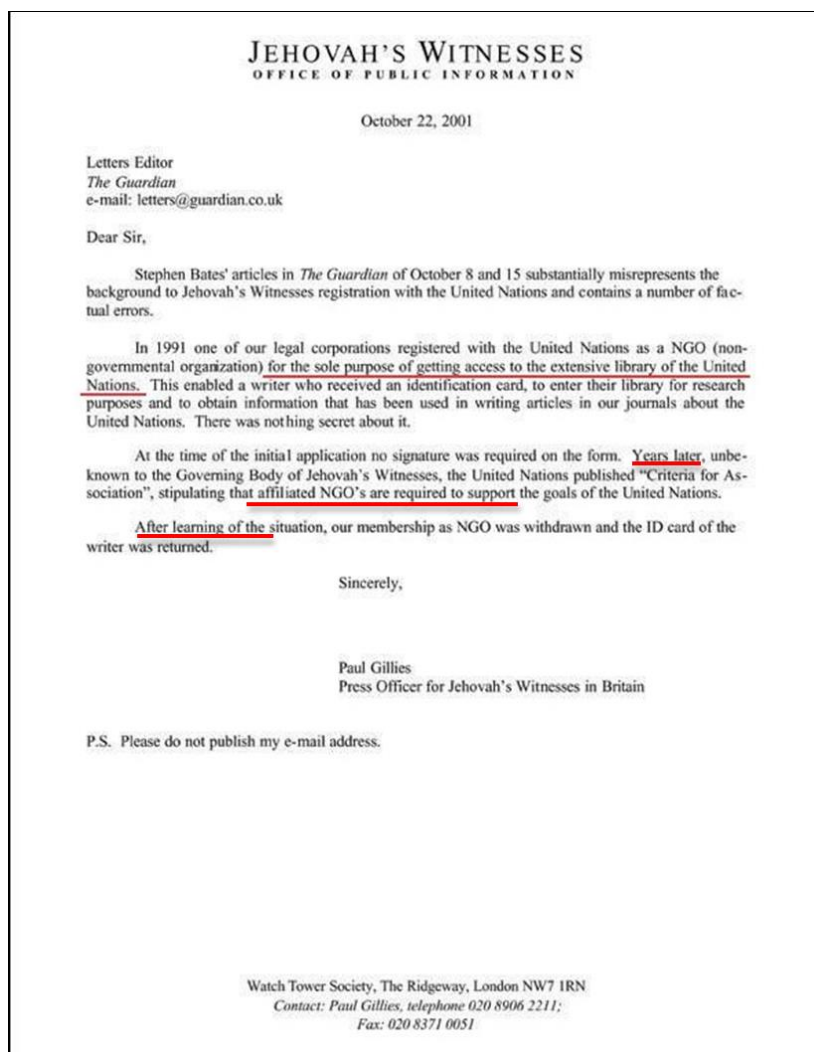
Appendix 11

EXPOSE' ON JEHOVAHSJUDGMENT.CO.UK

Introduction

Jehovahsjudgment.co.uk¹ is the premier site attempting to justify the Watchtower's 10-year membership with the United Nation's Department of Public Information (DPI). This article addresses the information presented at that site.

Jehovahsjudgment.co.uk lends its support to statements in the official Watchtower letter, released October 22 2001 (shown below), where it attempts to justify its association with the United Nations. The site also argues against comments that have been made by former Jehovah's Witnesses stumbled over the Watchtower Societies actions.



At initial glance, jehovahsjudgment.co.uk is attractively presented. However, the rhetorical style should quickly

¹ Quotations from Jehovahsjudgment.co.uk and un.org are as of 19th May 2010.

alert readers that the quality of the information is poor, filled as it is with fallacies and common techniques used to mislead, such as red herrings, emotional pleading, and straw-man arguments.² Ad hominem attacks fill every section, referring to anyone that does not agree with the Watchtower's actions as "crack pots", "conspiracy theorists", "apostates [that] lie", "accusers", "hopelessly wrong authors" and "opposers".

The first page alone contains the following ad hominem attacks and generalizations:

- See how the apostate's own 'evidence' proves the Society to be completely right, leaving the **apostates** looking completely **stupid**.
- We show direct evidence that such a **conspiracy theory** is nonsense.
- This brochure changed over the years, but **apostates lie** and quote from the current version, hoping you won't notice.
- London Bethel wrote to the Guardian correcting their **horribly inaccurate journalism**. However **crackpots** now claim Bethel's letters of explanation are a "cover-up".

Jehovahsjudgment.co.uk is tediously long through the inclusion of unnecessary information and contradictory viewpoints. Certain important but inaccurate statements are repeated constantly, as if reiterating the same point often enough will add weight. Condensed, Jehovahsjudgment.co.uk contains two predominant lines of reasoning, both of which are easily shown to be incorrect:

The 1991 application process did not require the Watchtower Society as an affiliated NGO to *support* the ideals of the United Nations
Affiliation with the United Nations did not violate Watchtower principles

Jehovahsjudgment.co.uk constantly argues from contradictory angles by focusing on technicalities. As an example, it claims in "Know your NGO's":

There is not even a resolution that NGOs must share the ideals of the UN charter.

In "The Changing World of NGO's" it states:

In 1994, the NGOs must simply share the same ideals. ... Does the Watchtower Society and Jehovah's Witnesses share those same ideals?

Why spend time discussing there is no "resolution" to share the ideals, when later admitting that NGOs do agree to share the ideals, and then arguing is nothing wrong in doing so? This makes much of what is presented appear to have been included as padding to confuse the reader, rather than for the purpose of making any valuable contribution to the discussion.

Jehovahsjudgment.co.uk argues against some dubious statements that "apostates" apparently have made. I cannot speak for what other people may or may not have said, so in what follows I simply address the facts regarding the Watchtower and its association with the United Nations.

Why Affiliation Stumbles

To help make sense of it all, the reader needs to keep in mind what the key points really are:

² For a full discussion on rhetorical fallacy see jwfacts.com/watchtower/rhetorical-fallacy.php.

Straw Man — To misrepresent a person's point of view and then prove the misrepresentation wrong.
Red Herring — To introduce a point that is not relevant in order to misdirect the argument.
Emotional Pleading — To use emotions to sway a person from considering the facts.
Ad Hominem — To attack the person in order to undermine their argument.

1. The Watchtower is very clear that anyone indicating support of an organisation that goes contrary to Bible principles disassociates themselves by their actions.

Concerning those who renounced their Christian faith in his day, the apostle John wrote: "They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us." (1 John 2:19) Also, a person might renounce his place in the Christian congregation by his actions, such as by becoming part of a secular organization the objective of which is contrary to the Bible and, hence, is under judgment by Jehovah God. (Compare Revelation 19:17-21; Isaiah 2:4.) So if a person who is a Christian chooses to join those who are disapproved by God, it would be fitting for the congregation to acknowledge by a brief announcement that he has *disassociated himself* and is no longer one of Jehovah's Witnesses. Such a person would be viewed in the same way as a disfellowshipped person.

Organized to Accomplish Our Ministry (1983) p.151

2. "As Jehovah's Witnesses they value their relationship to God and Christ above everything else. Were they to identify themselves as giving unquestioning support to any political arrangement... Any act on their part that would indicate otherwise, therefore, would be an act of disloyalty. Such an act would be taking away from God and Christ their rightful due and would be worship to the "wild beast." No matter how insignificant the act required may seem, a Christian's engaging in such worship would mean his being disloyal to God and Christ."
— *Watchtower* 1976 October 15 pp.632,636

Such support can be indicated by a membership card or association with the United Nations

YMCA

"We have long recognized that the YMCA, though not being a church as such, is definitely aligned with the religious organizations of Christendom in efforts to promote interfaith.... In joining the YMCA as a member a person accepts or endorses the general objectives and principles of the organization. ... Membership means that one has become an integral part of this organization founded with definite religious objectives, including the promotion of interfaith. Hence, for one of Jehovah's Witnesses to become a member of such a so-called "Christian" association would amount to apostasy."
— *Watchtower* 1979 Jan 1 pp.30,31

Malawi

"In the 1960's and the 1970's, the Witnesses' neutrality underwent brutal tests in connection with the demand that all citizens of Malawi buy a card signifying membership in the ruling political party. Jehovah's Witnesses saw it as contrary to their Christian beliefs to share in this. As a result, they were subjected to persecution that was unprecedented in its sadistic cruelty. Tens of thousands were forced to flee the country, and many were in time forcibly repatriated to face further brutality."
— jv [*Jehovah's Witnesses—Proclaimers of God's Kingdom*, 1993] p.195

3. The Watchtower has made clear the United Nations goes contrary to Bible principles and is considered part of Satan's political arrangement. It labels the United Nations as the "disgusting thing" and the "scarlet colored wild beast that descends into the abyss."

"The "disgusting thing" of Jesus' prophecy is clearly identified by Scripture as the United Nations organization today. It is the same as the "scarlet-colored wild beast" of Revelation chapter 17." (*Watchtower* 1979 Feb 1 p. 26)

The Watchtower has condemned association with the United Nations

"So all the **kings associated with** the scarlet-colored wild beast give their power and authority to it, and even the other nations that are not members of the United Nations are also cooperating with the beast in this opposition to God's kingdom." — *Watchtower* 1967 Mar 15 p. 183

It has also shown that support for the United Nations goes against strict neutrality.

"Interestingly, the resolution of this world conference of churches did not express recognition of God's

Kingdom as the only means to bring lasting life and peace. In fact, it did not even mention God's Kingdom. Instead, the resolution followed the traditional position taken by **Christendom's churches in support of the United Nations** organization and other human endeavors. It stated: "As further measures we urge: 1. The upholding and extension of the authority of the United Nations, international law and support to full implementation of the Helsinki agreement." And, giving "guidelines for action by the churches," it appealed to them to "support politicians and governments in plans to develop strategies for peace and systems of common security."

How different was the position taken by **Jesus Christ, who taught strict neutrality** in worldly political affairs and instructed his disciples to look to God's Kingdom as the only means of establishing lasting world peace!"

— *Awake!* 1984 Nov 8 p.13

Watchtower support and association are two terms that appear repeatedly in the discussion that follows.

Jehovahsjudgment.co.uk Response

In the Beginning

Jehovahsjudgment.co.uk's introductory section briefly mentions that in 2001 the *Guardian* identified the Watchtower as registered with the United Nations. The Watchtower thanked them for identifying the registration requirements had changed and withdrew.

The tone for the discussion is then set, making an ad hominem attack on people not content with that explanation by referring to them as "disgruntled Jehovah's Witnesses and other opposers" and lying "conspiracy theorists". An emotional plea follows:

"... implore you set aside all prejudice and any other emotions, to fairly and dispassionately consider the other side of the argument without any preconceived ideas ... A **truly humble** person would do so."

As the *Awake!* 2000 highlights, this type of emotional pleading is a propaganda technique.

"Even though feelings might be irrelevant when it comes to factual claims or the logic of an argument, they play a crucial role in persuasion. Emotional appeals are fabricated by practiced publicists, who play on feelings as skillfully as a virtuoso plays the piano."

— June 22 p.6

Know Your NGOs!

The main premise in this section is that UN comprises two departments to which an NGO can apply - the DPI or ECOSOC. Apparently, Jehovahsjudgment.co.uk feels it was acceptable for the Watchtower to apply to the DPI, but it would have been unacceptable to apply to ECOSOC, as ECOSOC allows the NGO more consultative power. This is a flawed premise, as association as an NGO with either department of the United Nations violates Watchtower principles.

Most of the discussion in this section explains the role of ECOSOC, but since the Watchtower did not associate with ECOSOC it is of little relevance. Since the Watchtower applied to the DPI, what is relevant is that the DPI requires associated NGO's to "... undertake to support the work of the United Nations", terminology from Resolution 1296 (XLIV) of 23 May 1968.

In the 1994 DPI *Handbook*, page 1 shows the importance of its NGO partners by stating, "The United Nations is privileged to have NGO's as partners in our common quest for peace, democracy and development. As a vital link between the people of the world and the United Nations, about 20,000 NGO's are active in all aspects of the work of the United Nations."

Did we agree to praise the UN?

Tricky turn of phrase is used in this section to detract from relevant arguments. For example, the heading is a red herring, as it is phrased to change the emphasis of the issue. The Watchtower was not required to "praise" the

United Nations; but its application required agreeing to provide information annually regarding its “activities related to United Nations issues”.

The site continues with a straw man argument, stating that:

Conspiracy theorists claim that the Watchtower Society agreed to meet special criteria to “become an NGO”.

The claim is not that that Watchtower had to meet special criteria to “become an NGO”, as by definition they are one. Jehovahsjudgment.co.uk heads down a sidetrack to prove this fact. The real point made is that they applied to “become an **associated** NGO” with the DPI and as part of the application process there were specific criteria that required being fulfilled.

The site then claims it is a lie that the Watchtower had a requirement to “... “print articles praising the UN” to “keep their NGO status”.

This is another argument over semantics to detract from the issue. The Watchtower did not have to agree to specifically “praise” the United Nations or “print articles”. The requirement to keep its NGO status was to submit information on an annual basis to the DPI to review. If the information provided was not supportive of the DPI they had the option to revoke membership. The Watchtower could not submit articles to the DPI describing it as the “beast reserved for destruction”, so had an obligation to print articles that display the UN in a positive light.

The site continues with the ludicrous line of reasoning that:

Jehovah’s Witnesses and the Watchtower Society never said, “I agree to meet your criteria” because they could not. They never signed something saying “We will meet your criteria”, because no NGO can determine that for themselves, only the DPI office can.

Jehovahsjudgment.co.uk makes a number of such claims, each worded slightly differently. Since this section and subsequent sections makes the multiple claims that the Watchtower Society never agreed to support or praise the United Nations, it is important to clarify from the start exactly what they agreed to.

Please note that the association of your Non-Governmental Organization (NGO) with the Department of Public Information (DPI) requires that you provide us with proof of your organization=s non-profit status and with an annual report on its activities related to United Nations issues.

APPLICATION FORM FOR NON-GOVERNMENTAL ORGANIZATIONS

Excerpt from 1991 application form

“The principal purpose of association of non-governmental organizations with the United Nations Department of Public Information is the redissemination of information in order to increase public understanding of the principles, activities and achievements of the United Nations and its Agencies. Consequently, it is important that you should keep us informed about your organization’s information programme as it relates to the United Nations, including sending us issues of your relevant publications. We are enclosing a brochure on the “The United Nations and Non-Governmental Organizations”, which will give you some information regarding the NGO relationship.”

1992 Letter to newly approved associated NGO’s

The 1991 application form above shows a report was to be submitted annually and the approval letter shows there was a requirement for “redissemination of information in order to increase public understanding of the principles, activities and achievements of the United Nations...” Information on un.org and in its brochures also state this is a requirement. No doubt, these articles are expected to be of a positive nature; otherwise they would not constitute support of principles of the United Nations.

The document at www.un.org/esa/coordination/ngo/pdf/guidelines.pdf shows that since its inception in 1945, DPI NGO's commit to spread information supporting the United Nations.

“What are the responsibilities of NGOs associated with DPI?”

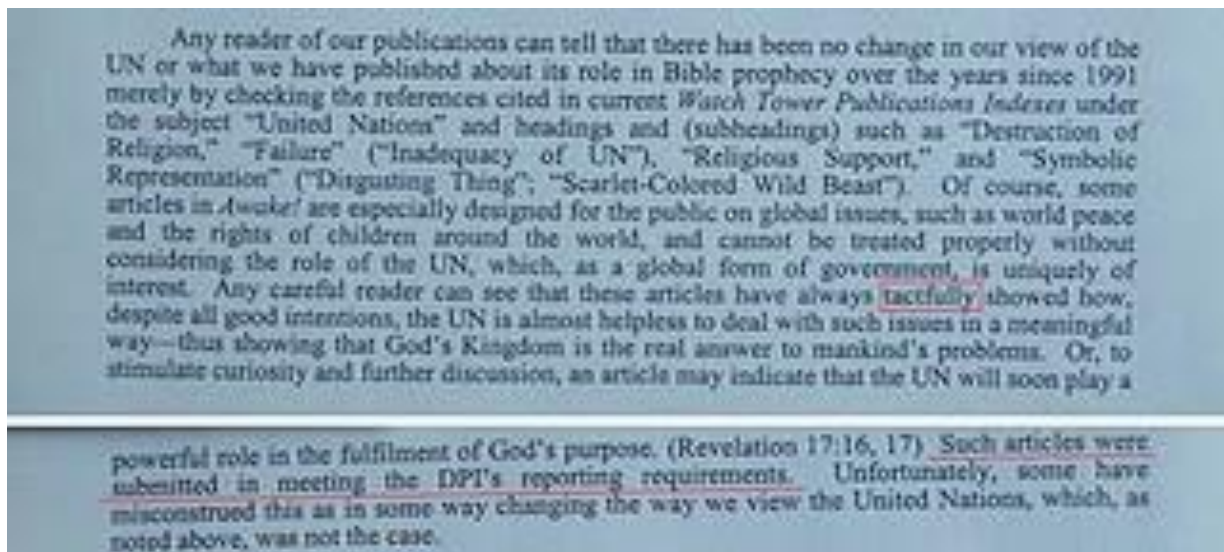
Since the founding days of the United Nations in San Francisco, NGOs have made valuable contributions to the international community by drawing attention to issues, suggesting ideas and programmes and publications, disseminating information and mobilizing public opinion in support of the UN and its Specialized Agencies. Association with DPI constitutes a commitment to that effect. Associated NGOs are expected to devote a portion of their information programmes to promoting knowledge of the United Nations' principles and activities. In addition, they are expected to keep the DPI/NGO Section abreast of their activities by regularly providing samples of their information materials relating to the work of the UN.

A 1968 Resolution continued the concept that an NGO was to support the work of the United Nations.

“In 1968, the Economic and Social Council, by Resolution 1297 (XLIV) of 27 May, called on DPI to associate NGOs, bearing in mind the letter and spirit of its Resolution 1296 (XLIV) of 23 May 1968, which stated that an NGO “...shall undertake to support the work of the United Nations and to promote knowledge of its principles and activities, in accordance with its own aims and purposes and the nature and scope of its competence and activities”.”

— <http://www.un.org/en/civilsociety/1297.shtml>

A personal letter from Bethel to a Witness requesting answers also acknowledges they had a requirement to submit articles it had written to the United Nations to fulfil its reporting requirements.



It is beyond question that the Watchtower agreed to show support for the United Nations by distribution of information about it. This fact undermines a large portion of what follows on Jehovahsjudgment.co.uk.

Jehovahsjudgment.co.uk next dismisses the idea that the Watchtower joined the United Nations for reasons other than access to the library as ridiculous.

Some conspiracy theorists say that the Watchtower Society's "real motive" was to gain prominence in the eyes of the UN and other governments, particularly where there is persecution of Jehovah's Witnesses. However, is it not a ridiculous idea that having DPI passes to access the UN's research materials could have such a benefit?

However, in the section "Following it to the Letter", Jehovahsjudgment.co.uk states the Watchtower was involved in more than just accessing research materials and attended conferences on such topics as the holocaust. These conferences and association with the United Nations can help legitimise the cause of the Watchtower.

Furthermore, it is not ridiculous, as the concept comes from Watchtower representatives. In an interview immediately following the Guardian article, the Watchtower spokesman in Portugal stated that United Nations

registration was to assist gaining recognition in developing countries. In a newspaper Interview on Saturday 20th October 2001, the Watchtower's Portuguese representative stated:³

"Registration as a Non Governmental Organisation was only done because you can give humanitarian aid and protect human rights in various countries around the world," says the PUBLIC Pedro Candeias, spokesman for the Association of Jehovah's Witnesses in Portugal. In Portugal, however, a relaxation of registration is not yet known officially by the AJW, which represents nearly 50,000 believers.

The official says the religious group to which he belongs has had an "important role" in helping the populations of countries like Angola, Bosnia, Georgia, Rwanda and other African or Latin American. "Reaching out to these countries was complicated and therefore it was necessary to register" the WTBS in the United Nations. But this registry, he says, did not compromise the Jehovah's Witnesses to "any political involvement" with the UN.

It was 2 days after this interview that the Watchtower changed its official position by releasing the October 22nd letter contradicting the above statements and claiming it only applied for library access.

Please Sign Nowhere

As the section title suggests, it is made to seem important that the 1991 application did not require a signature, a statement that appears on the Watchtower letter of October 22nd 2001. The relevant information is that an application form was filled out, not whether or not it required a signature.

Jehovahsjudgment.co.uk next claims an annual review was not required, quoting that it was not until 2001 that the United Nations "has instituted a review process for the first time". This must be a different review process than the one referred to in the 1991 application form, as the 1991 form specifically states the review is annual.

Anyway, the whole premise for this section falls completely apart when we learn a few paragraphs later that an annual Accreditation Form was required to be *signed annually*.

"... the Society (and other NGOs) certainly did have to sign the previous version of the Accreditation Form every year."

Now that we finally have an admission of an annual signature requirement, the discussion takes a different direction:

No where on those forms is there anything which would compromise the beliefs of Jehovah's Witnesses.

It is not the specific questions on the form that compromises Watchtower beliefs, it was the intent of the form to be associated with the United Nations that was the compromise.

The 1991 form asked for an annual report and Jehovahsjudgment.co.uk admits that there was a yearly Accreditation Form to sign and lodge. So when Jehovahsjudgment.co.uk then argues that a new review process was implemented in 2002, a year after the Watchtower stopped its association, it hardly seems relevant, as it already was shown the Watchtower actively thought about and renewed its association with the United Nations on an annual basis.

³ <http://web.archive.org/web/20011119221025/http://jornal.publico.pt/2001/10/20/Sociedade/S05.html> — translated with the assistance of Google Translate.

UNITED NATIONS  NATIONS UNIES

YEAR 2000 ACCREDITATION FORM
FOR REPRESENTATIVES OF NON-GOVERNMENTAL ORGANIZATIONS
ASSOCIATED WITH THE
UNITED NATIONS DEPARTMENT OF PUBLIC INFORMATION

Please fill out (please type) and return NO LATER THAN 31 DECEMBER 1999 to:

DPI/NGO Resource Center
 Room L-12B-01
 United Nations, New York, NY 10017, U.S.A.
 Fax: (212) 963-2819
 Tel: (212) 963-7233/7234/7678

Name of Organization (Full Name): _____
 Headquarters Address: _____
 President or Chief Admin. Officer (Name): _____
 (Title): _____
 Address: _____
 Telephone: _____ Fax Number: _____
 E-Mail: _____ Website Address: _____

Representation at United Nations Headquarters in New York

(Please list one main representative and one alternate representative)

Main Representative:

Name: _____
 Address: _____
 Telephone: _____ Fax: _____ E-Mail: _____

Alternate Representative:

Name: _____
 Address: _____
 Telephone: _____ Fax: _____ E-Mail: _____

Please indicate who in your organization should receive the monthly mailing sent by the DPI/NGO Resource Center. (Check only one):

- ☐ Editor of your publication ☐ President
☐ Main representative ☐ Alternate representative

(continued on back)

Address (if editor): _____
 Telephone: _____ Fax: _____ E-mail: _____

Please indicate your organization's main area (s) of interest (e.g. development, disarmament, religion, environment, human rights, conflict resolution, women, etc.): _____

Please provide a brief description (no more than 1-2 sentences) of your organization's main area(s) of work: _____

Signature: _____

Name: _____

Title: _____

Date: _____

This form should be used to confirm your currently accredited representatives and/or to authorize newly appointed representatives. Please note that designations must be signed by the Chief Administrative or Executive Officer of the Organization. Representatives should telephone (212) 963-7233/7234/7678 to arrange for grounds passes, which must be obtained in person.

Please return this form as soon as possible. We require this information in a timely manner in order to update our database and Directory.

DEADLINE FOR RECEIPT: 31 DECEMBER 1999

The changing world of NGOs

This section makes the point that the requirements of the DPI have changed over time and that the requirements from 1991 did not violate Watchtower principles. This is an invalid premise, as it was not the specific requirements placed on an NGO, but the act of associating with the United Nations that was the violation.

Jehovahsjudgment.co.uk attacks “critics” as deliberately lying when they quote from the 2005 DPI booklet instead of the 1994 or 1991 booklets regarding the requirements for an NGO.

*“What are the Criteria for NGOs to become associated with DPI? The NGO **must support and respect the principles of the Charter of the UN** and have a clear mission statement that is consistent with those principles...”*

Apostates often use the above quote, and repeat it endlessly as “proof” of the Watchtower Society’s support of the UN. Yet this appears in the 2005 brochure, do we know if it appears in the older brochures? We already stated that we have a copy of the 1994 brochure, so does that phrase appear there? No, not at all.

Jehovahsjudgment.co.uk highlights that the 2005 booklet requires an NGO “**support** and respect the principles of the Charter of the UN” whereas in 1994 they only specified an NGO “**share** the ideals”.

Notice the difference. In 2005, NGOs must *support the principles of the UN Charter*. In 1994, the NGOs must simply *share the same ideals*.

For some reason, the site feels the Watchtower would be wrong to support the principles, but to share the ideals is acceptable. There is little difference between the two concepts, so it is a mute point to argue.

Anyway, the whole point is invalid, as page 7 of the 1994 DPI Handbook *does* say an NGO must “support” the ideals.

can prove, during the initial two years of association with DPI, that they support the United Nations by featuring U.N. information in their publications and outreach activities;

Jehovahsjudgment.co.uk continues that critics lie about there not being changes:

claim that this requirement was in place since before 1991, and has remained unchanged ever since. Is this claim true?

No. The critics are lying.

He quotes the 53rd General Assembly as proof of changing requirements with the United Nations:

*“...the United Nations has entered a new era in its relations with NGOs and other civil society actors. **The Economic and Social Council recognized this changed relationship when it adopted resolution 1996/31.** Many agencies, funds and programmes of the United Nations system have followed suit. The Secretariat, for its part, has tried to adapt to this new situation in creative and innovative ways and will pursue its efforts in this field. The United Nations is committed to seek the participation and contribution of NGOs in its work. New approaches, attitudes, methods and responses are required throughout the United Nations system if we are to meet this challenge effectively”*

This creates a straw-man argument, making the focus that there has been changes in requirements over the years. Yet the claim is not that requirements have never changed, but that the core goal to support and respect the principles of the Charter has always been in place.

As quoted earlier, since its 1945 inception the United Nations has required its associated DPI NGO's to be "in support of the UN" and its ideals. This was reiterated at the 1968 Economic and Social Council.

"In 1968, the Economic and Social Council, by Resolution 1297 (XLIV) of 27 May, called on DPI to associate NGOs, bearing in mind the letter and spirit of its Resolution 1296 (XLIV) of 23 May 1968, which stated that an NGO "...shall undertake **to support** the work of the United Nations and to promote knowledge of its principles and activities, in accordance with its own aims and purposes and the nature and scope of its competence and activities".
—<http://www.un.org/en/civilsociety/1297.shtml>

This requirement has continued unchanged, such as shown at <http://www.un.org/documents/ecosoc/res/1996/eres1996-31.htm> and <http://www.un.org/esa/coordination/ngo/pdf/res96-31.pdf>, and formed part of the acceptance letter.

Following it to the Letter

This section repeats much of what has been previously stated, such as that no signature was required on the application form. The main point of the section is that the Watchtower did not lie when stating the reason for applying for associated NGO status was to obtain library access. However, the reasoning used is constantly contradictory.

Jehovahsjudgment.co.uk admits that letters from the UN show that the library is "**accessible to absolutely anyone**", so we again seem to be taken down another pointless discussion when he continues to argue that it was not accessible to anyone:

... we wonder why the 1994 NGO brochure stated that:

*"For NGOs associated with DPI, the United Nations provides: ... **use of the Dag Hammarskjold Library.**"*

If absolutely anyone could use the entire facilities, we wonder why the brochure advertises use of that library as a perk of being a DPI NGO.

This reasoning does not follow, as the document is simply making a marketing statement of benefits. If I sign up for AVG anti-virus software, both the free version and the paid version list virus protection as a feature of their software. By including virus protection as a feature of the paid version it does not imply virus protection is not also part of the free version.

Jehovahsjudgment.co.uk next takes a somewhat contradictory line when he then reasons that the Watchtower possibly did apply because they thought they needed a library card, likely due to incorrect advice from incompetent UN staff.

Jehovahsjudgment.co.uk back-flips yet again by starting to prove that more than library access was sought. This becomes somewhat of a double-edged sword.

Of course, if we look carefully we can see that the Watchtower Society did not say they merely wanted access to the "main library". Bethel said that it was "necessary to present an authorized pass to gain access to those *specific areas*". Yes, Bethel never claimed it needed a pass to access the Library itself, but to "specific areas" of that library and specific "library facilities". A quick investigation reveals that there is far, far, more to the United Nations libraries than simply a main library full of books — and far, far, more than simply the *Dag Hammarskjold* building.

Some of these other areas include conferences:

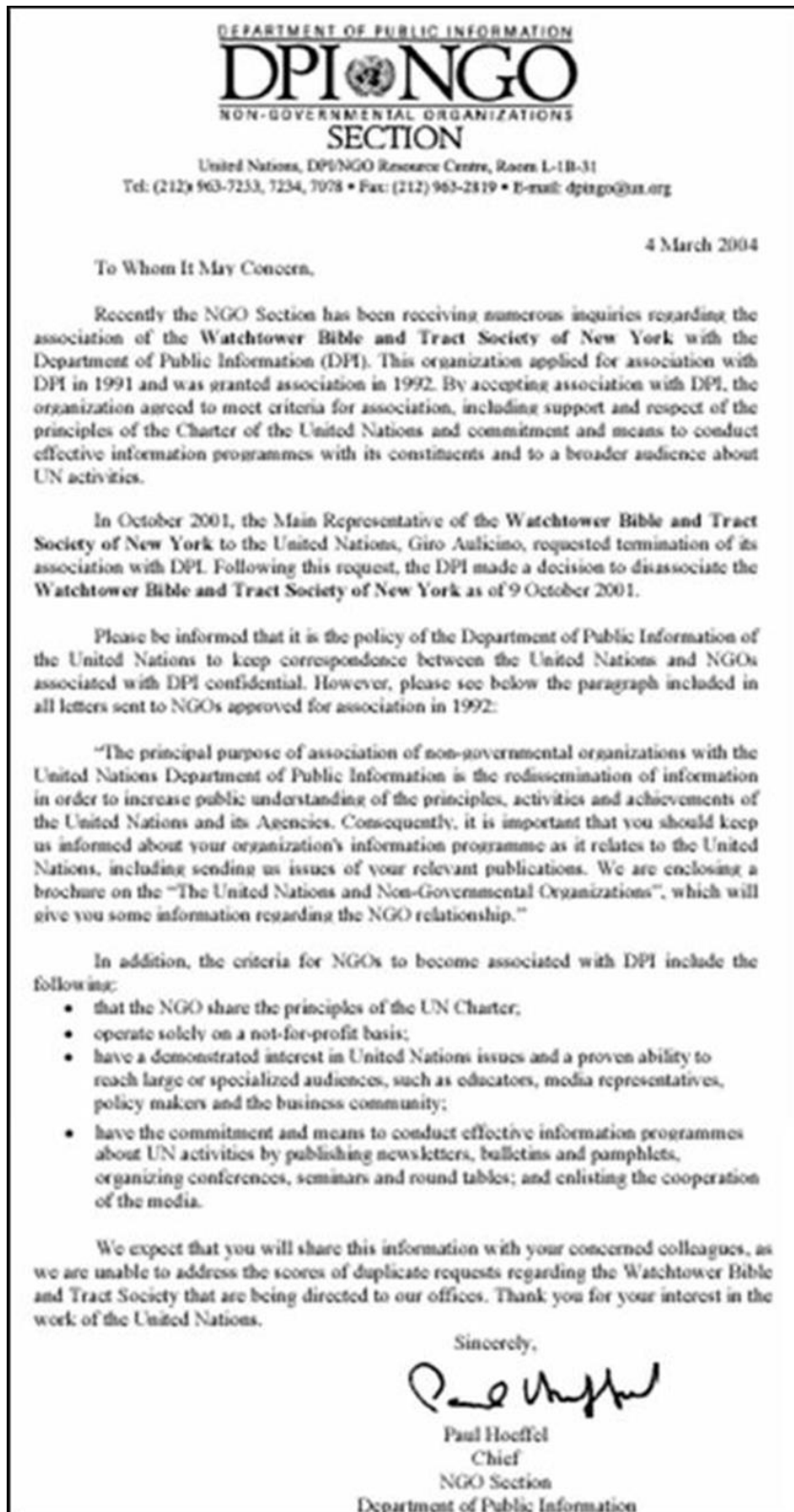
Some have uncovered records of Watchtower representatives attending a conference on the holocaust for NGOs. They quote this as "proof" that Bethel was "lying" and that there was really more to their NGO membership than merely a "library card". On the contrary, such a conference is exactly the kind of facility requiring DPI NGO status. Conferences on subjects such as the holocaust are part of the "extensive library facilities" on offer by the DPI to representatives of its NGOs.

Jehovahsjudgment.co.uk here helps uncover what the Watchtower really was after. Does this breach Watchtower standards? How would elders treat a publisher that started to attend Catholic or Republican Party

conferences?

Hail to the Chief

This chapter attempts to address the letter that appears on the United Nations website at <http://www.un.org/dpi/ngosection/pdfs/watchtower.pdf> and signed by Paul Hoeffel, which confirms the Watchtower was an associated NGO and outlines what was expected of NGO's during the 1990's.



A similar letter had also been released in 18th March 2002.



18 March 2002

Dear Mr. [redacted]

In reply to your letter dated 19 February 2002, please be informed of the following:

1. The Watchtower Bible and Tract Society of New York, Inc., an NGO, had been associated with the DPI since 1992 and requested to terminate its association in 2001. the request was granted on 9 October 2001. According to the website www.watchtower.org, the organization is "a legal organization in use by Jehovah's Witnesses."
2. The United Nations does not force or "trick" any NGO to be associated with DPI.
3. The criteria for association for NGOs have not been changed since 1991.

We are also attaching a copy of response from our office to inquiries about the Watchtower Bible and Tract Society.

Sincerely,

Lyutha Al-Mughairy
Chief
Public Liaison Service
Department of Public Information

cc: S. Tharoor
T. Gastaut
P. Hoeffel

Jehovahsjudgment.co.uk admits, "**This seems like pretty damning evidence**", in which case he is correct. From there on, the section collapses into petty slander and illogical or inaccurate arguments.

Jehovahsjudgment.co.uk starts by accusing Paul of lying and the DPI of "**trying to cover-up their own ineptness.**" He continues that "**The chief of the DPI is being misleading — either by intentionally trying to cover his department's failings or from simply making an honest mistake.**"

Once again, the misleading statement follows that "**As we saw earlier, in no place on any of the forms signed by the Society was anything said about "support and respect of the principles" of the UN charter.**" We already know support has been conditional for associated NGO's since 1945, and was stated in the 1992 acceptance letter from the UN. Therefore, Jehovahsjudgment.co.uk's Blockbuster illustration does not apply and his continual arguments that we need to see the 1992 brochure and not the 2004 one is a pointless diversion.

Paul was not lying in his letter. The following 1992 United Nations press release verifies exactly what he stated.

10/15/01 MON 12:59 FAX 1 212 963 1779

UN/SA REFERENCE DESK

4001

United Nations

Press Release

Department of Public Information • News Coverage Service • New York

NGO/208
PI/755
14 February 1992

DPI/NGO ORIENTATION COURSES TO BE HELD AT HEADQUARTERS, 20-21 FEBRUARY

Thirty-seven Organizations Granted Association Status with DPI

The annual DPI/NGO Orientation Course, for newly accredited representatives of non-governmental organizations, will take place at Headquarters from 20 to 21 February, during which senior officials will discuss current activities of the United Nations and provide an introduction to United Nations information resources.

The Department of Public Information (DPI) accepted, on 28 January, 37 non-governmental organizations (NGOs) seeking association with it. Among them are: the American Cancer Society (USA), the Centro Unesco de Galicia (Spain), the Confederación Latinoamericana de Cooperativos de Ahorro y Crédito (Panama), Doctors Without Borders/Médecins sans frontières (USA/France), the Ford Foundation (USA), the Foreign Policy Association (Russia), the Foundation for Amity and National Solidarity (India) and the Russian-American University (Russia). A complete list is available from DPI.

The Department failed to approve the applications submitted by 13 organizations, and terminated the association of 14 others that were inactive.

The NGOs officially recognized by DPI cooperate with the United Nations to help build public understanding and support for United Nations programmes and goals. Over the past five years, the number of NGOs associated with DPI has nearly doubled, to more than 1,300.

To be granted association with DPI, NGOs must have national or international standing, support the Charter of the United Nations, have a broadly based membership and possess the resources necessary for effective outreach.

The two-day orientation programme will begin with a report on the United Nations Conference on Environment and Development, presented by Jean-Claude Faby, Director, New York Office, of the Conference secretariat. Key energy concerns will be addressed by Ahmedou Ould Abdallah, Special Coordinator, New

(more)

After so much repetition that the Watchtower never agreed to support the United Nations, this section ends with the incongruous question:

“In what way can true Christians share the ideals of the UN charter, and if the Society did agree to support the UN, would that compromise our beliefs?”

This is strange reasoning indeed, and addressed in the next section. If it is not a compromise, why did Jehovahsjudgment.co.uk take so much time inaccurately trying to prove they never agreed to support the United Nations?

Principle Support

This section repeats the incorrect point from “The Changing world of NGO’s” that the Watchtower did not agree to “support and respect the principles of the Charter of the UN” but rather “share the ideals”.

So the requirement clearly changed from happening to share the same ideals as the charter, to active support of the principles of the charter.

Jehovahsjudgment.co.uk then introduces a new line of argument that support of the United Nations is not actually wrong.

Let's pretend we have evidence that the Society did indeed sign a document where they agreed to support the UN and the principles of the UN's charter....

Do we or do we not support and give "approval" to these principles? If you do not support those principles, what kind of person would you be? Indeed, if Jehovah's Witnesses as a religion did not support and approve of those principles above, what kind of horrible religion would we be members of?

This is a pointless discussion, as it suggests that because the Watchtower supports some UN ideals, then associating with it does not conflict with Watchtower doctrine. If you follow this line of reasoning, then there is no reason a Witness should not be involved with other religions or political affiliations, provided they agree with some of their ideals as well. That is certainly contrary to what the Watchtower actually teaches. For example, the Watchtower agrees with most of the principles of Christianity, such as love of God and neighbour, yet refuses to support or join world church committees or days. Many Witnesses will not even enter a Church.

The key point is that the Watchtower does not support the fundamental basis for the United Nations. The Watchtower *does not* share the United Nation's principle ideal of attempting to improve world conditions through mankind's efforts, as this is something the Watchtower teaches only Jehovah can do. Because of this ideal, the 1999 book *Pay Attention to Daniel's Prophecy!* describes the United Nations as the modern day "disgusting" counterfeit of God's Kingdom" and the "the scarlet-colored wild beast" bound for the abyss.

"Thus **"the disgusting thing"** foretold by the angel—the United Nations—was put in place."
— dp [*Pay Attention to Daniel's Prophecy!*, 1999] 15 p. 269

"The United Nations is actually a worldly **confederacy against Jehovah** God and his dedicated Witnesses on earth."
— *Watchtower* 1987 Sep 1 p.20

"And now the United Nations, the successor of that League, has been called the best means for peace, yes, even more than that, the "last hope for peace." So today we can see in actuality what the apostle John saw in symbol, that that **scarlet-colored wild beast is "full of blasphemous names."** Those expressions of admiration for it turn false religionists, not to the worship of Jehovah God the Creator, but to idolatry of a man-made creation, the worship of a political image, the worship of an international organization for world peace and security."
— *Watchtower* 1963 Nov 15 p.697

There are specific principles in the charter that the Watchtower does not support, such as using armed forces when considered "in the common interest." (www.un.org/en/documents/charter/preamble.shtml)

Jehovahsjudgment.co.uk then continues off on another dangerous tack:

Did not Paul appeal to Rome when he was being persecuted? Yes — did he not use the legal system of a government which later proved to be the foretold "disgusting thing", to advance true worship?

I discuss this issue in more detail later. Paul did use the legal system to advance true worship, as the Watchtower has on many occasions. The issue regarding the United Nations is not whether it is *Scripturally* acceptable for Witnesses to be involved in governmental affairs, but whether it is allowed under Watchtower doctrine. The hypocrisy is the Governing Body conforming to a different set of standards to which it enforces upon its members that is at question.

The section conclusion is therefore incorrect on two accounts when stating:

If the Society agreed to support the UN and the principles of it's charter — which they did not — it would not violate bible principles.

Did we hypocritically ‘ride the wild beast’?

Jehovahsjudgment.co.uk introduces a red herring by explaining the United Nations is one of the “superior authorities of Romans 13.

If an apostate or other opposer doesn't want to regard the United Nations as a government which comes under the “superior authorities”, then that is their businesses and their business alone. Jehovah's Witnesses are not to be judged on the basis of someone else's mistaken beliefs.

There is an attempt to show that it was acceptable to become a DPI NGO, as it the United Nations one of the “superior authorities” we need to obey. Now I am confused. If this is the case, why the website, why are Witnesses leaving over it and why did the Watchtower rapidly break its ties as soon as the Guardian magazine brought their association to light? It is a red herring because the issue is not whether they are a superior authority, but how closely aligned Watchtower doctrine allows it to be.

A Witness is allowed to use a public library and the Watchtower's October 22nd 2001 letter implies that simple use of a United Nations library had been acceptable, *until* they realised it meant support of the United Nations. However, a Witness cannot join a political party and for years were not allowed to vote. The real issue of contention then is whether becoming an associated NGO meant it had aligned too closely with this superior authority.

This section had the potential to be an interesting debate on exactly what Watchtower policy is towards political association. The Watchtower stance is confusing, as no clear principle exists as to quite what is and is not acceptable. A Witness cannot sing an anthem or join a political party, but can work for a council or public school and take advantage of public services such as the police. Where and why do they draw these lines, and how is this Scriptural when the Bible shows that God's followers in the past, such as Joseph and Mordecai, were high governmental figures? Sadly, how the Watchtower or its followers know where to draw the line is not examined in any depth. To do so would uncover the flawed logic of the Watchtower's political stance.

The illustration is then introduced that for the Watchtower to have ridden the wild beast it would need to have consultative power.

So what does it mean to ride the wild beast? Really it is pretty simple to reasoning persons. A rider of a horse, for example, tries to control the horse and direct it where he wants to go. ... Riding the UN means that religions extoll it as the last hope for man. Jehovah's Witnesses have never done that. Riding the beast means influencing and directing it in accord with their political aims and goals. Jehovah's Witnesses do not do that. Riding the beast means becoming NGOs associated with the ECOSOC so that they can have consultative status with the UN. The Watchtower Society was never an NGO associated with the ECOSOC.

The illustration of riding a horse is pretty simple, actually too simple. Maybe I could change it to riding an elephant. I have ridden an elephant with my wife, but I did not have control over it, its trainer was the one with the reigns. Riding the United Nations is not like riding a horse, because we are not discussing a one on one relationship. So again we need to come back to the point by asking, “is a Jehovah's Witness allowed to associate themselves as part of a religious or political group?”

Awake to Propaganda?

Jehovahsjudgment.co.uk moves on to another red herring by discussing “secret deals”.

As part of the alleged “secret deals” with the United Nations, the conspiracy theorists say, the Watchtower Society “agreed” to write “propaganda” for the UN. They claim a series of articles published in the *Awake!* during the 1990's were simply written to fulfill their NGO requirement — their “end of the bargain”.

The idea that “conspiracy theorists” talk about “secret deals” to write propaganda has already be discussed in “Did We Agree to Praise the UN”. It was shown under that section that this was a normal requirement as part of the application process (of course taking with a grain of salt Jehovahsjudgment.co.uk's sensationalist terms “secret deals” and “propaganda”).

There are no alleged "secret deals". The Watchtower filled in the standard application form advising the NGO was to submit a yearly report on its pro-UN activities. The Watchtower, along with all NGO's, openly agreed as part of the standard application form and acceptance letter to promote the UN and its' ideals. 1990's *Awake!* magazines showing the UN in a positive manner are freely available to be examined. Although it cannot be proved that the Watchtower wrote these articles specifically as part of the requirement to report them to the United Nations, they are conspicuously different to articles from preceding decades.

Jehovahsjudgment.co.uk then states that "one of the requirements of any organization wishing to be a DPI NGO and have access to the DPI's vast resources, is that the organization makes full use of them." "Make full use", whatever that is supposed to mean, is not a requirement of an NGO. The next comment is even more bizarre:

There is nothing wrong with this — it proves the Society was indeed making use of the resources, and not abusing them by promoting values contrary to that of the UN charter, such as Nazism, racism,

This extreme argument plays on the emotions, but is hardly relevant. The application required active promotion of the UN. It does not discuss what is not allowed, such as Nazism and racism, as these illegal activities are taken as a given within most organizations.

This section goes on to produce graphs to show that in the 1990's the number of references to the United Nations *did* increase. These graphs simply support what others have noticed. To counteract this, Jehovahsjudgment.co.uk implies that the increase is coincidental, showing that other topics also saw increased mention in the 1990's.

Coincidence or not, the increase in positive mention of the United Nations allowed the Watchtower to fulfil its annual reporting requirement to retain associated status.

Self-condemnation?

This section attempts to dismiss arguments showing the Watchtower was hypocritical for joining the DPI. Two arguments are regularly drawn upon: one regarding the Watchtower's stance regarding the YMCA and the other regarding Catholic NGO's. Conspicuously absent from this section and Jehovahsjudgment.co.uk's article is any mention of Malawi. The Malawian Witnesses that died because they were not to hold a political card is very relevant, and one of the darkest blights on Watchtower history.

YMCA

Association with the United Nations violates Watchtower principles, as it is the same principle applied to the YMCA, as explained in the *Watchtower* 1979 Jan 1 pp.30,31

"In joining the YMCA as a member a person accepts or endorses the general objectives and principles of the organization. He is not simply paying for something he receives, such as when buying things being sold to the public at a store. (Compare 1 Corinthians 8:10; 10:25.) Nor is his membership merely an entry pass, as when a person buys a theater ticket. **Membership means that one has become an integral part of this organization...**"

I have to state that the reasoning in the above *Watchtower* is quite ridiculous. Joining a YMCA gym does not make a person an integral part of the YMCA any more than a membership to Gold's Gym makes one a shareholder of Gold's Gym. Yet if the Watchtower enforces this type of reasoning on its members then it too should abide by the same principles. If membership with the YMCA makes a person an integral part of the organization, then associated NGO status with the United Nations for "library access" made the Watchtower an integral part of the United Nations.

Jehovahsjudgment.co.uk attempts to reason that membership to a gym is different to UN association for three reasons, none of which are relevant:

1. Gym membership is like baptism.
 - a. There is no comparison. A Witness is comprehensively questioned to ensure they agree completely with Watchtower doctrine. A YMCA member does not have to share the same beliefs as the organisation to use its gym
2. YMCA membership makes a person an integral part of the organization.
 - a. That simply is quoting the *Watchtower*, but is incorrect. A YMCA gym member can only use

the gym. They have no voting rights and are under no obligation to share the organisations ideal or beliefs.

3. YMCA is a religious organization.
 - a. That is true, but the same Watchtower principle applies to both religious and political organizations. Witnesses are not to be part of either, as both are doomed for destruction at Armageddon.

A YMCA gym pass and association with the UN are close analogies in that both are renewed on a subscription basis for access to the organization's facilities. In fact, joining a YMCA gym gives a member less influence over the YMCA than being a DPI NGO gave the Watchtower Society.

Catholic NGO's

The *Watchtower* 1991 June 1 condemned the Catholic Church for being "represented at the UN" and that its leaders "visited the international organisation" (page 17). Jehovahsjudgment.co.uk tries to say this is different because some Catholic NGOs are part of ECOSOC. However, the Watchtower article made no such distinction in its criticism, simply stating it was wrong for it to be represented at the United Nations.

Both these Watchtower principles apply directly to the Watchtower and Jehovahsjudgment.co.uk's attempt to highlight a difference does nothing to appease the reader in this regard.

Consider the Source

This section is not worth addressing as it is nothing more than an ad hominem attack on the *character* of people that disagree with the Watchtower's NGO association. In particular it is directed at a single individual – Robert King – but levels the following at people in general that were stumbled by the Watchtower's actions:

Nowadays, most of those former brothers and sisters cannot lower themselves to attend meetings at the Kingdom Hall, because there might be something "spiritually unclean" there — as they are far too oh-so holy to take part. Yet, amongst these supposedly spiritually pure "Christians", is pure spiritual filth.

It is poor debating technique to make such a generalization about a vast number of people never even met. Even the Watchtower has highlighted this.

"Another very successful tactic of propaganda is generalization. Generalizations tend to obscure important facts about the real issues in question, and they are frequently used to demean entire groups of people. ... Some people insult those who disagree with them by questioning character or motives instead of focusing on the facts. Name-calling slaps a negative, easy-to-remember label onto a person, a group, or an idea. The name-caller hopes that the label will stick. If people reject the person or the idea on the basis of the negative label instead of weighing the evidence for themselves, the name-caller's strategy has worked."

— *Awake!* 2000 June 22 p.4-8

Issues such as the Watchtower UN status should be evaluated on the merits of the information provided, not attributes of the person providing the information. Although a former member may have an alternate agenda, this does not automatically discredit the information, it just means more care should be taken in evaluation of the information.

Conclusion: A Not-Guilty Verdict

The last section concludes by playing with the reader's emotions.

Since there is no real proof of deceitfulness or lying on behalf of the Bethel, and the evidence supports their version of events, should we not, if we call ourselves Christians, give our brothers the benefit of the doubt and not impute or imply bad motives? **If you wish to judge them in a condemnatory way that is your right, but be aware that you are insisting your brothers are lying** — no matter what explanation they offer and even though, when examining the facts, it becomes clear that they are not lying after all.

Once you strip away the personal attacks, emotional pleas and shallow reasoning, Jehovahsjudgment.co.uk does little to help the cause of the Watchtower. In fact, in a number of areas it highlights the contradictory nature of Watchtower policy.

Constant repetition that the Watchtower never agreed to support the United Nations undermines the integrity of the site. The author seems determined that people should believe and trust the Watchtower Society regardless of all the proof to the contrary, and pleads for readers to do the same.

There is no doubt that the Watchtower broke its own principles. The Watchtower forbids affiliation with any religious or political body for its followers. United Nations documentation shows that to obtain and retain its affiliated status the Watchtower had to indicate it actively supported and promoted the cause of the United Nations on a yearly basis. For a 10-year period the Watchtower actively violated principles it applies to its members and only changed after public admonition. If an individual Witness were to behave in the same manner they would most likely be disfellowshipped. The question is not whether it did, but how active members should view such actions. As a minimum, it needs to be accepted that the Watchtower Society is not beyond question and God does not direct its actions.

Rather than gloss over its actions in a letter justifying library access as excusable, they should have had the integrity to publicly apologise. Better still, it is time for the Watchtower to admit their stance against political involvement is incorrect. There are enough Biblical examples to support that it is acceptable for God's people to be part of ruling governments. The Watchtower has already shown it is willing to become deeply involved with the legal arm of politics through the numerous battles it took to the Supreme Court. They have shown by attendance as an NGO at events such as OSCE gatherings that they recognise the need to become politically aligned, in order to become a relevant religion. In 1996, active military service became a conscience matter, as did voting in 1999. I believe it is only a matter of time before policy changes allow the Watchtower and its members even more leeway in political matters.

Summary of Jehovahsjudgment.co.uk

Section	Premise	Conclusion
In the Beginning	The Watchtower cut their association once shown the requirements for NGOs had changed.	Incorrect , as the requirements have remained fundamentally unchanged
Know Your NGO's	There are two departments, and the Watchtower only agreed to associate with the DPI, not ECOSOC	Irrelevant , as both departments are part of the United Nations
Did we agree to praise the UN?	Process did not require the Watchtower "to meet special criteria".	Incorrect , as an NGO the Watchtower needed to show yearly proof of actively promoting the United Nations
Please Sign Nowhere	The application form did not require a signature and did not require "support" of UN ideals.	Irrelevant whether a signature was required on the application form. Incorrect , as the introductory letter of acceptance states "support" is required.
The Changing World of NGO's	The process and requirements for associated NGO's constantly changed since 1991 and only in recent years became unacceptable by Watchtower standards.	Irrelevant minor procedural changes do not change the fact that the Watchtower has always condemned support of the United Nations.
Following it to the Letter	Explains that the Watchtower letter is accurate, as it <i>implies</i> UN status was for more than just a library card.	Irrelevant what the reason for joining was. Justification provided is dubious.
Hail to the Chief	Accuses the UN of lying when it claims the Watchtower agreed to support UN ideals.	Incorrect . NGO support of UN ideals has been clearly specified for decades.
Principle Support	Claims it is ok to share UN ideals as long as not showing support. Then claims support is acceptable.	Incorrect and contradictory discussion of semantics.
Did we hypocritically 'ride the wild beast'?	Argues that it was acceptable to be a UN NGO as the UN is one of the "superior authorities".	Incorrect reasoning. If it was acceptable, why did the Watchtower quit on being discovered?
Awake to Propaganda	Claims there was no agreement to promote the UN.	Incorrect . This was a primary clause in the application form.
Self-condemnation	Claims YMCA principle does not apply to Watchtower	Incorrect reasoning. The principles align closely.

Consider the Source	Makes an Ad hominem attack on Robert King	<u>Irrelevant</u> what one person now believes.
A Not Guilty Verdict	Emotional plea to come back to Jehovah	<u>Irrelevant</u> . There is a difference between following an organization and following God

Appendix 12

“You Will Be With Me In Paradise”

A Public Discourse by Watchtower Representative Ciro Aulicino

Spring 2007

Eastern USA

Ciro begins by claiming that listening to his talk will...

... will give us strong encouragement to lay firm hold on this hope that he has set before us, and best of all, friends, believe me, when it is all over, we will love Jehovah our God more than we ever did before.

Really? So nothing at all that may have happened in a person's life can equal what they are about to hear in this talk?

Yes, we will leave this hall today with a far greater appreciation for the loving way Jehovah is using his son to save us.

Amazing.

Finally, after over a minute of extolling the beauty of himself, Ciro begins the talk...

However, we must be awake to the fact that very soon the greatest tribulation, since the world's beginning will come in upon all those dwelling upon the face of all the earth. This is going to be a terrible time for mankind. Our godly fear, including your speaker, will be increased beyond measure. We are going to be frightened, friends, during this time. However, when Armageddon is over, we are going to face a rather gruesome... Not a rather, a *very* gruesome situation. Let's turn to Jeremiah 25, and see what he tells us about it through this prophet. Jeremiah 25:33: "And those slain by Jehovah will certainly come to be in that day from one end of the earth, clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried. As manure on the surface of the ground they will become."

Now try to picture this, friends, this gruesome picture. Dead bodies and body parts of the wicked will lie strewn on the surface of the ground in streets, alleyways, fields, and buildings. Now notice that God in this verse tells us here that no one will mourn or bury these dead ones. Now what does this tell us? It shows us that we will not be traumatized by his mass annihilation of these individuals. No, his divine execution of the wicked will not haunt us for the rest of our lives. Rather we will react to it today as we do when a vicious serial murderer

is executed. How do you feel about him when he gets it? Why, we will feel an inner *satisfaction*!

SATISFACTION: “A source or cause of pleasure.”

—*The New Lexicon Webster’s Dictionary of the English Language*

Our indignation has been appeased. Yes, a sense of triumph that at last Jehovah’s justice has been served.

“Jehovah takes no pleasure in the death of the wicked, nor should we.”

—*The Watchtower* (October 1, 1993, page 19)

AIDS has been stopped, the gays are gone, the homosexuals, the lesbians, the murderers, the drug lords, all gone. Are you going to feel sorry for these people? No. And those that don’t mind them living around, you’re going to feel sorry for those individuals or no? Now, how will Jehovah dispose of all these bodies of those slain by him? Ezekiel 39 and Revelation 19 (you can look this up when you get home, we haven’t got the time) ...

Wow, this talk is nearly two hours long yet Ciro can’t find one minute to look up a scripture?

... tells us that he will beckon his wild beasts and birds to come and devour their fleshy parts. However, the vast number of cadavers will be much more than they can consume.

How does he know this? Is Ciro adding to the scriptures? (See Revelation 22:18)

Therefore, Jehovah will doubtless use some highly scientific means at his disposal, perhaps anti-matter, to disintegrate their putrefying organisms.

How does he know this? Upon which bible verse is he basing this new teaching?

Now, especially in cities where we live, there’s going to be a high concentration of dead ones. You are going to have to need them, because those animals in the Bronx zoo, they got out, they’re still going to need all the bodies in the Bronx. No, no, but Jehovah demonstrates his practical wisdom by doing this.

How does he know this? Ciro seems awfully certain that God’s gonna kill a bunch of New Yorkers. I’m sure all this is in the bible somewhere. Too bad there isn’t time to look up the scriptures.

He prevents disease from spreading to us, from their putrefying flesh of all these dead ones.

He rids the earth of their foul smell. And believe me, friends, we need to get that cleared up. And he will keep our air and water free from pollution. So he knows what he's doing. He's running the show. He'll take care of it. Thus, wherever we are, our God will thoroughly, according to Ezekiel 39, "cleanse the land." And remember, many of us are going to lose our homes, and everything in them. As mobs of maddened men attack one another, they will devastate city blocks. And the countryside, you see, this will provide the providing of shelter that will be needed then, to care for these individuals.

Open your bible to Ciro 3:16 for proof.

And this is again the reason we want to stress... You might want take this as pre-Armageddon instructions, why we will not be allowed to go into buildings to take what we want, *nor to move into such*. Some may be on the verge of collapse.

(Like Ciro's sanity.)

That spiritual paradise will be there helping us to attain to perfection and gain the right to eternal life in Jehovah's earthly paradise.

The RIGHT to eternal life? I thought eternal life was a gift?

How thankful we should be that Jehovah had the foresight way back in 1919 to set up that spiritual paradise. Jehovah also may unite us geographically. Now, how will this happen? "Geographically? I never heard this before, this is a new one on me."

Maybe you've never heard it before BECAUSE IT'S NOT IN THE BIBLE!

Jehovah God can direct the cataclysmic forces at Armageddon to rejoin. Now notice my word; I'm not saying "join." To *rejoin* all the land masses as they once were before the flood. And scientists tell us that is the study of Pangaea, which is, at one time the earth was one complete connected land mass.

Yes, Pangaea was one land mass. But it broke up about 180,000,000 years ago, not 4,000 years ago as Ciro is indicating.

It was in the *Awake!* magazine too. If you want to look that up, you got your new CD-ROMs, brothers, just press the button, and you'll find it there.

I did look it up. And here's what I found. The Watchtower Society used quotes out of context.

See: www.WatchtowerLetters.com

Connecting the Americas to Asia through the Aleutian chain, linking Europe through Britain

to Canada, Australia with Asia via the Indonesian archipelago, and raising land corridors to island groups in the Pacific and the Caribbean. Now, while we cannot be dogmatic about *all* this ...

But we can be dogmatic about SOME of this.

... one thing is certain, friends, the topography of our earth will be changed as it did under the heavy floodwaters of Noah's day. Remember, they were all connected, and it was all broken up. In fact, friends, did you know that Jehovah used the Deluge's water tonnage to form the continents as we know them today?

This is untrue, and the Watchtower Society knows it is untrue.

(see www.watchtowerletters.com)

We can be sure also friends — I love this part — ...

I love the whole thing.

...that Jehovah God will issue new names for all our days and months. Do you know that every one that we're using today, — there's a book that we published, that had been published rather, called *The Pagan Book of Days*, — that every day and every month that we're using today have pagan names, are you aware of that? And they are rooted in false religion and demonic mythology.

“October” means “Eighth month”. How demonic!

Let's just go through some of the days. Let's take Tuesday, or rather Thursday, *Thor's day*. That's the God Thor. Wednesday, *Woden's day*. Let's take *Saturn day*. Let's take Friday, *Freitag*, another God.

Freitag = German for “free day”. Good Lord is that ever pagan!

Let's take Sunday, Soley [*sic*] Invictus Deus, *the day of the sun*.

Now let's talk about the months. There's January: the God Janus, two-faced, one looking back and one looking forward. You see that? And then you have the day Juno, June.

Which day of the week is June? I forget...?

Then you have July, Julius Caesar, the bisexual. We're going to have him? Give me a break. We're going to name that after him? Augustus, the monstrous emperor. Then you have the other months. We can go on and on.

Friends, we could spend hours talking about the joys ahead of us when we will at last have all the lower animals in subjection to us. Elephants, horses, giraffes, deer, antelope, you name it. Now your children: Jehovah wants to read you, to have me read something to you.

Wait —

Did he just say Jehovah wants him to read something to us? (I guess Ciro is a prophet.)

This is in Isaiah chapter 11. I want you to listen to this promise just as if Jehovah were talking to the children, and I'm going to read it that way.

In this section of the discourse, Ciro is prophesying about snakes:

But it is possible that Jehovah God, if they are going to eat straw or dust, that Jehovah God may change the mouth structure of these creatures in order to eat that, because they will need the hinging to swallow. So the snake may get a pretty little face again, we don't know. But they won't be as frightening. But right now, if I saw a snake, I'd be right through that wall.

Tribulation is almost upon us. This is not a time, friends, to think because the Society published a change in "generation" that Jehovah God, the great theocrat, took his clock and moved it back because some ants printed a *Watchtower* down there. Oh, please, friends, we should not have been dealing with "generation" in the first place. It's none of our business. Did you ever see the apostles talk about generation? Didn't they have opportunity there? Not once did they mention "generation," did they? Then we have no business doing it too.

So therefore, brothers, let us show our appreciation to our heavenly father Jehovah today. We ask that you applaud him, not the speaker.

One more bit of hubris for good measure. Ciro refers to himself in the third person.

You applaud him *vigorously* for inspiring his Son to promise us that "you will be with me in paradise."

In summary:

It's all like some wild, wonderful delirious dream...

Thanks, Ciro. I couldn't have said it better myself.



Visit

<http://www.watchtowerletters.com/media/ciro.mp3>

for the complete talk.

Appendix 13

Letter to Hitler

**Translation of the letter sent by Watchtower Bible and Tract Society,
German Branch, Wachturmstraasse 1-19, Magdeburg/Germany to Hitler.**

Dear Reichskanzler,

on June 25, 1933, at the Sporthalle Wilmersdorf in Berlin there was a conference of appx. 5,000 Bible Researchers (Jehovah's Witnesses), representing several millions of Germans who are friends and followers of this movements for many years. Purpose of this conference, which was attended by representatives of all bible students communities of Germany, was to find ways and means to inform the Reichskanzler, as well as other high officials of the German Reich and the governments of its individual countries of the following:

In several parts of the country, actions were taken against a corporation of serious Christian men and women who are standing on the foundation of positive Christianity. Such actions can only described as the persecution of Christians by other Christians, since the accusations — which have led to these actions against us — primarily are of clerical, especially catholic origin and untrue.

We are absolutely convinced of the impartiality of the government officials dealing with this situation. Yet we conclude that the contents of our literature and the purpose of our movement are largely misinterpreted due to the accusations which are brought up against us by our religious opposers and which might result in a prejudiced viewpoint. This might also be due to the amount of our literature and the high demand put upon the respective officials.

For this reason the things discussed at the conference were put down as a declaration of the Watchtower Bible and Tract Society, in order to provide you, Mr. Reichskanzler, as well as the high officials of the German Reich and its countries, with a document of the fact that the Bible Researchers of Germany only have one goal in their work, namely to lead people back to God and to be witnesses of the Name of Jehovah, the most high, the father of our Lord and redeemer Jesus Christ.

We are convinced that you, Mr. Reichskanzler, will not have such activities disturbed. The communities of the Bible Researchers of Germany and their members are generally known as defenders of respect of the Most High and zealous students of the bible. Local police officials will need to testify to the fact that Bible Researchers have to be counted among elements of the country and its people who are known for their love and support of order. Their sole mission is to draw the hearts of humans to God.

The Watchtower Bible and Tract Society (located in Magdeburg/Germany) is the organizing center of the mission of the Bible Researchers.

The Brooklyn headquarter of the Watchtower Society is pro German in an exemplary way and has been so for many years. For that reason, in 1918, the president of the Society and seven members of the board of directors were sentenced to 80 years in prison, because the president refused to use two of the magazines published in America under his direction for war propaganda against Germany. These two magazines, "The Watchtower" and "Bible Student"

were the only magazines in America which refused to engage in anti-German propaganda and for that reason were prohibited and suppressed in America during the war.

In the very same manner, in course of the recent months the board of directors of our Society not only refused to engage in propaganda against Germany, but has even taken a position against it. The enclosed declaration underlines this fact and emphasizes that the people leading in such propaganda (Jewish businessmen and catholics) also are the most rigorous persecutors of the work of our Society and its board of directors. This and other statements of the declaration are meant to repudiate the slanderous accusation, that Bible Researchers are supported by the Jews.

The conference of five thousand delegates received the statement of the governor in Magdeburg with great satisfaction, who declared that it can not be proven that there is any relationship between the Bible Researchers and Communists or Marxists, as it was stated by our religious opposers (which means that such a statement is also nothing but slander). A press report in the *Magdeburger Tageszeitung*, issue 104, dated May 5, 1933, reads as follows:

A declaration of the government concerning the occupation of the Bible Researcher building: The press department of the government issued the following information: "Occupation of the property of the Society of Serious Bible Researchers" in Magdeburg was lifted on April 29, since no material to support the claim of communist activities could be found."

Another report in the *Magdeburger Tageszeitung*, issue 102, dated May 3, 1933, reads:

The office of the Bible Researchers Society informed us that the actions taken against the Watchtower Society and the Bible Researchers Society, were abolished. All property was returned, since a comprehensive search led to the result that nothing can be held against this Society neither as far as political nor as criminal activities are concerned. It was also concluded that both Societies are of an absolutely un-political and strictly religious nature. On request, the government confirmed the correctness of these statements.

The conference of five thousand delegates emphasized that according to this state of affairs it considered it beneath its dignity to even defend itself against any disparaging accusations of Marxist or even Communist activities. Such disproved slander of our religious opposers undoubtedly carry the sign of religious competition. Their goal is to stifle an honest warning with the ugly means of slander instead of using the word of God.

The conference of five thousand delegates also noted - as is expressed in the declaration - that the Bible Researchers of Germany are fighting for the very same high ethical goals and ideals which also the national government of the German Reich proclaimed respecting the relationship of humans to God, namely: honesty of the created being towards its creator.

The conference came to the conclusion that there are no contradictions when it comes to the relationship between the Bible Researchers of Germany to the national government of the German Reich. To the contrary, referring to the purely religious and unpolitical goals and efforts of the Bible Researchers, it can be said that these are in full agreement with the identical goals of the national government of the German Reich.

Based upon the supposedly strong language of our literature, some of our books were banned. The conference of the five thousand delegates pointed to the fact that the contents of the books which were criticized, only refers to the situation and actions within the Anglo-American world power — especially England — which is responsible for the League of Nations and its contracts and burdens imposed upon Germany. What is written in our literature — no matter whether from a financial or political point of view — is only directed towards the suppressors of the German people and their country, but by no means refers to

Germany itself, which is trying hard to fight against the imposed burdens. Therefore the ban imposed upon these books is completely unjustified.

In some parts of the country Bible Researchers are even prohibited to meet for prayer and church service and for many weeks are hoping for a solution of this situation which is stifling their religious lives. The following was expressed about this situation:

We want to continue to live up to the prohibition imposed upon us, for we are confident that Mr. Reichskanzler and the high government officials will lift this ban — which forces tens of thousands of Christian men and women to a martyrdom which can only be compared to that of the first Christians — after they have gained an understanding of the real situation.

Finally, the conference of the five thousand delegates expressed that both Bible Researchers and Watchtower Organization stand for keeping up order and security within the state, as well as furthering the primary high ideals of the national government in the field of religion. The aforementioned, as well as the enclosed declaration are meant as a brief information directed to both Mr. Reichskanzler as leader of the people and all the other high government officials of the German Reich.

The enclosed declaration was read by the secretary to the five thousand delegates of the conference of the Bible Researchers. It was approved unanimously and it was decided to present one copy each together with this report of the conference to Mr. Reichskanzler and all the other high government officials of the Reich and its countries.

This we want to do herewith and ask that the following request, which is also stated in the declaration, will be received with favour:

Namely that a commission from our midst is given the chance to personally explain the true situation either to Mr. Reichskanzler himself or to the minister of internal affairs.

Alternatively, we ask Mr. Reichskanzler to appoint a commission of men who do not have any religious prejudice against us - men who do not have professional religious interests but are solely interested to comply to the just principles as they were set up by the Reichskanzler himself - to investigate our situation impartially. The principles mentioned, refer to paragraph 24 of the program of the National Socialistic German Party of Workers, which reads:

“We demand the freedom of all religious denominations within the state, as far as they do not endanger the state itself or violate the moral values of the German race.

The party as such represents the viewpoint of positive Christianity without being attached to any particular denomination. It fights against the Jewish-materialistic spirit inside and outside of us and is convinced that any recovery of the German people can only take place from the inside out.”

We are fully convinced that, once we have been judged impartially, based firstly upon God's word and secondly upon the above mentioned paragraphs, the national government of Germany will find no reason to prevent us from our church services and missionary activities.

We are looking forward to your kind approval, which we hope to receive soon, and want to

assure our highest respect to you, honorable Mr. Reichskanzler. Yours faithfully

Watch Tower Bible and Tract Society Magdeburg

Appendix 14

Declaration of Facts

This company of German people, who are peaceable and law-abiding citizens representing many others from every part of Germany, all of whom are earnestly laboring for the highest welfare of the people of this land, being now duly assembled at Berlin this 25th day of June, AD.. 1933, do joyfully declare our complete devotion to Jehovah, the Almighty God, and to his kingdom under Christ Jesus, whose shed blood bought the human race. We declare that the holy Scriptures set forth in the Bible constitute the Word of Jehovah God given to men for their guidance in righteousness, and that the Word of God is the truth, and that it is of greatest importance that man have a knowledge of his relationship to God. We ask to be judged by the standard of the Word of God.

Christ Jesus is Jehovah God's great Witness to the truth, and as his faithful and devoted followers we are, by His grace, witnesses to the truth. The purpose of this Declaration is that we may present a true and faithful witness before rulers and the people as to the name and purpose of Jehovah God and our relation thereto.

We are wrongfully charged before the ruling powers of this government and before the people of this nation; and in order that the name of Jehovah God may be exalted in the minds of the people, and that his benevolent purposes be better understood and our position fairly placed before the government, we do respectfully ask the rulers of the nation and the people to give a fair and impartial consideration to the statement of facts here made.

The Scriptures plainly state that the chief opposer of Jehovah God and the greatest enemy of mankind is Satan the Devil whose name is also that of Serpent and Dragon. It is written in the Scriptures that Satan, who has long been the invisible ruler of this world, deceives and blinds the people to the truth in order that the light of and concerning Jehovah God and Christ Jesus may not shine into the minds of men. (2 Corinthians 4: 3,4)

Frequently by fraud, subtility [sic] and deception Satan has induced honest persons to war with each other, in order that he might turn them all away from God and destroy them. Above all things, the people need to know Jehovah God and his gracious provision for their general welfare.

By the term 'clergy', as used in our literature, reference is made to the class of professed religious teachers, priests and Jesuits who employ improper political means to accomplish their ends and pin forces even with those who deny God and the Lord Jesus Christ. That is the same class to whom Jesus referred as his persecutors. We have no criticism of any honest religious teacher.

When Jesus went to the Jews to tell them of the truth, it was the Jewish clergy, that is to say, the Pharisees and priests, that violently opposed him and persecuted him and caused him to be charged with all manner of crimes and offenses. They refused to hear the truth, and addressing them Jesus said: "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own:

for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.' (John 8: 43-45) Although the Pharisees and priests then claimed to represent Jehovah God Jesus told them that they were in fact the representatives of Satan the Devil.

"We have no fight with any persons or religious teachers, but we must call attention to the fact that it is generally those who claim to represent God and Christ Jesus who are in fact our persecutors and who misrepresent us before the governments and nations. As true followers of Christ Jesus we are to expect such opposition, and we mention it here in explanation of why we have been misrepresented before the rulers of this nation. To his faithful followers Jesus said: 'Remember the word I said unto you, The servant is not greater than his lord. If they [the false religious teachers] have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.' (John 15: 20) Furthermore, Jesus said that this same class of men would cause his true followers to be wrongfully charged before the ruling powers, his language being: 'But take heed to yourselves: for they [false religious teachers] shall deliver you up to councils [police power]; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.' (Mark 13: 9) This explains why Jehovah God now permits his faithful witnesses to be misrepresented and persecuted, namely, that those of a wrong spirit may identify themselves as opponents of God and thus bear witness against themselves. The same materialistic spirit that caused the persecution of Jesus Christ now exists and is back of the persecution of us his faithful followers.

It is falsely charged by our enemies that we have received financial support for our work from the Jews. Nothing is farther from the truth. Up to this hour there never has been the slightest bit of money contributed to our work by Jews. We are the faithful followers of Christ Jesus and believe upon Him as the Savior of the world, whereas the Jews entirely reject Jesus Christ and emphatically deny that he is the Savior of the world sent of God for man's good. This of itself should be sufficient proof to show that we receive no support from Jews and that therefore the charges against us are maliciously false and could proceed only from Satan, our great enemy.

The greatest and most oppressive empire on earth is the Anglo-American empire. By that is meant the British Empire, of which the United States of America forms a part. It has been the commercial Jews of the British-American empire that have built up and carried on Big Business as a means of exploiting and oppressing the peoples of many nations. This fact particularly applies to the cities of London and New York, the stronghold of Big Business. This fact is so manifest in America that there is a proverb concerning the city of New York which says: 'The Jews own it, the Irish Catholics rule it, and the Americans pay the bills.' We have no fight with any of these persons mentioned, but, as the witnesses for Jehovah and in obedience to his commandment set forth in the Scriptures, we are compelled to call attention to the truth concerning the same in order that the people may be enlightened concerning God and his purpose.

Our Literature

It is said that our books and like literature, when circulated amongst the people, constitute a danger to the peace and safety of the nation. We are certain that this conclusion is due to the fact that our books and other literature have not been carefully examined by the rulers and hence are not properly understood. We respectfully call attention to the fact that these books and other literature were written originally in America and the language therein used has been adapted to the American style of plainness of speech and, when translated into German, the same appears to be harsh. We admit that the same truths might be stated in a less blunt and more pleasing phrase, and yet the language of these books follows closely the language of the Bible.

It should be borne in mind that in the British Empire and in America the common people have suffered and are now suffering greatly because of the misrule of Big Business and conscienceless politicians, which misrule has been and is supported by political religionists, and hence the writers of our books or literature have endeavored to employ plain language to convey to the people the proper thought or understanding. The language used, however, is not as strong or emphatic as that used by Jesus Christ in denouncing the oppressors and false teachers of his time. "The present government of Germany has declared emphatically against Big Business oppressors and in opposition to the wrongful religious influence in the political affairs of the nation. Such is exactly our position; and we further state in our literature the reason for the existence of oppressive Big Business and the wrongful political religious influence, because the Holy Scriptures plainly declare that these oppressive instruments proceed from the Devil, and that the complete relief therefrom is God's kingdom under Christ. It is therefore impossible for our literature or our work to in any wise be a danger or a menace to the peace and safety of the state.

Our organization is not political in any sense. We only insist on teaching the Word of Jehovah God to the people, and that without hindrance. We do not object or try to hinder anyone's teaching or believing what he desires, but we only ask the freedom to believe and teach what we conceive the bible to teach, and then let the people decide which they wish to believe. "To know Jehovah God and his gracious provision for mankind is of most vital importance to all persons, because God has declared in His Word that where there is no vision or understanding of his Word the people perish. (Proverbs 29: 18) We have devoted our lives and our material substance to the work of enabling the people to gain a vision or understanding of God's Word, and therefore it is impossible for our literature and our work to be a menace to the peace and safety of the nation. Instead of being against the principles advocated by the government of Germany, we stand squarely for such principles, and point out that Jehovah God through Christ Jesus will bring about the full realization of these principles and will give to the people peace and prosperity and the greatest desire of every honest heart.

Our organization seeks neither money nor members, but we are a company or organized body of Christian people engaged solely in the benevolent work of teaching the Word of God to the people at the least possible cost to them. Our organization was originally incorporated in the United States of America in 1884 under the name of the WATCH TOWER BIBLE TRACT SOCIETY, and in 1914 incorporated under the laws of Great Britain by the name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. These are merely the corporate names of our organization for legally carrying forward its work. The Scriptural name by which we are known is 'Jehovah's witnesses'. We are engaged solely in a benevolent work. The purpose of our organization is to aid the people to understand the Bible, which discloses the only possible way for the complete relief and blessing for mankind. Our organization has extended its work throughout the earth. The education, culture and upbuilding of the people must and will come through the agency of God's kingdom concerning which we teach as set forth in the Bible. The salvation of the people depends upon the true knowledge of and obedience to Jehovah God and his righteous ways.

The people are in great distress and in need of help to understand the reason for their unhappy condition and what is the means of relief. The Scriptures, when understood, make this matter clear. Instead of collecting money from the people and using the same to erect great buildings and to support men in luxury, we print the gospel message of God's kingdom and carry it to the homes of the people that they may, at the least inconvenience to themselves, gain a knowledge of God's purposes concerning them.

A careful examination of our books and literature will disclose the fact that the very high ideals held and promulgated by the present national government are set forth in and endorsed and strongly

emphasized in our publications, and show that Jehovah God will see to it that these high ideals in due time will be attained by all persons who love righteousness and who obey the Most High. Instead, therefore, of our literature and our work's being a menace to the principles of the present government we are the strongest supporters of such high ideals. For this reason Satan, the enemy of all men who desire righteousness, has sought to misrepresent our work and prevent us from carrying it on in this land.

For many years our organization has put forth an unselfish and persistent effort to do good to the people. Our American brethren have greatly assisted in the work in Germany, and with money freely contributed, and that at a time when all Germany was in dire distress. Now because it appears that Germany may soon be free from oppression and that the people may be lifted up, Satan, the great enemy, puts forth his endeavours to destroy that benevolent work in this land.

League of Nations

The language in our books or literature concerning the League of Nations has been seized upon as a reason for prohibiting our work and the distribution of our books. Let us remind the government and the people of Germany that it was the League of Nations compact that laid upon the shoulders of the German people the great unjust and unbearable burdens. That League of Nations compact was not brought forth by the friends of Germany. In America at one time the public press announced that 140,000 clergymen had set aside a certain period of time in which a concerted movement was to be made, and which was made, to induce the American people to fully endorse the League of Nations. It was the Federation of Churches in America that issued a manifesto stating that the 'League of Nations is the political expression of God's kingdom on earth', and which by them was substituted in the place and stead of God's kingdom under Christ. It was in America that our organization under the visible leadership of its president pointed out emphatically that the League of Nations is not an institution of Jehovah God, because it is oppressive and unfair. It was that condition, existing at the time, which called forth language that appears in our books concerning the League of Nations and also calling attention to the fact that such League of Nations compact can never bring about the relief and blessing of the people, because such relief and blessing can come by adhering strictly to the principles laid down in God's Word and in the manner which Jehovah has pointed out.

For almost half a century our strictly Christian organization has carried on its work in various parts of the earth. Its books are published in more than 50 languages, and upward of 140 million of these books are in the hands of the people. For more than thirty years our books and literature have been distributed throughout Germany, and millions of these are now in the hands of the German people and are read by the people, all of whom will bear testimony to the fact that these books, based strictly on the Bible, are of great help to them and upbuild them and give them hope for a realization of the blessings which Jehovah God long ago promised. In all these years of our work, and in the wide distribution of our books and literature, not one instance can be truthfully cited wherein our work or literature has been a menace to the government or has in any wise endangered the peace and safety of the nations.

The endeavors of our organization being exclusively confined to bearing testimony to the name and Word of Jehovah God, it would be entirely inconsistent for us to attempt to exert any political influence in the governments of this world or to do anything that would endanger the peace and safety of the nation. We have no desire nor inclination to do anything except to carry out our divinely given commission to proclaim the Word of Jehovah God.

In America, Canada and other parts of the British Empire the political clergy, priests and Jesuits have

persistently persecuted and continue to persecute those of our organization, and without just cause or excuse; and we have every reason to believe that a like influence has been subtilly [sic] employed by the great enemy Satan to misrepresent us and our work in Germany. We remind you that in the years past the political clergymen have brought more sorrow upon the German people than probably any other class of men. We have no desire to fight with the clergymen, but we do ask that the ruling powers of the nation judge us not by the misrepresentation of such men, but that we be judged according to the Word of God and the work we are doing consistent therewith. Jehovah God persecutes no one, but permits each one to choose his own course, holding him responsible for his acts according to knowledge. Jehovah God has emphatically expressed his anger against those who do persecute others who are trying to serve him; and this proves that those who persecute us do not represent God, but that they are incited so to do by the enemy of God and man.—Psalm 72:4

Great Truths

The Holy Scriptures, viewed in the light of present-day events which are in fulfilment of divine prophecy, disclose that: The time has arrived when Jehovah will make his name known to all creation and vindicate his name and clear it from the defamation which Satan has placed against that holy name. (Psalm 83: 18) When Jesus Christ, the Vindicator, ascended into heaven Jehovah commanded him to wait until his due time to put the enemy down. That period of waiting has now come to an end and God has sent forth his beloved Son to oust the enemy and rule in righteousness. (Psalm 110: 14; Hebrews 10: 12,13) The world, or uninterrupted rule, of Satan has ended, and this began to be evidenced by the World War in 1914, and since then until now is the time when the gospel of the Kingdom must be told to the people. (Matthew 24: 3,14) Satan has now been cast out of heaven and down to the earth and now confines his operations to the earth in an endeavor to blind the people to the truth and destroy them, and that is the reason for the present-day sufferings of humanity. The prophetic words of Jesus now apply: 'Woe to the inhabitants [the rulers] of the earth, and of the sea [the people in general]! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'—Revelation 12: 12.

The people of Germany have suffered great misery since 1914 and have been the victims of much injustice practiced upon them by others. The nationalists have declared themselves against all such unrighteousness and announced that 'Our relationship to God is high and holy'. Since our organization fully endorses these righteous principles and is engaged solely in carrying forth the work of enlightening the people concerning the Word of Jehovah God, Satan by subtilty [sic] endeavors to set the government against our work and destroy it because we magnify the importance of knowing and serving God. Instead of our organization's being a menace to the peace and safety of the government, it is the one organization standing for the peace and safety of this land. We beg to remind all that the great crisis is upon the world because the transition period from bad to good is at hand, and the hope of the world is God's kingdom under Christ, for which Jesus taught his followers to constantly pray: 'Thy kingdom come. Thy will be done on earth, as it is done in heaven.'

The power of Jehovah God is supreme and there is no power that can successfully resist him. His time to exercise his power in the interest of humanity and to the vindication of his great name is here. In this connection we respectfully call attention to the admonition and warning of Jehovah God, both to the rulers and to the people, which applies to this very hour, wherein he says: "Yet have I set my king upon my holy hill of Zion.... Be wise now, therefor, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put

their trust in him.’—Psalm 2: 6, 10-12.

The present government having declared adherence to the aforementioned high ideals, we are persuaded that the rulers do not desire to knowingly resist the progressive witness work to the name of Jehovah God and his kingdom which we are now carrying forward. If our work is merely that of men, it will fall of its own weight. If it is of Jehovah God and being carried forward in obedience to his commandment, then to resist it means to fight against God.—Acts 5: 39.

We therefore appeal to the high sense of justice of the government and nation and respectfully ask that the order of prohibition against our work and our literature be set aside, and the opportunity be given us to have a fair hearing before we are judged.

We respectfully ask that the government appoint a committee of impartial men to hold conference with a committee of our organization and that a fair and impartial examination of our literature and our work be made, to the end that all misunderstanding may be removed and that we may without hindrance obey Jehovah God’s commandment now applying to us, to wit: ‘Go through, go through the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people.’—Isaiah 62: 10.

The peoples of Germany are a God-fearing people and should not be deprived of an opportunity to learn of Jehovah God and of his gracious provision to bring lasting peace, prosperity, liberty and everlasting life on earth to all those who know and obey him. Let all who love God work together to the honor and vindication of his name. All who take a contrary course must take responsibility before God; but as for us we will serve Jehovah forever.

“RESOLVED, That copies of this Declaration be respectfully delivered to high officials of the government and that the same be given wide publication to the people, that the name of Jehovah may be further known.

Watch Tower Bible and Tract Society, Magdeburg

Druck u. Verlag: Watch Tower Bible and Tract Society, Magdeburg.

Swiss Declaration, 1943

Every war brings countless misfortunes upon Mankind. Every war brings difficult moral dilemmas to thousands, yes, millions of people. This applies especially to this war, which has spared no corner of the earth and has been spread through the air, water and land. It is therefore inevitable that in such times, not only individuals, but also communities of every sort, unintentionally or deliberately are falsely suspected.

Even Jehovah's Witnesses have not been spared this fate. We have become made out to be a association, the object or activity of which is described as, "to undermine military discipline, especially to force or mislead conscripts into insubordination against military orders, neglect or refusal of duty, or becoming fugitives."

Such an opinion can only be put forward by someone who completely misunderstands the spirit and activity of our Society or who despite his better knowledge, malevolently distorts it.

We expressly state, that our association neither commands nor recommends, nor in any other way suggests, acting against military orders. Questions of that sort are dealt with neither by our congregations nor in the Society's published literature. We do not at all concern ourselves with such questions. We view our business to be solely that of rendering a witness to Jehovah God and to proclaim bible truth to all peoples. Hundreds of our members and fellow believers have performed their military duty and continue to do so.

We have at no time presumed and at no time shall do so, to view the performance of military duty, as laid down by your statutes, as an offence against the principles and aspirations of the association of Jehovah's Witnesses. We beseech all our members and fellow believers, in the proclamation of the message of God's Kingdom (Matthew 24:14), to confine themselves strictly to the proclamation of bible truth, and always to avoid giving grounds for misunderstanding, and certainly never to be able to be misunderstood as offering any incitement to insubordination against military orders.

Swiss Association of Jehovah's Witnesses

President: Ad. Gammenthaler Secretary: D. Wiedenmann
Berne, 15th September 1943.

Appendix 15

UNITED STATES DISTRICT COURT

FOR THE EASTERN DISTRICT OF
OF NEW YORK

In re Holocaust Victim Assets Litigation :

This Document Relates to All Actions

Holocaust Victim Assets Litigation (Swiss Bank Litigation)

Proposed Plan of Allocation for
Jehovah's Witness Victims and Targets of Nazi Persecution December 7, 1999

Master Document No. CV-96-4849 (ERK)
(MDG)

Consolidates with CV-96-5161 and CV-96-
461

COMES NOW, the Watch Tower Bible and Tract Society of Pennsylvania, (hereinafter Watch Tower), the corporate agency directing the administrative and religious work of Jehovah's Witnesses worldwide, by its attorney, Carolyn R. Wah, requesting an allocation of a portion of the settlement fund for Holocaust education and remembrance as well as just and equitable compensation as outlined below:

As the attached report entitled "Spiritual Resistance and Its Cost for a Christian Minority: A Documentary Report of Jehovah's Witnesses Under Nazism, 1933-1945" will show, the Nazi persecution of Jehovah's Witnesses, which spanned virtually the entire Nazi period, exacted a heavy physical, financial, and emotional toll on that small religious community in all Nazi-occupied lands. The report also evidences that the Witnesses' individual and organized stance in opposition to the violent ideology of the regime was a decisive factor in the severity of the persecution, resulting in profound losses.

Although conclusive documentation may be lacking for the claims of individuals targeted as Jehovah's Witnesses; there are three factors that argue for a favorable hearing for the individual applicants, even where the elusive "Swiss connection" may be weak:

- (1) Since Jehovah's Witnesses were among the earliest groups to be targeted for sentencing to concentration camps, they were often used in the actual construction of the camps. In some cases, the SS-run camps could, in themselves, be considered commercial enterprises that benefited from slave labor. Because the Witnesses had been in the camp system for long periods of time, they sometimes worked for the camp administration, but without due compensation, of course.
- (2) Witness literature often carried sharp criticism of flagrant human rights violations in Nazi Germany. This was true of Witness literature produced and distributed clandestinely within

Nazi-occupied Europe, as well as Witness literature published internationally. The Gestapo was well aware of the critical and revealing content of the literature, and thus they expended extraordinary effort to expose and destroy the secret printing facilities. They confiscated printing equipment, burned stocks of literature whenever it was found, and hunted down and executed many of those involved with the underground work. Thus, the nonviolent resistance offered by the Witnesses increased the financial, material, and physical losses they sustained.

(3) The nonviolent, nonpolitical resistance of Jehovah's Witnesses to Nazi policies is distinctive for its duration and consistency. It is not possible to quantify the losses suffered by families whose mothers or fathers were given lengthy sentences in camp or prison because of their faith. Beyond the lost wages, lost property, and lost years are the intangible costs suffered by all victims of Nazi terror. Unlike other victims, however, most Witnesses had a choice. Generally, they were targeted solely because of their religious convictions. Witnesses were offered the opportunity to avoid persecution simply by renouncing their beliefs. Therefore, by virtue of the length of the persecution and the nature of their resistance, we ask that the court grant special consideration to the applications of Witness survivors or their heirs, which will no doubt be few in number.

Further, the court may allocate a portion of the settlement to be used for purposes of Holocaust education and remembrance. Combating intolerance and indifference is extremely important work. The Watch Tower and individual Jehovah's Witnesses have expended hundreds of thousands of dollars to promote awareness of the Holocaust and its lessons. The Watch Tower and its affiliate branch offices have made educational and academic presentations, free of admission charge, in the United States, Canada, Mexico, Brazil, Israel, and most countries of Eastern and Western Europe. More than 400 seminars and exhibitions have been held in

Germany alone, often in cooperation with concentration camp memorials, research institutions, and museums. Important research and archival work is being conducted in Germany, the Netherlands, Austria, Poland, Russia, Israel, and other places.

The few remaining Witness survivors have used their waning vitality to speak to young people, educators, and scholars about their experiences and those of their martyred fellow believers. If the court sees fit to allocate a portion of the settlement fund to the Watch Tower to continue this work of remembrance, we believe it would constitute fitting recognition of individual Witnesses who suffered and died while maintaining their faith and human values.

Some Witnesses died prematurely and left no heirs to make a claim to the Swiss Bank Settlement Fund. However, the legacy of spiritual resistance that they left behind is of great value in the education of future generations about the importance of standing up for the dignity and value of human life. Representing these individuals, the Watch Tower would be pleased to devote any allocated moneys solely to the interests of Holocaust education and the remembrance of the prisoners who bore the purple triangle, according as the court might stipulate.

Realizing that thousands of survivors and heirs will apply to the court to receive a portion of the Settlement Fund, Watch Tower is not in a position to recommend a certain percentage to be allotted for the purposes outlined above, nor are we able to suggest what portion of the Fund should be allotted to individual Witness survivors. Watch Tower acknowledges that no amount of money can fully compensate for the losses of any victims of Nazi persecution. However, if the funds provided by the Swiss Banks Settlement can symbolically or practically mitigate the human suffering of survivors or their families, or if it can advance the work of education and remembrance, the money will have been well spent. In this allocation process, we rely on the court's equity and fairness.

WHEREFORE, in light of this information, Watch Tower, respectfully request an award in harmony with the just and equitable principles outlined in the settlement order.

December 7, 1999.

Respectfully submitted,

A handwritten signature in dark ink, appearing to read "Carolyn R. Wah", is written over a horizontal line.

Carolyn R. Wah
Associate General Counsel
Watch Tower Bible and Tract Society
of Pennsylvania
100 Watchtower Drive
Patterson, NY 12563
Tel: (914) 306-0700
Fax: (914) 306-0709

Appendix 16

Holocaust Victim Assets Litigation Case No. CV 96-4849

Swiss Banks Settlement Fund Distribution Statistics as of December 31, 2015 (Amounts Approved and Paid by the Court)

	<u>Funds Authorized*</u>	<u>Funds Paid</u>	<u>Approved Claimants</u>
Deposited Assets Class	\$726,272,177	\$719,745,337	≅ 18,096
Looted Assets Class	\$255,948,228	\$255,948,228	≅ 236,128
Slave Labor Class I	\$287,133,350	\$280,212,703	198,023
Slave Labor Class II	\$826,500	\$696,448	570
Refugee Class	\$11,600,000	\$11,526,476	4,158
Insurance Awards	\$1,464,786	\$1,400,251	118
Incentive Awards ¹	\$575,000	\$575,000	7
Victim List Project ²	\$14,500,000	\$14,500,000	n/a
GRAND TOTAL:	\$1,298,320,041	\$1,284,604,443	≅ 457,100 claimants

In connection with the reconciliation of the \$1.25 billion Settlement Fund (and preparation of a final report), these statistics have been updated to set forth two categories of information: (1) “Funds Authorized”: amounts authorized by court order upon the Court’s review and approval of materials analyzed, prepared and submitted by the administrative agencies in consultation with the Special Masters; and (2) “Funds Paid”: amounts paid to individual claimants after their claims were approved by the Court. “Funds authorized” exceeded “funds paid” for the following reasons: (1) approved claimants could not be located despite numerous efforts to obtain contact information; (2) approved claimants passed away and no eligible heirs could be located; (3) approved claimants refused to accept payment and/or refused to complete documentation required to effectuate payment; and/or (4) in a limited number of cases, certain approved Deposited Assets Class awards were withdrawn by Court order as a result of information which came to the attention of the CRT subsequent to the authorization of such awards. In all instances, any funds authorized but unpaid were either applied to

authorized but unfunded awards of the same class, or returned to the Settlement Fund for reauthorization and distribution to other class members. Accordingly, certain funds that were authorized but unpaid for one class (e.g., Deposited Assets) were reauthorized and distributed to another class (e.g., Looted Assets), and thus would be reflected twice under the “Funds Authorized” category, but once under the “Funds Paid” category.

1. Deposited Assets

<u>Funds Authorized:</u>	\$726,272,177	<u>Funds Paid:</u>	\$719,745,337	awarded for 18,096 Holocaust victims or heirs³
---------------------------------	----------------------	---------------------------	----------------------	--

CRT-II⁴ ***Documented Awards***

Total Amount: **\$618,842,302**

Total Awards: 2,950
Total Accounts Awarded: 4,716
Average Award: \$185,263⁵
Average Account: \$116,602

CRT-II ***Documented Awards***

Total Amount: **\$615,507,462**

Total Awards: 2,950
Total Accounts Awarded: 4,716
Average Award: \$184,130
Average Account: \$115,889

**awarded for 5,248
Holocaust victims or
heirs**

Plausible Undocumented Awards

Total Amount: **\$89,245,382**
Total Awards: 12,301
Award Amount: \$7,250

Plausible Undocumented Awards

Total Amount: **\$86,053,382**
Total Awards: 12,301
Award Amount: \$7,250

**awarded for 12,301
Holocaust victims or
heirs**

CRT-I

Total Amount: **\$18,184,493**

CRT-I

Total Amount: **\$18,184,493**

**awarded for 547
Holocaust victims or
heirs**

Looted Assets (JDC, Claims Conference and IOM):

\$255,948,228

**allocated to programs
serving 236,128 needy Holocaust victims⁶**

Jewish:

\$230,448,228⁷

**162,288 Jewish Holocaust
victims assisted**

Non-Jewish (10%):

\$25,500,000

**73,840 non- Jewish
Holocaust victims
assisted**

Of Jewish Allocation:

Former Soviet Union (75%):

\$172,432,657

Rest of World (25%):

\$58,015,571

Israel (49.5%)

\$28,723,557

Rest (50.5%)

\$29,292,014

Slave Labor I
(\$1,450 each)

<u>Funds Authorized:</u>	\$287,133,350	<u>Funds Paid:</u>	\$280,212,703	awarded for 198,023 Holocaust victim claims approved
Claims Conference:	\$252,175,300	Claims Conference:	\$249,484,114	for 173,914 Jewish Holocaust victim claims approved
IOM:	\$34,958,050	IOM:	\$30,728,589	for 24,109 Roma, Jehovah's Witness, Homosexual and Disabled Holocaust victim claims approved

**Slave Labor II (\$1,450
each) (IOM only)**

<u>Funds Authorized:</u>	\$826,500	<u>Funds Paid:</u>	\$696,448	awarded for 570 Holocaust victim claims approved
---------------------------------	------------------	---------------------------	------------------	---

**Refugees (\$3,625 or \$725
each)**

<u>Funds Authorized:</u>	\$11,600,000	<u>Funds Paid:</u>	\$11,526,476	awarded for 4,158 Holocaust victim claims approved
Claims Conference:	\$10,783,650	Claims Conference:	\$10,743,425	for 3,923 Jewish Holocaust victim claims approved
IOM:	\$816,350	IOM:	\$783,051	for 235 Roma, Jehovah's Witness, Homosexual and Disabled Holocaust victim claims approved

**6. Insurance
Awards (CRT)⁸**

<u>Funds Authorized:</u>	\$1,464,786	<u>Funds Paid:</u>	\$1,400,251	awarded for 118 Holocaust victim claims approved
---------------------------------	--------------------	---------------------------	--------------------	---

¹ \$575,000 in payments were authorized to seven class members whom the Court determined provided “efforts [which] materially aided the plaintiff class.” *See, e.g.*, Memorandum & Order, December 4, 2002.

² The Court has allocated \$14.5 million to the Victim List Project (approximately 1% of the \$1.284 billion that has been paid out; the latter amount exceeds the \$1.25 billion Settlement Fund).

³ The total number of approved claimants, 18,096, includes 5,248 claimants and represented parties (i.e., individuals who provided the CRT with Power of Attorney forms authorizing claimants to represent them) approved for awards based upon documentary evidence obtained from Swiss banks and other sources, under the process administered in Zurich by the CRT-II.

Additionally, the total number of approved claimants of Deposited Assets Class payments includes 12,596 claimants approved to receive Deposited Assets Class awards based upon their plausible undocumented claims (“Plausible Undocumented Awards” or “PUAs”), under the CRT-II process administered in New York under the Court’s authority. Through continuing analysis of the bank files, documented awards subsequently were located for 295 individuals who had received PUA payments. For these 295 individuals, the PUAs were deducted from the amount of the documented award. Accordingly, the total number of claimants receiving plausible undocumented awards is reflected in these statistics as 12,301 rather than 12,596 because the additional 295 claimants already are included among the 5,248 individuals who received awards based upon bank records or other documentary evidence.

Finally, the total number of approved claimants of Deposited Assets Class payments includes 547 claimants approved under the CRT-I process who were paid by the Settlement Fund pursuant to the terms of the Settlement Agreement.

⁴ In addition to awards, at the recommendation of CRT-II, the Court issued an additional 98,819 decisions rejecting claims, consisting of (1) 6,673 denials, (2) 2,288 determinations of inadmissibility, and (3) 89,858 “No Match” Decisions. Denials were claims that the CRT determined to be ineligible for awards. There were a variety of bases for such determinations: (a) the claimant’s relative and the account owner were not the same individual, based upon information in the bank records and/or other sources (“identity” denials); (b) the available evidence indicated that the account was closed properly and the account owner received the proceeds (“disposition denials”); (c) the claimant was not entitled to the claimed account, whether due to the absence of a family relationship to the account owner or for other reasons (“entitlement” denials); and (d) the name(s) of the relative(s) claimed to have owned Holocaust-era Swiss bank accounts, and the names of account owners made available to the CRT by the Swiss banks or located via other sources, did not match (“no match” denials).

Inadmissibility decisions were claims that the CRT determined to be ineligible to participate in the Deposited Assets Class process. Under the terms of the Settlement Agreement, only the accounts of “Victims or Targets of Nazi Persecution” were payable from the Settlement Fund (with the exception of Slave Labor Class II, which was open to all Nazi victims). The Settlement Agreement defines “Victims or Targets of Nazi Persecution” as those who were, or were perceived to be, Jewish, Romani, Jehovah’s Witness, disabled, or homosexual. Neither the CRT nor the Court had the authority to address Deposited Assets Class claims asserted on behalf of account owners who were not “victims or targets” as defined under the Settlement Agreement.

“No Match” Decisions were issued when the CRT determined that there were no accounts in the Account History Database (AHD) matching to names of account owners that were provided to the CRT by the claimant. The AHD consisted of 36,138 accounts identified during the investigation of Swiss banks by the Independent Committee of Eminent Persons (ICEP or the Volcker Committee) as probably or possibly belonging to victims of Nazi persecution, augmented to 37,954 accounts through information obtained by the CRT from other sources such as archival records. The CRT used advanced name matching systems and computer programs in conducting its matching analysis. The CRT matched not only the names of persons specifically claimed to have owned a Swiss bank account, but the names of other family members identified by the claimant. More than 415,000 such names were provided by claimants and matched to the AHD.

⁵ In calculating the average values of documented CRT awards, four awards were excluded (three involving the same account owners) because their size would have skewed the results. These awards related to the three decisions issued in connection with *In re Österreichische Zuckerindustrie AG Syndicate* (“ÖZAG,” also known as “Bloch- Bauer”) (one decision issued on April 13, 2005 in the amount of \$21,860,325.09, and two decisions issued on December 29, 2006, in the amounts of \$15,688,718.34 and \$9,610,660.66, respectively); and the decision issued in *In re Löw* (\$12,030,605.95). The average values further exclude payments issued pursuant to three agreements approved by the Court: *In re Alfons and Maria Thorsch* (\$3,757,657.19); *In re Accounts of Paul Wittgenstein et al.* (\$6,063,918.88); and *In re the Assets of Siegfried Budge* (\$4,600,000).

⁶ Approximately 236,128 surviving Nazi victims have been compensated thus far from the Settlement Fund through programs serving *the* neediest members of the Looted Assets Class. Under the Court's order of May 13, 2013 allocating residual funds, these programs will continue through 2018 and updated information will be provided at a later date. The number of victims compensated through Looted Assets Class programs to date is derived from the following three sources: An estimated 27,599 Jewish victims were served by programs administered on the Court's behalf by the Conference on Jewish Material Claims Against Germany, Inc. (Claims Conference). See May 11, 2012 Letter of Greg Schneider, Claims Conference Executive Vice President. According to the Letter, "...As opposed to other classes under the Settlement such as Slave Labor Class I and Refugee Class in which a class member is entitled to one payment per lifetime, social services and emergency grants provided under Looted Assets Class may be given multiple times to the same Nazi victim during the [course] of the 10 year funding period. Indeed, many Nazi victims receiving an emergency grant under Looted Assets Class in one year will, in fact, require a second or third grant in the subsequent year(s). Concomitantly, not every Nazi victim will require multiple grants and further new clients are added. The result is that we do not have a cumulative list of the number of Nazi victims who benefited under Looted Assets; rather, annual totals of the number of Nazi victims served. By definition, the total cumulative number served over the ten year period to date must exceed any particular annual number served because, although many of the same Nazi victims are again served in a second year, many new clients are also added. The total number served cannot be lower than the total number of people served in years past; that service, once received, is counted toward the grand total of all people assisted even if they do not receive the same aid in later years. Therefore, surely, the number of Nazi victims aided under Looted Assets via the Claims Conference for the period July 1, 2001-December 31, 2011 exceeds the number of survivors served in a one-year period, namely 27,599." The Court's programs on behalf of Jewish Nazi victims in the Former Soviet Union were administered by the American Jewish Joint Distribution Committee (JDC) through its *Hesed* program. Since 2001, an estimated total of at least 134,689 Jewish Nazi victims have been served by the Looted Assets Class program in the FSU. See May 8, 2012 Letter of Herbert Block, Assistant Executive Vice President of the JDC. The total number of Jewish Nazi Victims served by the Looted Assets Class program in the FSU was calculated based on the average number of JDC clients who received services funded by the Swiss Banks Settlement Fund from the period of 2003 through 2005. As the May 8, 2012 Letter explains:

"From the period of July 2001 through December 2011, a total of 209,470 Jewish victims of Nazi persecution received welfare services as clients of the network of Hesed welfare centers in the Former Soviet Union (FSU), administered by the JDC. Some of these clients received services which were funded under the Looted Assets Class of the Swiss Banks Settlement...[F]or each year during the period 2003- 2005, on average 64.3% of Jewish Nazi victims in the FSU received services funded by the Looted Assets Class of the Swiss Banks Settlement. As JDC does not track funding of services for individual clients by funding source across years, based on this average we estimate that the approximate total number of individual clients in the FSU who have been assisted to-date with Court funds to be at least 134,689¹. However, it is likely that, in fact, the number of clients served by Settlement funds is actually somewhat higher than calculated by this statistical averaging method. This is due to the fact that every year that Looted Assets Class services are provided, some number of individuals will be receiving services for the first time, even if the total number of persons served by the program in that year may have decreased. Thus, the cumulative number of persons served will be higher than the number derived by determining the average number of persons served in any given year or period of years. The cumulative number, however, is unavailable for the reasons described above.

¹ Each year food packages have been the service provided to the great[est] number of clients and therefore the percentage of clients who received this service was used to calculate the total clients served by Settlement funds. However, as the percentage of clients who received food packages funded by the Settlement decreased in 2006-2011 (as Settlement funds were used more for homecare services), if the 2006-2011 percentages were included in the calculation it would artificially and inaccurately decrease the total number of clients served." 73,840 non-Jewish victims (Roma, Jehovah's Witness, disabled and homosexual) were served by programs administered on the Court's behalf by the International Organization for Migration (IOM). See "Final Report on Assistance to Needy, Elderly Survivors of Nazi Persecution Humanitarian and Social Programmes", IOM-HSP 2006.

⁷ The Court authorized the allocation of interest income that had accrued on funds transferred to the JDC and the Claims Conference, thereby increasing the amount allocated to Jewish class members by \$948,235. Accordingly, when adding this accrued interest to the principal, the amounts ultimately authorized for and distributed through programs administered by the JDC and the Claims Conference slightly exceeded the sum originally calculated utilizing the 90%/10% allocation between Jewish and non-Jewish class members. It is anticipated that the Court

similarly will authorize the IOM to allocate accrued interest to needy survivors in connection with the IOM's disbursement of remaining residual funds.

⁸ The Swiss Banks Settlement Insurance Claims Process provided Nazi Victims and their heirs the opportunity to submit claims concerning policies purchased from certain insurance companies (the "Participating Companies") between 1920 and 1945 for review by the Claims Resolution Tribunal operated under the authority of the United States District Court for the Eastern District of New York ("CRT-II"). Under the terms of the Insurance Claims Process, the Settlement Agreement compensated claimants who demonstrated that they were the legitimate owners of or heirs to unpaid insurance policies issued prior to or during the Second World War by the Participating Companies. Claimants also were required to demonstrate that policyholders or policyholders' heirs were Victims or Targets of Nazi Persecution.

SWISS BANKS SETTLEMENT FUNDS
DISTRIBUTED OR ALLOCATED TO JEWISH NAZI VICTIMS ONLY AS OF DECEMBER 31, 2015^{1,2}

Programs	Totals	Israel	U.S.	FSU	Other
Slave Labor Class I ³	\$252,197,050	\$118,976,850	\$56,783,450	\$6,504,700	\$69,932,050
# of beneficiaries	173,929	82,053	39,161	4,486	48,229
% of funds		47.2%	22.5%	2.6%	27.7%
% of beneficiaries		47.2%	22.5%	2.6%	27.7%
Refugee Class	\$10,783,650	\$2,536,050	\$4,434,825	\$11,600	\$3,801,175
# of beneficiaries	3,923	1,079	1,430	3	1,411
% of funds		23.5%	41.1%	.1%	35.2%
% of beneficiaries		27.5%	36.4%	.1%	36%
CRT-II (bank deposits) ⁴	\$708,087,685	\$80,247,838	\$327,369,822	\$826,356	\$299,643,669
# of beneficiaries	17,549	3,741	7,548	72	6,188
% of funds		11.3%	46.2%	.1%	42.3%
% of beneficiaries		21.3%	43%	.4%	35.3%
Looted Assets (allocated) ⁵	\$230,448,228	\$28,723,557	\$9,234,335	\$172,432,657	\$20,057,679
# of beneficiaries	162,288	19,028	1,653	134,689	6,918
% of funds		12.5%	4%	74.8%	8.7%
% of beneficiaries		11.7%	1%	83%	4.3%
Totals by Region	\$1,201,516,613	\$230,484,295	\$397,822,432	\$179,775,313	\$393,434,573
# of beneficiaries	357,689	105,901	49,792	139,250	62,746
% of total funds		19.2%	33.1%	15%	32.7%
% of total beneficiaries		29.6%	13.9%	39%	17.5%

¹ This chart provides data concerning distributions or allocations to Jewish Nazi victims through December 31, 2015. For data concerning distributions or allocations to all class members -- Jewish, Roma, Jehovah's Witness, homosexual and disabled -- see chart entitled "Swiss Banks Settlement Fund Distribution

Statistics as of December 31, 2015 (\$1,298,320,041 authorized and \$1,284,604,443 paid to all 457,115 class members).” In addition to the 357,689 beneficiaries reflected in the chart herein, the Court approved funding to an additional 99,426 claimants (see chart entitled “Swiss Banks Settlement Fund Distribution Statistics as of December 31, 2015), for a total of 457,115. The 99,426 is comprised of: (1) 547 Holocaust victims or heirs awarded under CRT-I; (2) a total of 98,754 non-Jewish Roma, Jehovah’s Witness, homosexual and disabled class members were assisted under the Court’s supervision via programs administered by the IOM as follows: 73,840 Looted Assets Class members, 24,109 Slave Labor Class I victim claims, 570 Slave Labor Class II victim claims, and 235 Refugee victim claims; (3) 118 Holocaust victim claims approved under the Swiss Banks Settlement Insurance Claims process; and (4) 7 class members whom the Court determined provided “efforts [which] materially aided the plaintiff class.” *See e.g.*, Memorandum & Order, December 4, 2002.

² This geographic distribution chart provides data concerning funds authorized. In connection with the reconciliation of the \$1.25 billion Settlement Fund (and preparation of a final report), the statistics in the chart, “Swiss Banks Settlement Fund Distribution Statistics as of December 31, 2015” were updated to set forth two categories of information: (1) “Funds Authorized”: amounts authorized by court order upon the Court’s review and approval of materials analyzed, prepared and submitted by the administrative agencies in consultation with the Special Masters; and (2) “Funds Paid”: amounts paid to individual claimants after their claims were approved by the Court. “Funds authorized” exceeded “funds paid” for the following reasons: (1) approved claimants could not be located despite numerous efforts to obtain contact information; (2) approved claimants passed away and no eligible heirs could be located; (3) approved claimants refused to accept payment and/or refused to complete documentation required to effectuate payment; and/or (4) in a limited number of cases, certain approved Deposited Assets Class awards were withdrawn by Court order as a result of information which came to the attention of the CRT subsequent to the authorization of such awards. In all instances, any funds authorized but unpaid were either applied to authorized but unfunded awards of the same class, or returned to the Settlement Fund for reauthorization and distribution to other class members. Accordingly, certain funds that were authorized but unpaid for one class (e.g., Deposited Assets) were reauthorized and distributed to another class (e.g., Looted Assets), and thus would be reflected twice under the “Funds Authorized” category, but once under the “Funds Paid” category.

³ As reflected in the chart, “Swiss Banks Settlement Fund Distribution Statistics as of December 31, 2015”, a total of 173,914 Jewish Nazi victims were paid \$252,175,300 under Slave Labor Class I. This geographic distribution chart reflects a total of 173,929 Jewish Nazi victims; i.e. 15 more than the final number as reconciled, a statistical discrepancy of zero. Likewise, this geographic distribution chart reflects total payments of \$252,197,050; i.e. \$21,750 more than the final number as reconciled, also a statistical discrepancy of zero.

⁴ This chart does not reflect CRT-I awards of \$18,184,493. Total authorized CRT-I and CRT-II awards were \$726,272,177.

⁵ The Looted Assets Class data consists of funds distributed through 2015 as well as estimations of funds to be allocated through the end of the program in 2018.

Appendix 17

The Golden Age

Volume X

Brooklyn N. Y., Wednesday, December 12, 1928

Number 241

Christmas, Its Origin and Purpose *By R. H. Barber*

WITHOUT doubt, a very few have ever taken the time to investigate the origin and purpose of the day which we call Christmas. Nearly everybody takes the easy course, and takes everything for granted without taking the trouble to investigate. As a result nearly everybody is convinced that Christmas is the most notable day in history because they think it celebrates the birth of our Saviour. Until about a year ago, I had never investigated this subject myself. Like everybody else, I had taken it for granted that it was a religious festival and that the Bible authorized the observance of the same.

I had concluded that it was proper to observe the day for the following reasons: It was claimed that it was associated with the birth of our Savior; it was backed up by many centuries of popularity; it was a day of good cheer and festivity; millions of people seemed to get so much enjoyment out of it; and the giving of gifts at this particular time seemed to emulate the example of our Savior, who has given so many gifts to the children of men, and who said that it is more blessed to give than to receive.

A Proper Subject of Inquiry

The Scriptures, however, tell us to “prove all things; hold fast to that which is good”. They also urge the Christian to “be ready always to give to every man that asks you a reason of the hope that is in you”; and they warn us that a true Christian should not be carried away by every wind of doctrine, but that he should be able to give a “Thus saith the Lord” for what he believes and teaches.

Many others have investigated this subject before I have, and it is to them that I am indebted for such a mass of evidence that it is impossible to doubt its origin and purpose. Both Webster’s and the Standard Dictionary tell us that Christmas day is of pagan origin. So do all the encyclopedias. In its issue of December 26, 1927, the *New York World* carried a full-page article on Christmas, which showed beyond a doubt that the day was observed by various heathen nations for many centuries before the birth of Christ. On the same date, the *Chicago Tribune*, the *Cincinnati Enquirer* and the *St. Paul Daily News* carried shorter articles

proving the heathen origin of the day. So did some of the larger magazines of the country. Should any one desire to investigate the subject further, after reading this article, I would recommend a perusal of the following four books: Kitto's *Illustrated Commentary*; Wilkinson's *Egyptians*; *History of Medieval Drama*, by Robinson; and *The Two Babylons*, by Alexander Hyslop, an English clergyman. The last-named book is specially interesting in its revelations, not only on the subject of Christmas, but also on other holidays and feast days now so popular.

Be Not Offended at Truth

I fully realise that what I shall say will not please some. However, I assure you that I have no desire to offend any one, nor to be unkind to any one. I am speaking from no other motive than to help you each and all to be better servants of the Lord. I do not wish to offer destructive criticism, but it is my desire to offer that which will be constructive; something that will help you to understand that Jehovah God has a subtle, wicked and vindictive enemy; and that this enemy is God's enemy and your enemy and the enemy of all who are trying to do the Lord's will, and also the enemy of all righteousness.

This enemy has but one purpose, viz., to mock God, to slander His name and to deceive those who are trying to serve God, by hiding the truth from them. To do this, this enemy sets up false doctrines and deceives the people into believing that these doctrines are taught in the Bible, and thus brings reproach upon God and His Word. Millions of intelligent people despise God, and doubt the reliability of the Scriptures, because they are led to believe that the false doctrines of eternal torment, trinity, immortal soul, the divine right of kings, and the divine right of the clergy are taught therein.

The Fountain of all Error

All false doctrines come from the Devil. The apostle (1 Tim. 4:1) warns us against false doctrines in the last days, our days. I quote: "[This know,] that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

This enemy also foists, upon the people many rites, forms, ceremonies, feast days, and makes the people believe that these are commanded of the Lord; then he makes these appear attractive by surrounding them with a glamour or piety, sanctity, and sentimentality, in order to further his deceptions and keep the people in bondage to ignorance and superstition, so that he may the better control them.

This enemy will be at once recognized as the Devil. The Bible tells us that the Devil comes as an angel of light; which means that he uses religion as a cover to conceal his deceptions, for it is well known that deceptions put forth in the name of religion have greater influence than any other form of deception. The Devil assumes to be a friend of mankind, when in reality he is man's worst enemy. He tempted mother Eve in Eden, by professing to be her friend. I want to reveal this enemy in all his hideousness, so that none of my readers will encourage or support his wicked designs in the future.

If I can show that Christmas day is a fraud, and an injury to people in general: that it promotes selfishness, dishonesty and falsehood; that the Devil is its originator, and that his purpose was,

and is, to hide some of the most important and beautiful truths of the Bible, then I shall be a blessing to you. If Satan is the author of the day, and his purpose was to deceive, then we should expect that no good thing could be said about it, because Jesus said of the Devil, “There is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.”—John 8:44.

Practical Objections to Christmas

Before giving the Scriptural presentations, I wish to enumerate some practical arguments against the observance of Christmas.

Because of the unusual demands upon the people’s time and purse, at this season, and the unusual amount of work involved in purchasing gifts and arranging festivities, it is always a time of nervous tension and worry. Thus it has become a real burden to the people, and many times do we hear people say, “I shall be glad when Christmas is over.”

Again, there is no command to observe the day to be found in the Bible, but we are commanded to observe the memorial of our Lord’s death. Satan, however, has taught the people to give more prominence to the *birth* of the *babe* Jesus than to the *death* of the *man* Jesus, in order to hide the importance of the *ransom*, the chief doctrine in the Christian religion. Satan knows full well that if he can cast a halo about the babe Jesus, and get people to feast and fast and work and worry to celebrate His birth, they will, to a large extent, overlook and forget that it was the *death* of the *man* Jesus “which taketh away the sin of the world”, and that without the shedding of the blood of the *MAN* Jesus, there could be no remission of sins.

With this purpose of keeping the ransom work of Jesus in the background, the Devil has caused the world to be flooded with cards, poems, sermons and pictures of the babe Jesus and His mother, until they are worshiped and revered far more than the *risen* Lord. Satan does not want the people to know about the value and necessity of the death of the *man* Jesus and of his resurrection.

Then, too, scholars are agreed that December 25 is not the date of the birth of Jesus. December is a winter month in Palestine, and no shepherds are keeping watch over their flocks at that time of the year, as the flocks are not in the fields then. The true date of our Lord’s birth is about October 1. (See *Studies in the Scriptures*, Vol. 2, pages 54-62).

Profiteering and Misrepresentation

Then again, everybody is well aware of the fact that the profiteers rob the people during the Christmas season; that the spirit of rivalry and competition enters into the giving of gifts; that the poor people give more than they can afford; that often honest debts are never paid because people spend so much at Christmas time that they can not pay their debts; that millions of useless presents are given, which only waste money, but at just so much junk in the homes, and a few days later find their way into the waste basket. Chief among these are the Christmas cards on which the profiteers make a profit of from 500 to 1000 percent.

Often a gift places the one who receives it under an obligation to the giver, a very unpleasant feeling if one does not have the money to make a gift in return. Ofttimes gifts are given for the

selfish purpose of receiving gifts in return. Still again, Christmas trees are laden with expensive gifts for the children of the rich, while the children of the poor go home from the Christmas entertainments with aching hearts, with an orange or five cents' worth of candy or peanuts as a sort of sop.

One of the worst features in connection with Christmas is the habit which parents have of telling lies to their children about Santa Claus' coming down the chimney and filling their stockings; and then in later years they wonder why the children tell them lies. These lies may be little fibs at first, but the result is a wicked habit formed by the bad example of the parents. The parents are reaping what they have sown.

No Honor to Jehovah God

Still again, every one is aware of the spirit of frivolity, debauchery, drunkenness and revelry so prevalent during the Christmas season, and the propensity to overeat, with the resultant sick-headaches the next day. Surely none of these things bring honor either to Jehovah God or His Son, our Lord Jesus. Every one knows that they are a disgrace, and yet the Christmas season is prolific of all these excesses.

These reasons alone are sufficient to condemn all Christmas festivities, but these reasons are secondary. There are other vastly more important reasons found in the Bible.

According to Genesis 3:15, God told the Devil that the seed of the woman would eventually bruise the serpent's head. In plain words, God said that a future seed of the woman would eventually destroy the Devil.

In Hebrews 2:14 we read an emphatic statement that *Jesus* is to destroy "him that had the power of death, that is, the devil". The *man* Jesus who died on the cross, and whom God raised from the dead on the third day, and who now has "all power in heaven and in earth", is the One who is to destroy the Devil. The babe Jesus will have nothing to do with destroying the Devil.

What Satan Would Like to Do

When God told Satan that a "seed of the woman" would destroy him eventually, the words "seed of the woman" would suggest to the mind of Satan the thought of a *mother and a son*, and that the *son* would be the one who would destroy him. Consequently, that *son* would be the mortal enemy of Satan. Satan, however, at that time, did not know who the seed was to be, nor when the seed would appear, now when he (Satan) would be destroyed. Paul shows us that the "seed of the woman" who is to destroy Satan, is Christ, the Messiah,.

The test already quoted (Hebrews 2:14) says that Jesus became a man and died "that He might destroy the Devil". All true Christians know that Jesus had to *die* and be *resurrected* to the divine plane of being in order to get "all power in heaven and in earth", so that He would have both the power and the authority to destroy the Devil. Somehow Satan seemed to grasp the thought that the one who was to be the Messiah must die and be glorified, and so he determined to make a counterfeit Messiah, a counterfeit, "seed of the woman" for the purpose of deception, and also in order to confirm that first lie uttered in Eden, when he told mother Eve that she would not surely die. Let us see how he did this.

Nimrod and Semiramis

Shortly after the flood lived Nimrod, a great-grandson of Noah, and a very wicked and licentious man. He married his own mother, whose name was Semiramis. These two together engaged in hunting and drunken debauchery. Finally Nimrod was slain, and the Devil used the wicked and cunning mother to foist the false Messiah on the world. The Devil instigated the plot and used Semiramis as his dupe. She announced that her son and husband had been resurrected, and was now a god, and invisible spirit god, and succeeded in making the people believe this lie. Semiramis was a wicked, shrewd and unscrupulous woman, and wanted some glory for herself; so she boldly put forth the claim that *she* was the “woman”, and that her *resurrected son* was the “seed of the woman” mentioned by Jehovah God in Eden, and that the resurrected Nimrod was the one who was to destroy the serpent. Here was the beginning of the “*mother and son*” idea which has been perpetuated in all the heathen religions of earth, and which has been adopted into the so-called Christian religions of earth, and still exists in our day.

Urged on by Satan, this wicked woman designed a symbol of all this deception, as follows: The dead Nimrod was pictured by the dead stump of a tree. Semiramis claimed that an evergreen tree grew up out of this dead stump in one night, and that this ever green tree pictured Nimrod *risen* and *glorified*. Semiramis also gave her son the titles, “the father of the gods” and “the branch”, and adopted the titles, “another of God” and the “queen of heaven”, for herself. These titles are found in all heathen religions, and still persist in some of the so-called Christian religions of our day.

Belittling our Savior

Now notice that a title applied to Jesus, in the Bible, is “the Branch”. Notice, also, that evergreen is a Bible symbol of everlasting life, but that Semiramis used it to teach that Nimrod was the possessor of everlasting life. Nimrod, before his death, founded the Babylonian Empire, and built the Tower of Babel. On the stone tablets, recently dug up in the vicinity of ancient Babylon. Nimrod is pictured with a mace crushing a serpent’s head; in other words, he is represented as doing just what Jesus is soon to do, viz., destroy the Devil. Thus Nimrod became a false Messiah, and Satan succeeded in getting the Babylonian Empire to accept his fraudulent and counterfeit Messiah.

The Scriptures declare of the true Messiah that He would give gifts unto men, and the Scriptures show that those gifts consist of a resurrection of all the dead, and the further gifts of liberty, peace, happiness and everlasting life for all who obey and do the will of the Lord. Now please notice the miserable counterfeit of these gifts which the Devil instituted.

Our present-day Christmas tree had its origin in that evergreen tree said to have grown up out of the dead stump. Semiramis claimed that the tree was laden with gifts every year on the anniversary of Nimrod, and that Nimrod placed these gifts there.

And now comes the explanation of the 25th of December being chosen as the birthday of our Lord. The truth is that December 25 was Nimrod’s birthday, and that all through the centuries people have been celebrating this date. Here, then, is where the Christmas tree idea originated. However, the day was not called Christmas, nor the tree a Christmas tree, until the heathen custom was adopted into the Christian religion, some time in the fourth century after Christ.

The Counterfeit Messiah

This false system, the counterfeit Messiah, called in the Scriptures the “mystery of iniquity”, is in direct contrast to the “mystery of God”, the true Messiah. This counterfeit system gradually extended to all other heathen nations by the help of Satan, who has led all the world captive at his will. With hardly an exception, all the nations have had the same “mother and son” idea, with the evergreen tree and the giving of gifts in connection therewith; and nearly all of them adopted a date corresponding with the 25th of December, as the date of the birth of the *son*. Candles were always placed on the trees on these occasions.

In Egypt the “mother and son” were called Isis and Osiris; in India (to this day) they are called Isis and Iswara; in Asia, Cybele and Deoious; in Pagan Rome, Fortuna and the boy Jupiter; in Greece, Ceres with the babe at her breast, or Irene with the boy Plutus in her arms; in China, Ching Moo, the holy mother, with a child in her arms.

In Japan, Scandinavia, Thibet and Mexico, we find the same “mother and son” idea, and also among the North American Indians.

When the children of Israel went into idolatry they served Baal and Ashtaroth, a mother and son, the spurious woman and her seed. (Judg. 2:10-13) No wonder Jehovah God was angry with the Israelites when His own loving plans were so miserably counterfeited and misrepresented, and His name thus slandered, and His beloved Son thus mocked. The very word “devil” means slanderer. See Ezekiel 36:20-23; Judges 8:33.

Other Idolatries of Mother and Son

Other names given to the son, the false seed of the woman, in different languages, are, Bacchus, Saturn, Molech, Adonis, Cupid, Tammuz, Achilles and Teotle; while other names given to the mother are, Rhea, Juno, Venus, Minerva and Diana of the Ephesians. The *mother* is always called “the mother of God” and “the queen of heaven”, while the *son* is called “the father of gods” and “the branch”. All the heathen religions of earth are based on the miserable counterfeit instituted by Satan through his dupe Semiramis. It is the same general idea, although some of the nations have adopted different customs, feasts and rites with advancing centuries.

In connection with this idolatrous worship of the mother and son in all the heathen countries of earth, there were held numerous feast days and holidays. These were celebrated with the wildest orgies, licentiousness, debauchery and drunkenness. This fact is doubtless the basis for the Scriptural remark in Revelation 17:4,5 which reads: “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

Santa Claus the Devil

In the Bible the true church is called a woman, a virgin; and the false church also is called a woman, but a harlot. This false system of ecclesiasticism, originated in Nimrod’s day, is also

called “the mystery of iniquity”, because it is the most iniquitous thing that ever cursed the earth. It was originated by the great deceiver of the whole world, the slanderer of Jehovah God, viz., the Devil.

To help you get an idea of how successfully Satan has deceived the whole world, I want to call your attention to the fact that the name and title “jolly old St. Nicholas” is a deception, for any unabridged dictionary or encyclopedia tells you that St. Nicholas is the name of the Devil. In the English language, we do not use the words St. Nicholas, but use Santa Claus instead, and Santa Claus and St. Nichols are the same words in different languages.

The Magi and Their Gifts

The Bible also tells the story of how this wicked creature called the Devil and Satan tried to kill the real seed of the woman, the real Messiah. In the second chapter of Matthew there is a story of how certain “wise men” from the East (that is, from Persia), came to *Jerusalem* to locate the babe Jesus. The words “wise men” are a translation of the word “magi”, which means magicians, who are men under the control of demons, and all through the Old Testament, magicians, star-gazers, astrologers, necromancers, and those having familiar spirits are condemned by Jehovah God, and God commanded that they should be killed by stoning.—Lev. 20:27.

Jesus was born in Bethlehem, but Satan set a false light in the sky, which sentimental people call “the star of Bethlehem”, and by using this false light led the magicians to Jerusalem instead, to the palace of the wicked king Herod. Satan knew that Herod would try to kill Jesus, and the record shows that Herod, with devilish fiendishness, caused all the male children under two years of age to be killed so that Jesus could not escape. However, God protected His beloved Son against the machinations of the Devil.

The Devil directed those magicians, but the angel of the Lord announced to the shepherds the birth of the Babe who was to become the true Messiah. It is interesting to note that the Devil’s messengers bestowed gifts, gold, frankincense and myrrh on the babe Jesus, but the shepherds, God’s representatives, bestowed no gifts but went out and announced the fact that the Messiah was born, a thing which the Devil’s representatives did not do.

Let us Live the Truth

There could be no objection to the proper observance of the birthday of our Lord, an observance which would be an honor to His name, and especially if it were held on the anniversary of His birth, and in no way connected with the miserable counterfeit of Satan, an observance which would be befitting to sanctified common sense and which would in no way be a deception, nor be made a source of profit by the profiteers.

When our Lord was on the earth, 1900 years ago, He established the *true* church. This church continued faithful to the Lord during the lifetime of the apostles; but in his day the Apostle Paul said, “The mystery of iniquity doth already work.” (2 Thess. 2:7) Yes, there had already begun an apostasy from the true faith. This apostasy consisted of an effort on the part of certain godless men to adopt all the heathen customs into the true church, and thus increase their membership by making it easy for the heathen to join the church.

The Bible records this apostasy in Matthew 13:24-28, where it tells us that Jesus sowed good seed, and an enemy came and sowed tares. In verses 37-39 of the same chapter Jesus explained the parable in these words: “He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil.”

The culmination of this apostasy was reached in the fourth century, when the tares had become so numerous in the true church that they could outvote the true saints, and adopted, in their entirety, all the customs of heathen idolatry and gave to these the name Christian. What a slander upon Jehovah God to have all the Devil’s deceptions and frauds called after the name of His Son, *Christian*!

Easter a Heathen Festival

The “mother and son” idea was adopted into the so-called Christian church, and now we have “the Madonna and her child”. The evergreen tree which symbolized the birth of Nimrod, with its festivities, drunkenness and debauchery, was also brought over into the professing Christian church, but for the first time it was now called the Christmas tree. It is significant, too, that the word “Christmas” means “Christ’s mass”.

The prominent heathen festival of Easter was also brought over and engrafted into the so-called Christian church. “Easter” is derived from the name of the heathen goddess, Astarte, which is only another name for Ashtaroth, the mother of Baal. Easter and its festivals are supposed to be in honor of the resurrection of the Lord Jesus. But I am at a loss to know how the pomp and pride, the selfishness and vain-glory, the extravagance and splendor, the bunny rabbits and the hot-cross buns, the colored eggs and the cheap and poisoned candies displayed at Easter time, can honor the great King of kings and Lord of lords.

Away with Pagan Humbugs

Thus the so-called Christian church has been thoroughly paganized, and has become thoroughly heathen. The Devil has now succeeded in grafting his counterfeit festivals, feast days, fast days and holy days upon the church, and making it pander to all the pride and vanity and selfishness in the human family. Right here I want to quote a witness of highest authority at this point. Cardinal Newman, of the Roman Catholic church, in a book entitled “Development” (pages 359, 360), speaking of the adoption of these heathen customs into the church, says: “These are the very instruments and appendages of demon worship, but they are sanctified by adoption into the church.”

Here, then, is the indisputable evidence that these customs are of the Devil and were adopted into the so called church, *knowingly*. The Devil has succeeded in getting the people to adopt all his wicked schemes and to give them the name Christian, in order that thus he might mock the great Jehovah God.

For centuries the people have been humbugged with the worship of images, dead saints, relics, holy candles, holy water, Ash Wednesdays, Christmas trees with their mythological nonsense and falsehoods about Santa Claus and his reindeer; with eternal torment; trinity nonsense; with the immortal soul idea; signs of the zodiac; birth months and birth stars; with beads, crosses,

forms, rites and ceremonies, all of which have been and are God-dishonoring, foolish and childish.

Away with Demon Worship

Cardinal Newman was right when he said that “these are the very instruments and appendages of demon worship”, but he was wrong when he said they were “sanctified by adoption into the Christian church”. The very opposite is true, viz., the Christian church was degraded and rapidly became filled with tares, children of the wicked one, so that in our day the church is reaping what it has sown, a church whose membership is made up of bootleggers, thieves, murderers, liars, adulterers, profiteers and grafters. God has been dishonored and blasphemed and His truth has been trailed in the mud.

How glad we are to know that very soon now all the wicked schemes of the Devil are to be exposed and the Devil himself is to be bound for a thousand years, so that he may deceive the nations no more. After the thousand years he is to be loosed for a little season and then east into “the lake of fire”, which means his everlasting destruction.

The Bible encourages the giving of gifts, and in most explicit language tells us when to make the recipients of our gifts. There are no scriptures warranting us in giving gifts to those who do not need them. Let me quote: “Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion, ... how dwelleth the love of God in him?”

The Bible further advises that in giving gifts, we do not let our right hand know what our left hand does; but the way of so-called Christians is to hang the gift on a tree or publish the name and announce it in the newspaper so that everybody will know about it.

The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



Appendix 18

The Golden Age

Volume XVI

Brooklyn, N. Y., Wednesday, March 13, 1935

Number 404

The Second Hand in the Timepiece of God

(In 3 Parts—Part 1)

AN EXPLANATION RESPECTING A COMPLETE CHANGE OF CALENDAR, WITH SUGGESTIONS AS TO HOW THE CALENDAR OF JEHOVAH GOD CAN BE PUT INTO EFFECT EASILY AND NATURALLY, WITHOUT ANY CONFUSION.

Copyright, 1935, by Golden Age Publishing Co., Inc., Brooklyn, N. Y., U.S.A.
All Rights Reserved.

MATTERS have arisen recently to call sharp attention to the Gregorian calendar and its confusions, and to direct attention to the Word of God on the subject of time, with a consideration of what may be called the timepiece of God, the beautiful and orderly arrangement of the sun and moon as they were set in the heavens by the Creator “to rule over the day and over the night” (Genesis 1:18), ‘to be for signs, and for seasons, and for days, and for years.’—Genesis 1:14.

This is no nonsense, or worse than nonsense from the Great Pyramid in Egypt (built with unpaid slave labor), but there is now a wealth of information regarding the exact length of the year, and the exact length of the lunation (from one new moon to another), which makes all past history an open book, where the number of years involved is known, and where there is associated with those years some marked reference to the moon.

“The Precious Things Put Forth”

It is an interesting possibility indicated by Moses when he mentions “the precious things put forth by the moon”. (Deuteronomy 33:14) In the beautifully working parts of His great timepiece Jehovah God has preserved evidence that will yet shame all the wise of the earth.

Does it not seem a very wonderful thing, a gift from Jehovah God, that Jehovah’s people may now have a perfect calendar of the Lord’s life, knowing, for example, in terms of the Gregorian calendar, with which all are familiar, the exact days of the week, month and year when, as a boy, He remained behind in the temple, asking and answering questions; that they may know the exact date when Moses came marching out of Egypt, the exact date the Jordan was crossed by the forces under Joshua, the exact date Noah and his family went into the ark, and the day they came out, and the probable day of Adam’s creation, all from the silent movements going on constantly by which the sun and the moon never get out of place or out of order, as do other clocks, but are far enough away that no mischief-maker can get at them to interfere?

It is so simple, when one gets into the subject, that it is passing strange that Jehovah's people never became interested in it before. Though the moon has its variations in speed, yet the mean lunation, 29 days 12 hours 44 minutes 2.864976 seconds (2551442.864976 seconds), is one of the definite fixtures of the heavens, and its reliability is such that astronomers meet and gravely discuss the reasons for differences of so small an amount as 1/1000th of a second in a lunation.

The nature of the oscillations of the moon is known many years in advance, and will be laid before the reader, and he will be able to make intelligent predictions as to times of lunations himself. Nor will this knowledge, when understood, lessen confidence in the second hand of God's timepiece, but rather increase it. A man may run up and down the length of a swiftly moving train and thus move slower or faster through the surrounding country, yet, after all, the net result is not changed if he quietly stays in his seat. That is the way it is respecting the oscillations of the moon.

In his work *The Calendar; Its History, Structure and Improvement* (published by the Macmillan Company) Prof. Alexander Philip, LL.B., F.R.S., of Edinburgh, says the exact length of the year is 365 days 5 hours 48 minutes 46.15 seconds. He made a careful study and had access to many works; in this production it is assumed that his statements are correct.

Indebtedness is acknowledged to 220 works on astronomy; also to Dr. Clyde Fisher, Ph. D., LL.D., curator of the Department of Astronomy, The American Museum of Natural History, 77th street and Central Park West, New York city. Dr. Fisher is rated the ablest astronomer in New York.

An Intricate, Confusing Subject

Gentile scholars of eminence sadly say that years are "incommensurable"; an incorrect but excusable statement, in view of the difficulties involved. There is only one way out: God's way; which way is simplicity itself, as will appear in due course.

That the Jews are confused is self-evident. Here is what the International dictionary says of their efforts: "The common year is said to be defective, regular or perfect (or abundant) according as it has 353, 354 or 355 days. The leap year has an intercalary month, and a total of 383 (defective), 384 (regular), or 385 (perfect, or abundant) days. The calendar is complicated by various rules providing for the harmonious arrangement of festivals, etc., so that no simple perpetual calendar can be constructed." In their calendar the Jews show only 3,761 years in the era B.C., whereas the Scriptures, preserved in their midst, show that somewhere, somehow, they have lost account of at the very least 267 years. Jehovah's people have nothing to learn from the Jews on this subject; the Jews have lost the "key of knowledge".—Luke 11: 52.

Jehovah's people are not interested in the old Roman calendar of ten months in a year, even though "Christendom" still uses the original names of the last four months of that year: September, October, November, December.

They are not interested in the old Greek calendar, the use of which caused such confusion in the Roman empire that in the year 46 B.C. it was necessary to add two months to the year, making it fourteen months long, in order to bring the seasons back to their proper position.

They are not interested in the Julian calendar, which followed, unless they chance to live in Greece, or unless they are astronomers. The first of the year, with the Greeks, is thirteen days

behind the one now in general use. The reason why the astronomers cling to the Julian reckoning is that it has been in use constantly, in some sections of the world, 1,980 years. They merely use it as a convenient measuring rod, to connect up with the past. Julian days, used by all astronomers, begin to count 250,310 days prior to the day of Adam's creation, and are to that extent in error. In this article the Edenic day, i.e., the day from Adam's creation, is substituted for the Julian day; and it is hoped that all astronomers, in the interest of pure truth, will adopt and accept and use the Edenic day exclusively.

Jehovah's people disdain to consider for a moment the Mohammedan calendar, which takes its start in July of the year 622 (A.D.), and which even the Mohammedans no longer take seriously.

Napoleon put an end to the French Revolution calendar, which began in November, 1793, and perished in 1805. Everything was supposed to be done by the decimal system. There were 12 months of 30 days each, and five or six fete days at the end of the year, to balance things up.

The Gregorian Calendar

But though Jehovah's people ignore all of the foregoing, they cannot quite, in the immediate present, ignore the Gregorian or papal calendar inaugurated in October, 1582, at which time ten days were dropped from the Julian calendar, the fifteenth of that month hooking up next to the fourth. It was not until 1752 that England adopted the Gregorian calendar.

In this series of articles it will be shown that all the foregoing calendars are calendars of the Devil. If that is shown to be true regarding the Gregorian, it will certainly be true of all the others. Please, now, take the time to examine some of the necessary details of this intricate subject.

Jehovah God is nowhere mentioned in the Gregorian calendar. It would suit Satan well to have Him lost sight of altogether. Christ is mentioned, but the year 1935 is not the year of our Lord at all, for He was born in 2 B.C. and died in A.D. 33.

In these articles the Gregorian calendar is supplanted and discarded by the unique expedient of extending it into the past, as if it had always been in operation, using it to establish historical points in terms that will be understood by those now living, and then letting it die an ignominious death.

The present pope is not sure, even, as to in what year Christ died. One of his alleged reasons for extending the "Holy Year" to 1934 was that, so he said, he was not sure whether Christ died in A.D. 33 or in A.D. 34. Of course, the real reason why he was making both ends of the year "holy" was that thus he could get collections at both ends.

The Gregorian calendar was the work of a council of theologians, professedly the successors of the apostles, but eager to hide the apostles from sight except as they might wish to shine in their reflected glory. One can see this in what the council did, and in what they failed to do.

Gregorian Calendar and Apostles

Let it be supposed that the Gregorian council had really desired to honor the apostles whose successors they claim to be. What a fine chance they had! For instance, they could have changed

January to James, in honor of the man to whom the Scriptures refer as the Lord's brother. But they preferred to have millions of people everlastingly writing down a name in honor of Janus, the original Roman "father". Janus was two-faced. His successors have been like their "father". He was worshiped as the god of gods, supreme janitor of heaven and earth. The word "janitor" takes its derivation from the word "Janus". A writer who made a study of this subject says: "But here is the important fact that, till the pope was invested with the title, which for a thousand years had had attached to it the power of the keys of Janus and Cybele, no such claims to pre-eminence, or anything approaching to it, was ever publicly made on his part, on the ground of his being the possessor of the keys bestowed on Peter." In other words, he was Jupiter, the Devil, and naturally those who claim to rule heaven, earth and hell, and who love the name "father", did not wish to part with anything that so well upheld their claims.

The theologians had a second opportunity with regard to the second month. On or about what is now February 15 the ancient pagan Romans had heathen priests, called the priests of Faunus, who clad themselves in goatskins, and made a circuit of the Palatine Hill, striking with goatskin thongs all women encountered. The ostensible object was to insure fertility and easy delivery; the real object was to enable the grafting priests to keep their hold on the superstitious people. This ceremony was supposed to "februare", or purify, the women. One can readily understand why the Roman Catholic theologians wanted to retain this connection with heathenism.

In connection with the "februation" of the women the priests held a festival, the Lupercalia, in honor of Lupercus, the god of fertility. There is a brief account of a similar "festival" in Numbers 25:1, 2: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods."

These alleged successors of the apostles who made the Gregorian calendar could have named the second month Boanerges, in memory of James the brother of John, the one who had the honor of being the first martyr among the Lord's chosen twelve, but they preferred the old pagan name.

The Old Roman Year

The old Roman year began with March, and its first month in the year was named Martins, after Mars, the god of war. The war priests of ancient Rome were the Salii, or leapers. Their job (contrasted with their present successors) was not so much the encouragement of the production of more Roman soldiers, but to see to it that Mars was well bribed by their leapings and other gymnastics. Their chief ceremony was on March 19.

The Gregorian ecclesiastics had another good opportunity here. They might have named this month after Peter, for whom they profess to have so much attachment. But as between following the advice of Peter to "seek peace, and ensue it" (1 Peter 3:11) his alleged successors have done all possible to keep the world in wars and turmoils throughout their entire history, and tomorrow, if another world war were to start, the Roman Catholic theologians would be the very first to climb on the band wagon, for their full share of chaplaincies or whatever other graft was to be had, in every country involved. And the Protestant clergy would be scarcely one whit behind. And so one can see why the Gregorians desired to retain the martial spirit, martial law and martial music of Mars rather than to have a month named after the humble fisherman who, in his writings, counseled peace at least five times.

The second month of the old Roman year of ten months was Aprilis, from a word meaning ‘to open’, and probably signifying that this was the month in which the buds open. There is no objection to this, surely, but, as this was the month in which the Savior died, what a chance there was here to commemorate that event upon which all human life depends. The month could have been called Christ, and it would have been an annual reminder of man’s debt that can never be repaid.

But the theologians preferred the old name, with which, no doubt, some god or goddess was in some way involved. Incidentally, as will later be shown in this series of articles, there is ground for the tradition that Christ was nailed to the tree on April 1, and that the so-called “April fool” pranks on that day are intended by the Devil to bring ridicule on the One who counted not His life dear unto Himself, but gave it all up in the doing of Jehovah’s will and in the vindication of His name. May God help all of Jehovah’s people to be like their Master, and “fools” for His sake.—1 Corinthians 4:10.

The Month of Maius

The month of Maius in the old Roman calendar, the present May, refers to Master Jupiter, the great father god, who had more wives than Henry VIII. It would have been a rather nice thing for the theologians who pretended to think so much of the apostles if they had called this month Matthew. But it was Matthew, in the 23d chapter, that specially drew attention to the Lord’s warning: “Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called [Master]: for one is your Master, even Christ.” (Verses 9 and 10) And the theologians knew better than to draw the attention of the people to the word of God which exposes their paternalistic method of gaining control of the men through control of the women.

Juno, so the encyclopedia discloses, was “the most exalted divinity of the Latin races in Italy next to Jupiter, of whom she was the sister and wife. She was the queen of heaven and under the name of Regina (queen) was worshiped in Italy at an early period”. It would have been nice for the Gregorian theologians to name the sixth month after John, the one whom the Lord especially loved, but that would have been a hard blow at mariolatry; and so the Gregorian ecclesiastics, who are so strong for the pagan queen-of-heaven idea, preferred to let the name June stand as it is.

In the old Roman calendar the fifth month was named Quintilis, which merely meant that it was the fifth month of their year. When Julius Caesar reconstructed the calendar, making the year one of twelve months instead of ten, one of the new months was named after himself, and Quintilis became July. Here again the theologians had a fine opportunity to choose between a great warrior and the humble and faithful Jude, whose short epistle contains so much; and so, because they more admired military conquerors than a humble messenger of peace, they chose to retain the name of the warrior, born in that month.

The Month of August

It was Mark Antony, the politician, that fixed it up to have the seventh month of the year named after Julius Caesar, but Julius’ successor Augustus was less modest. He changed the name Sextilis, sixth month, to August, and the Roman senate, to gratify his vanity, took one day away from February and added it to the month thus named. That is why February is so short.

Theologians love everything that exalts men; and so when the question came up, if it ever did come up, of naming the eighth month after the apostle Andrew, the suggestion was voted down 100 percent in favor of retaining the name of the publicity-seeker who started world-wide taxation.

September, seventh old Roman month, could have nicely been named after Philip, but it was not. October, eighth old Roman month, could have been named after Thomas, but it was not. November could have been named after Nathanael (Bartholomew), but it was not; and December could have been named after Simon (Zelotes), but it was not. The theologians did not want any of the months named after the real apostles. They preferred that the old paganisms which constitute their sole stock in trade should be perpetuated, as long as possible. Certainly, on no account do they wish the people to have the Scriptures, or even to be reminded of them, except in so far as they can twist these to seem to sustain their pretensions.

The Days and the Hours

The Devil, of course, was the one who induced the ancestors of the present generation to name all the days of the week after heathen gods and goddesses. Neither God nor Christ, nor any prophet or apostle, is represented in the days of the week as now in common use. Sunday is named after the sun god; Monday, after the moon god; Tuesday, after Zeus, or Tyr; Wednesday, after the god Woden; Thursday, after Thor, the god of thunder; Friday, after Frigg, or Friga, Woden's wife; and Saturday, after Saturn. The theologians could have changed all this if they had wished to do so, but they did not.

God made the day to begin at sundown, and so the Devil has changed that in almost every place, but not quite. In most countries the beautiful robe of starlit night is rent in twain and the day begins at midnight, which practice was handed down from the Egyptians and Romans. The Babylonians began the day at sunrise. Astronomers make it begin at noon, and number the hours from 1 to 24 consecutively. This system is followed in some parts of Italy. In all of these matters the theologians have gone along with every scheme to dishonor the Maker of the stars and to stray farther and farther from the Word of God. They have seemed to instinctively realize that their protection consists in keeping as close as possible to the Devil and the Devil's way of doing things.

Latest Ecclesiastical Muddling

Under the leadership of Doctor Cadman, ex-president of the Federal Council of [Protestant] Churches in America, a still further mix-up in respect to calendars is in sight. Following a big get-together council of all the most pompous Protestant theologians, at Fano, Denmark, in 1934, the proposition was launched to make every year one of 364 days, adding the 365th day as an "extra" Saturday, coming always between December 30 and January 1; then when the year would have 366 days the "extra" day would be inserted as an "extra" Saturday between June and July. By this plan, in which the Scriptural arrangement of the days into weeks would be entirely ignored, there would be four quarters of the year identical in length, each containing three months of 31, 30 and 30 days, and, if one is foolish enough to believe it, "any given date will fall on the same day of the week."

It is thus seen that the Devil and the children of the Devil are greatly interested in having everything different from the way God arranged it, not only as respects the years and the

months, but as respects the weeks, the days, and even the hours, and the reason for it is clear. The Devil is determined to leave no stone unturned to dishonor God, and he also well knows that as one error leads to another so one truth also leads to another, and is in terror lest great truths long covered should be brought to light.

And so, with this preliminary examination, please turn to make a *study* of the various items that enter into the making of calendars, a Scriptural as well as a scientific study, to which is invited the closest scrutiny of astronomers, mathematicians and others, as well as Jehovah's people. Should any errors be discovered in statements of fact or in calculations, be so good as to transmit them to *The Golden Age* as promptly as possible. In this material, high-school and college teachers have abundant opportunities to put the skill of their pupils to the test and at the same time exalt the name of Jehovah, the true and living God.

The methods that will be pursued will be entirely different from any ever before used. The place to begin is with the year.

A Consideration of the Year

According to Genesis 1:14 God made both the sun and the moon to be "for signs, and for seasons, and for days, and years". The thought that the signs here mentioned have anything to do with the signs of the zodiac is all nonsense, demonism. The word "signs" signifies "ensigns", as if here is some standard that needs the attention which will now be given to it.

The seasons recognized in the Scriptures are but two, the summer and the winter, which seasons will continue forever. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Genesis 8: 22.

Jehovah's people are familiar with the instructions to Israel to "keep the passover at his appointed season" (Numbers 9:2), and know why Jehovah spoke of it as "the season that thou earnest forth out of Egypt". (Deuteronomy 16:6) They know that the Lord, in the parable of the vineyard, spoke of "fruits in their seasons" (Matthew 21:41), that the apostle also mentioned "fruitful seasons" (Acts 14:17); the prophecy of Zechariah (14:8) speaks of summer and winter as ever continuing; and there are other references to the seasons in the Scriptures, and yet the clergy have never recognized in any way these grand divisions of time in any of their calendars. One would have thought that they would at least have named one month after the opening of the vernal season or one after the opening of the autumnal season, but the clergy have no zeal for the honoring of anything with which Jehovah God has had anything to do. They are interested only in the things that bring dishonor to Him and do bring honor to men and to their master, the Devil, whose they are and whom they serve. On the other hand it seems that the attention of the *true* people of God has been directed to the vernal equinox for centuries, and there must be some reason for it. To this day, Jehovah's people, striving for truth and obedience, seek the beginning of Nisan (the name is of heathen origin), the month in which Jesus died, and locate it with the new moon nearest to the said equinox.

When Do the Seasons Begin?

For various reasons it is desirable that the new year should have a fixed point at which to begin, and to end; and what better point than that made by Jehovah himself in the heavens, when the days and nights are of equal length at every point on the globe? It is the time of life, a time when

all should specially turn their minds and hearts to the great Creator who provided such a convenient day for the settlement of accounts that are in the past and for the opening of new vistas for the future. “Thou crownest the year with thy goodness.”—Psalm 65:11.

Years ago many of those who are now Jehovah’s witnesses had the belief that the true time of the year’s beginning is in the fall, yet, whatever may have been the reason, in the two texts where the two seasons are mentioned together the summer is mentioned first.—See Genesis 8:22; Zechariah 14: 8.

All intelligent persons know that on the equator the days and nights are always of equal length. They also know that twice a year the sun apparently shifts its position with respect to the earth, and in March and September there are what are called equinoxes; that is, the days and nights are of equal length in every place on the earth. The human family was first implanted in the Northern Hemisphere; there the Scriptures were written; there the Lord died. Hence the Scriptures tacitly recognize the fact.

Additionally, the Northern Hemisphere contains most of the land surface.

The summer season (which men, but not the Scriptures, divide into two parts, one of which is named “spring”) begins in March (in the Northern Hemisphere) and contains the growing and harvesting seasons of that part of the world, wherein most of the land surface of the earth is found. The cold seasons are inaugurated by the autumnal equinoxes.

The Gregorian calendar does not begin at either equinox, and does not even begin any month with either of them, but it cannot quite ignore these important fixed points in terrestrial history, and so one generally finds in an almanac a brief mention of the time when the equinox (usually the vernal) occurs. It is manifest that, in the mind of God, the true year would have its beginning at one of these points. Would it not seem reasonable, since God made the sun to rule the day and the moon to rule the night, that He would have the greater of these two luminaries fix the length of the year and the lesser fix the length of the month?

Jehovah puts the mind at rest on this subject of *His* time for beginning the year. As the Israelites were about to leave Egypt (which, as will be shown subsequently, was about the time of the vernal equinox) He said to Moses: “This month shall be unto you the beginning of months: it shall be the first month of the year to you.”—Exodus 12:2.

Much has been said of the observance of so-called Jewish “New Year” at the autumnal equinox, but the Devil has been after the Jews as well as after the Christians. Can anybody show where the Jews or anybody else was ever commanded or authorized to begin a new year at any other time than that fixed by Jehovah God? He cannot. It is quite true that Exodus 34:22 speaks of “the feast of ingathering at the year’s end” (revolution of the year, *margin*); but the reference is manifestly to the crop year, which does indeed end in the fall, as is well known to everybody. Exodus 12:2 is the *law* on this subject.

The foregoing text, therefore, ought to be sufficient proof that the true time of the beginning of the year is with the vernal equinox; but there is more. Nine months from the autumnal equinox would be on or about June 23, at which time in Palestine it is exceedingly warm. Nine months from the vernal equinox is about December 22. Here read Jeremiah 36:22: “Now the king sat in the winter house, in the ninth month: and there was a fire on the hearth burning before him.” What time that year started ought to be plain to all.

On Solomon's Porch—in Winter

When Jesus was here on earth His every word and act was designed to be an honor to His Father's name. He was able to say, "I do always those things that please him." (John 8:29) The Father himself said: "Thou art my beloved Son; in thee I am well pleased."—Luke 3:22.

As a result of this close relationship, one may study with minute care every detail of what Jesus said and did and always find in it something that the Father is telling His people by that means. There is this item: "And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch."—John 10:22, 23.

Theologians have endeavored to explain this text, aiming to show that Jesus was trying in some way to participate in a feast of dedication not mentioned in the Scriptures, and in so doing they have missed the point.

In this passage the heavenly Father seems to be gently hinting to the reader that there is a point in connection with Solomon's temple that needs to be considered; it is the time of its dedication. And if one looks the matter up he finds that it was dedicated "in the month Etha-nim" (the name itself is of heathen origin), "which is the seventh month" (1 Kings 8:2), and the "feast of dedication", identified with the seven-day dedication of the altar, was on the 8th to the 14th of that month. (2 Chronicles 7:9, 10) The seventh month was the first month of the winter season. Additionally, it is well known that the day of atonement and the feast of tabernacles, which occurred in the seventh month, were observed when the Israelites had gathered in the fruits of the land and were entering the winter season. (Leviticus 23:27, 39) It is thus established by the mouth of four witnesses that the true beginning of the year is at the vernal equinox.

The Length of the Year

The length of the year, from vernal equinox to vernal equinox, is not an exact number of days.

Beginning with the vernal equinox of the year 1886 (A.D.), the times between the vernal equinoxes for the next succeeding fifty years, down to 1936 inclusive, are, in their order, 365 days 5 hours and the number of minutes which follow: 46, 45, 48, 54, 44, 05, 46, 48, 60, 27, 45, 48, 50, 13, 57, 81, 41, 52, 66, 60, 00, 60, 60, 60, 21, 49, 53, 40, 56, 51, 48, 61, 40, 52, 58, 40, 51, 53, 49, 57, 46, 50, 55, 37, 47, 49, 45, 54, 40. This information was gleaned from reference works in the New York Public Library. The general average for this particular period is 365 days 5 hours 46 minutes 45.6 seconds.

The length of the year is influenced by conditions in the earth itself, near the equator, by the approach and recession of other planets, and by the precession of the equinoxes. In the accompanying diagram (page 363), in the righthand lower corner is shown in graphic form how the influences that make one year shorter than another are overcome in succeeding years. The small differences are not cumulative; the total divergences of less than an hour from the mean would not be greater six thousand years ago, which means that one can tell accurately the time of the vernal equinox in any year from creation to date. Moreover, its day in the week can be ascertained, which is something quite new in the field of human interest, a path never before trodden.

Extending the Gregorian Calendar

Taking note of the fact that there are 60 seconds in a minute, 60 minutes in an hour, and 24 hours in a day, it follows that in one of God's years, a so-called solar year, or tropical year, or synodical year, that is, from one vernal equinox to another, there are 31,556,926.15 seconds ; in a calendar year of 365 days the number of seconds is 31,536,000; so God's year is longer than man's year by 20,926.15 seconds.

In the Gregorian calendar arrangement man puts in an extra day once in four years; so in that time he has 1,461 days. In four of God's years there are 126,227,704.6 seconds. In 1,461 calendar days there are 126,230,400 seconds; so at the end of the four years man has borrowed 2,695.4 seconds from the future, to make up for his extra inserted day.

After twenty-four leap-year periods of four years each, man has borrowed nearly a day. Accordingly, when the end of the century is reached, the leap year is usually omitted. The normal century of man, therefore, has in it 24 leap years and 76 years that are not leap years. The total of days in such century is 36,524 days, amounting to 3,155,673,600 seconds. In one hundred of God's years He has 3,155,692/115 seconds. At the end of a normal century, man has not used in his calendar all the time that has been made for his use, by 19,015 seconds.

After four centuries, or rather, every fourth century, man finds it necessary to put in an extra leap year. These years, called quadricentesimal years, go in at the end of such centuries as are divisible by 400. The next one would be in the year A.D. 2000, but it will not be needed. The Lord has a much better way.

In four of man's centuries he has 146,097 days: 97 leap days and 146,000 ordinary days. In seconds this amounts to 12,622,780,800. In 400 of God's years there are 12,622,770,460 seconds ; so at the end of each quadricentesimal period of 400 years the man has again borrowed from the future a total of 10,340 seconds.

Another shift is necessary after eight quadricentesimal periods. In that time man will have borrowed for his calendar 82,720 seconds that did not belong to him. This is almost a day (there are 86,400 seconds in a day); accordingly at this point no quadricentesimal leap day occurs. The net difference, then, in 3,200 years amounts to 3,680 seconds, or 1 hour 1 minute 20 seconds. A further correction would be necessary after 23 such 3,200-year periods; and so on indefinitely.

Projecting the Calendar Backward

If the Gregorian calendar can be projected forward it can also be projected backward; and this has been done in the accompanying illustration. The outline at the top (page 363) shows in a general way the time of vernal equinox of every year from creation to date. Each century is in a little diamond-shaped section by itself, except where the quadricentesimal leap days occur, when two sections are merged in one. The latest date in each century when the equinox could occur is named, and the earliest one. A little careful study of the enlarged diagrams beneath the outline will show how to make use of the outline. The quadricentesimal leap years are fourteen in number; that is, 4000, 3600, 3200, 2800, 2400, 2000, 1600, 800, 400, and 1, B.C., and A.D. 400, 800, 1200 and 1600. The year 1200 B.C. is not a leap year, for the reason that it is one of the correction places in the whole general scheme, as has already been fully explained.

In using the Gregorian calendar between centuries removed from each other, it is necessary when finding how far apart any two equinoxes are, if one is in a century B.C. and one is in an A.D. century, to make the total one year less than that indicated by adding the years together. In computing time from a B.C. date to an A.D. date the portion of the year that has elapsed must be taken into consideration. That the exact number of years is not to be had by simply adding B.C. and A.D. dates together, as some long supposed, can be immediately demonstrated. In the spring of 1 B.C. Christ was "fa year of age; He died 33 full years thereafter, but not in the spring of A.D. 32, as would be the case if it were correct to add B.C. and A.D. dates together: the 33 years were not up till the spring of A.D. 33. If B.C. and A.D. dates are added together, the total number of years is one less than the sum thus obtained.

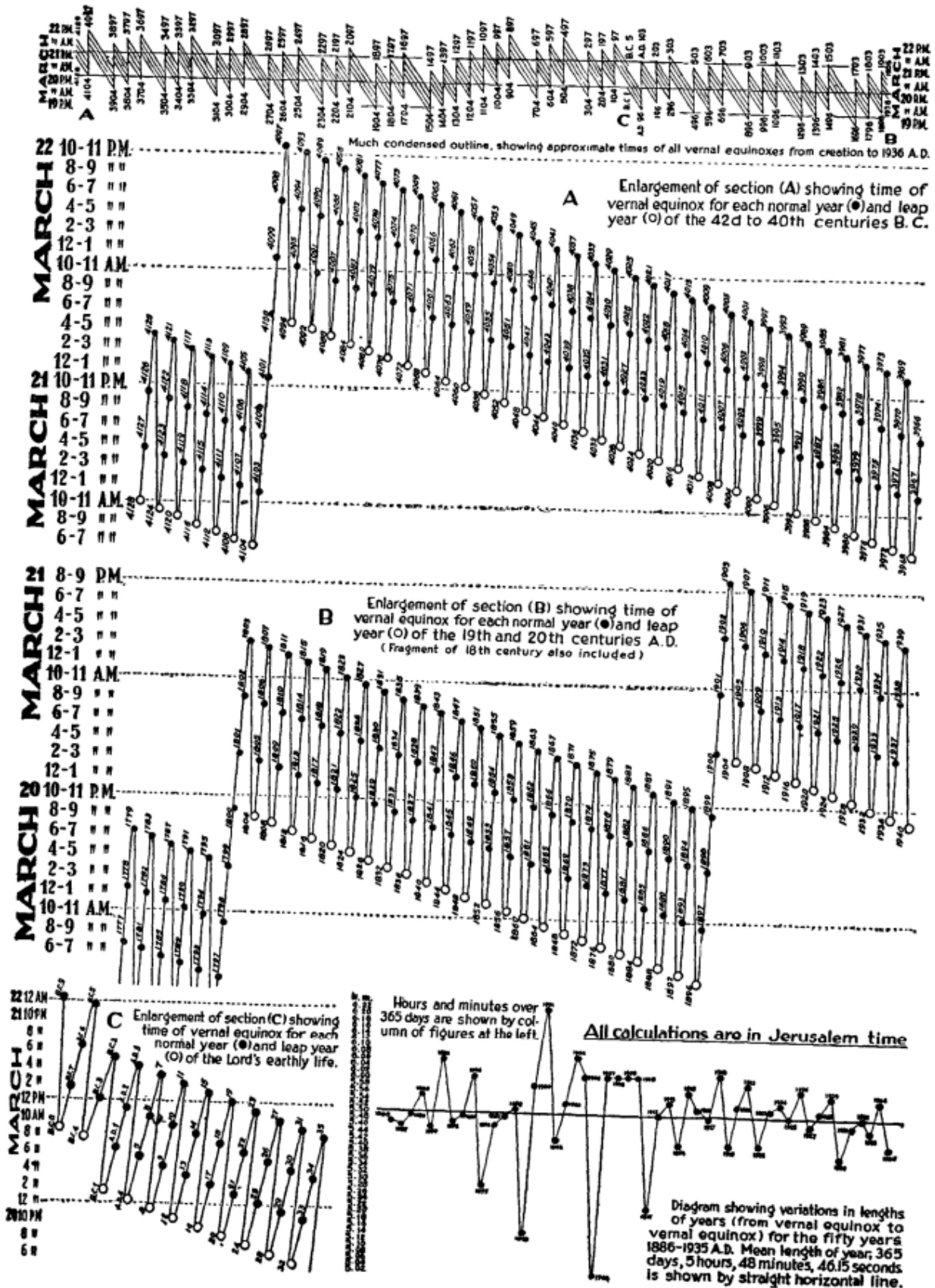
The year 4 B.C. is a leap year, though only three years away from the leap year of 1 B.C. (a quadricentesimal year). This feature is shown in one of the diagrams (C) below the outline.

Calculating the Equinoxes: Problem 1

Reference to the outline at the top of page 363 shows that in the year 1935 A.D. the equinox is on the afternoon of Thursday, March 21.* To be exact, it is at 52 seconds after 3:42 p.m., Jerusalem time, which is the proper time basis to use in all human affairs, for reasons to be explained later. The time of equinox at the 75th meridian west, commonly called Eastern Standard Time, is 8:18 a.m., March 21. This is 7 hours 24 minutes 52 seconds later than Jerusalem time (used henceforth in calculating the equinoxes). Enlarged section of the last years of the nineteenth century and the remaining years to date shows more fully the times of equinoxes at Jerusalem in the past century. See the diagram on opposite page for particulars.

Jehovah's people have heretofore thought they had good evidence to believe that Adam was created in 4128 (or fall of 4129) B.C., and Problem 1 is to ascertain the time of vernal equinox for the year 4128 B.C. Reference to the small outline at top shows it was in the morning of March 21, 4128 B.C.; the enlarged section (A) of the first period after creation shows it was very close to 10:00 a.m. Exactly what time was it?

* Master chart, from which this greatly condensed outline was drawn, is 15 feet 3 inches long; on file at the *Golden Age* office, where it may be seen on application.



From 4128 B.C. to A.D. 1935 is not 6,063 (4128+1935) years, but 6,062 (4128+1935—1) years. The number of seconds in 6,062 solar years, God's years, is 191,298,086,321.3; in 2,214,098 days, the total number of seconds is 191,298,067,200.0. The difference is 19,121.3 seconds,

which is 5 hours 18 minutes 41.3 seconds; to be figured back from (before) 3 hours 42 minutes 52 seconds (3:42:52) p.m., the hour of equinox on March 21, A.D. 1935. The answer is that the equinox on March 21, 4128 B.C., was at 10.7 seconds after 10:24 a.m. Now, what day of the week was it?

The 2,214,098 days from March 21, 4128 B.C., to March 21, A.D. 1935, are found as follows:

(a) Each of the 6,062 years had at least 365 days	$6062 \times 365 =$	2,212,630
(b) The 60 centuries had at least 24 leap days each . . .	$60 \times 24 =$	1,440
(c) 14 quadricentesimal years had each a leap day . . .	$14 \times 1 =$	14
(d) 8 leap days in the 20 th century	$8 \times 1 =$	8
(e) 6 leap days in the period before 4100 B.C.	$6 \times 1 =$	6
Total number of days		<hr/> 2,214,098

Leap day for the year 4128 B.C. would not be counted, as the vernal equinox is not as far back in the year as the point at which the leap day occurs.

Another method of arriving at the same result is to take the number of leap years (1468) and multiply by 366; and then, deducting the number of leap years from the total of 6062 ($6062 - 1468 = 4594$), multiply the result by 365, as follows:

1,468 leap years;	$1468 \times 366 =$	537,288
4,594 common years;	$4594 \times 365 =$	<u>1,676,810</u>
Total number of days		2,214,098

In 2,214,098 days there are 316,299 weeks and 5 days. In the year 1935 the 21st of March falls on Thursday. In 4128 B.C. the 21st of March fell five days earlier in the week, which day is Saturday. Therefore, the vernal equinox of 4128 B.C. fell on Saturday, at 10:24:10.7 a.m.

The Result of Some Calculations

Using exactly the same method as above, but without going over all the operations, the next step in order is to give a considerable list of vernal equinox dates, in the past and the present. After A.D. 1886 there is given a plus or minus number of minutes by which the actual time of equinox varied from the mean which the astronomers have provided.

Problem
No.

1	B.C.	4128	Sat.	10:24 a.m. and	10.7 sec.,	Mar.	21
2	"	4028	Thu.	3:41 p.m.	" 5.7 "	" "	21
3	"	2472	Fri.	12:25 p.m.	" 55.1 "	" "	21
4	"	2372	Wed.	5:41 p.m.	" 50.1 "	" "	20
5	"	2045	"	10:30 p.m.	" 21.15 "	" "	21
6	"	1945	Tue.	3:48 a.m.	" 56.15 "	" "	21
7	"	1920	Fri.	5:08 a.m.	" 9.9 "	" "	20
8	"	1615	Sat.	2:01 a.m.	" 5.65 "	" "	21
9	"	1575	"	6:31 p.m.	" 51.65 "	" "	20
10	"	1515	Thu.	7:08 a.m.	" .65 "	" "	21
11	"	1475	"	11:58 p.m.	" 46.65 "	" "	21
12	"	1469	Fri.	3:39 p.m.	" 51.12 "	" "	21
13	"	1035	"	1:27 p.m.	" 12.65 "	" "	21
14	"	1028	Sun.	6:08 a.m.	" 35.7 "	" "	21
15	"	998	Tue.	12:31 p.m.	" 40.2 "	" "	22
16	"	745	Mon.	7:10 p.m.	" 16.15 "	" "	21
17	"	641	Thu.	11:42 p.m.	" 15.75 "	" "	21
18	"	607	Fri.	5:20 a.m.	" 24.85 "	" "	21
19	"	537	Mon.	4:14 a.m.	" 15.35 "	" "	22
20	"	468	Tue.	9:21 p.m.	" no "	" "	21
21	"	455	Thu.	12:53 a.m.	" 19.65 "	" "	21
22	"	3	Sat.	12:16 p.m.	" 59.45 "	" "	21
23	A.D.	12	Tue.	9:39 p.m.	" 45.55 "	" "	20
24	"	33	Sun.	11:53 p.m.	" 54.7 "	" "	21
25	"	1879	Fri.	2:11 a.m.	" 47.6 "	" "	21
26	"	1884	Thu.	7:15 a.m.	" 38.35 "	" "	20
27	"	1914	Sat.	1:38 p.m.	" 42.85 "	" "	21
					(minus 14 min.)		
28	"	1918	Thu.	12:53 p.m.	" 47.45 sec.,	Mar.	21
					(minus 14 min.)		
29	"	1922	Tue.	12:08 p.m.	" 52.05 sec.,	Mar.	21
					(plus 2 min.)		
30	"	1926	Sun.	11:23 a.m.	" 56.65 sec.,	Mar.	21
					(minus 1 min.)		
31	"	1931	Sat.	4:27 p.m.	" 47.4 sec.,	Mar.	21
32	"	1932	Sun.	10:16 p.m.	" 33.55 sec.,	Mar.	20
					(plus 1 min.)		

Notes on the Above Problems:

Problems Nos. 2, 3, 6, 8, 12, 13, 14, 16, 18, 22, present the same features as Problem No. 1, and are solved by taking similar steps.

Problems 25, 27, 28, 29, 30, are similar to Problem 1, but, being wholly within the A.D. period, the years that intervene are ascertained by subtracting the year in question from the year 1935. All other steps are the same as for No. 1.

Problems 5, 16, 17, 20, 21, 31, are similar to Problem 1, but fractions are large and must be watched; in each of these instances there are sufficient hours in the fractional days to make them count as complete days.

Problems 4, 7, 9, 10, 11, 23, 24, 26, 32, show the vernal equinox for the desired year falls on March 20. By this trick of the calendar one full day is lost, and must be accounted for in the answer. This is clearly seen in Problem 26. The 18,627 days involved are 2,661 weeks (fractions in the problem being too small to affect the answer). March 20, 1935 A.D., is on Wednesday. One might infer from this that the equinoctial date of March 20 in the year 1884 A.D. (which is an even number of weeks away from the equinoctial date of 1935 A.D.) would also be on a Wednesday, but it is on a Thursday (the same as in 1935). (See diagram [B] page 363.)

Problems 15, 19, show the vernal equinox for the desired year falls on March 22, instead of the 21st. By this trick of the calendar one full day is borrowed, and must be accounted for in the answer. These two problems, like those in the paragraph last above, require close reasoning.

To aid students of these problems there is published, on pages 368, 369, a calendar from creation to date, occupying two full pages of *The Golden Age*, and greatly simplifying the arriving at correct dates in the remote past, both as to the days of the month and as to the days of the week.

Date of Autumnal Equinox 4129 B.C.

Inasmuch as some have held that Adam was created in the fall of 4129 B.C., at a date convenient to the autumnal equinox, the date of that equinox is fixed by the following accurate and convenient method:

Autumnal equinox, 1934 A.D., Jerusalem time, was September 23, 8:11 p.m. Vernal equinox, 1935 A.D., is, Jerusalem time, March 21, 3:43 p.m. Therefore the length of time from the autumnal equinox of 1934 to the vernal equinox of 1935 is 178 days 19 hours 32 minutes. The year 4128 B.C. was a leap year; therefore 178 days 19 hours 32 minutes back from the time of the vernal equinox of 4128 B.C. brings us to September 24, 4129 B.C., at 10.7 seconds after 2:52 p.m. as the time of the autumnal equinox of that year.

Following are the vernal and autumnal equinoxes, Jerusalem time, for the years stated:

Vernal		Autumnal	
1923, March 21,	5:54 p.m.	September 24,	4:29 a.m.
1924, " 20,	11:45 "	" 23,	10:24 "
1925, " 21,	5:38 a.m.	" 23,	4:09 p.m.
1926, " 21,	11:27 "	" 23,	9:52 "
1927, " 21,	5:24 p.m.	" 24,	3:42 a.m.
1928, March 20,	11:10 p.m.	September 23,	9:31 a.m.
1929, " 21,	5:00 a.m.	" 23,	3:18 p.m.
1930, " 21,	10:55 "	" 23,	9:02 "
1931, " 21,	4:32 p.m.	" 24,	2:49 a.m.
1932, " 20,	10:19 "	" 23,	8:41 "
1933, " 21,	4:08 a.m.	" 23,	2:26 p.m.
1934, " 21,	9:53 "	" 23,	8:11 "

Average date, vernal: March 21, 7:41:32 a.m.

Average date, autumnal: September 23, 6:18:50 p.m.

Average time, vernal equinox forward to autumnal equinox, 186 d. 10 h. 36 m. 18 sec.

Average time, autumnal equinox forward to vernal equinox, including the three leap days, in the 12 years, 178 d. 19 h. 23 m. 42 sec.

As some will be interested at this point to consider them, two small items are now slightly anticipated in the following summary:

New moon rose Sunday, September 22, 4129 B.C., at 8:23:27.504592 a.m.

Autumnal equinox was 54^{1/2} hours later, Tuesday, September 24, 4129 B.C., at 2:52 p.m.

New moon rose Tuesday, March 17, 4128 B.C., at 12:47:44.694448 p.m.

Vernal equinox was 94 hours later, Saturday, March 21, 4128 B.C., at 10:24:10.7 a.m.

Do any of Jehovah's witnesses, or any of the Jonadabs (comrades of Jehovah's witnesses; see *Vindication*, Book Three), see anything in the placement of these moons with respect to the equinoxes, or anything in the days of the week on which they occurred, to specially indicate the hand of God, as one might reasonably expect it to be manifested at such an interesting time in earth's affairs? No such pleasing evidence appears. More on this point later, in its proper place, when careful consideration will be given to the details of the calendar of Jehovah God; which calendar, it is hoped and believed, will permanently replace, as far as calendars are concerned, the efforts of Satan to hide some of God's beautiful truth, now, since 1918, coming out from His temple in such a refreshing stream.

God's Love of the Beautiful

In the summertime, in Pike county, Pennsylvania, in a region where one may see a score or more of wild deer in a single day, deep down in the heart of the forest, a mile or more from the highway, lives all alone a little old lady who loves the truth. She got it by listening to Watchtower programs over the radio station WBBR, of New York city.

When this little old lady was found she went into ecstasies over the messages she had heard. Explaining her environment, and that she could live with her children in New York city and in Philadelphia, if she chose, she said, "I prefer to live here, like a gypsy, in the midst of God's bouquets." The frost had just touched the leaves of the forest, tinting them with colors that beggar description.

How much more God loves beauty! And how much the most beautiful things of His creation are all a little different from one another! When men try to make things beautiful they try to make them all alike.

No two flowers in a flower garden were ever exactly alike; no two roses on a rose bush, no two petals on a rose. A million new-born infants can be fingerprinted, or a billion of them, or ten billion, for that matter, and no two sets of fingerprints will be the same. And thus one comes to a consideration of God's beautiful months, His lovely, exquisite months, that the more they are studied, the more they are to be admired, because, while all substantially alike, they are all slightly different.

A Study of God's Months

The word "month" comes from the word "moon"; God's months were all arranged for before man appeared on the earth. It is man's proper place to inquire humbly at God's feet respecting the work of His hands; it is not man's right to discard things which God has made for His government, nor to substitute others in their place.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." (Genesis 1:14-18) Herein is the first reference to the moon in the Scriptures.

Even though the moon had not been mentioned at all in God's Word, man would be compelled to take note of it; it is too conspicuous in the heavens to be ignored; and too beautiful; and too useful.

Satan has endeavored to get men to hold God's month and its instrument the moon in little esteem; hence the terms "lunacy", "lunatic," "moon-struck," and terms of similar import. The apostle does indeed say, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of [feasts celebrating] the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." (Colossians 2:16, 17) But this is far from urging men to set aside the plain statement of God's Word that God "appointed the moon for seasons" (Psalm 104:19), monthly seasons being manifestly what is here meant.

"A Faithful Witness in Heaven"

It is true that the prophet Isaiah brings the message to an idolatrous and rebellious people, “Your new moons and your appointed feasts my soul hateth” (Isaiah 1:14), but that does not change the fact that the prophet Ezekiel writes of the future offerings of “the prince” which are to take place “in the new moons”. See *Vindication*, Book Three, pages 287, 293, 295, for comments and explanations on references to the new moons in Ezekiel 45:17; 46:1, 3, 6. These may not be ignored or set aside.

Though Isaiah mentions in the first chapter God’s disgust with Israel’s hypocritical observances of the new moons, he says in the next to the last verse of his prophecy: “And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith [Jehovah].” (Isaiah 66:23) Of course, that is after the oncoming battle of Armageddon has done its work of destroying Satan’s organization, and the earth has been cleansed of all its defilements.

When the psalmist said, ‘When I consider ... the moon’ (Psalm 8:3), he meant that he really did consider it. Especially significant is his statement of David’s seed, that “it shall be established for ever as the moon, and as a faithful witness in heaven”. (Psalm 89:37) The moon is, indeed, a faithful witness in heaven, a witness whose testimony cannot be gainsaid.

It is the voice of God, speaking through Moses, that mentions the “precious things thrust forth by the moons”. (Deuteronomy 33:14, *margin*) What some of those precious things are it is now the privilege of Jehovah’s Witnesses and their companions in the chariot of Jehovah’s organization to see and understand. Indeed, it is even possible that there may be some direct reference to these present unfoldings of truth that God had in mind when He said of this day that “the light of the moon shall be as the light of the sun”.—Isaiah 30:26.

Anyway, it was infinitely wise of God to set a second hand in His timepiece, and to put it out there in the sky 239,000 miles away, far enough away that the theologians could not get at it to interfere with it, which they would surely have done if they had been able to so do. Now it is about to put them all to shame.

Calendar for 6,062 Years

This issue contains, on pages 368, 369, all the essentials of a calendar covering all past human history. All know that in the normal year there are 52 weeks and 1 day and that therefore in the next succeeding year, unless it is a leap year, the days of each month are one day later in the week. Thus, in the year 1933 A.D. the 22d day of March came on Wednesday; in the year 1934 A.D. the 22d day of March came on Thursday, while in the year 1935 A.D. the 22d day of March comes on *Friday*. In the year 1936, on account of that year’s being a leap year, the 22d day of March will come on Sunday.

The use of the calendar is very simple. Every year is represented. If a given day of the month falls on *Friday* in the year 1935, the day of the week on which that same day of the month will fall in other years is shown at the head of the column above the year desired. Persons using the calendar must consider, in the case of leap years, that dates in January and February must be separately calculated after some other date is known. The calendar will be found very useful and valuable when the manner of using it has been mastered. It is assumed that the user has an ordinary calendar and can readily locate a *Friday* in 1935 or a Thursday in 1934, from which information any other desired data regarding past days of the week may be at once obtained.

This is the first time the Gregorian calendar, or any other, has ever been projected back to creation.

Besides the calendar for 6,062 years there is also presented a table of “Lunations Ushering in the Years or Periods Which Contained the Most Important Events in History”. Let the table speak for itself. There will be frequent reference to it in the explanations of the Calendar of Jehovah God which follow.

God's Will Regarding Months

The years of God are not each of an equal number of months, nor of an equal number of weeks, nor of an equal number of days, nor of an equal number of hours, nor of an equal number of minutes, nor of an equal number of seconds. Man has no right to ignore these years of God. It is his duty to number them, and to mark them well as they go, and to use them to God's praise, but not to endeavor to force them to begin or end at some point in no way indicated in the divine Word of the Creator.

The months of God are not of a fixed number in the years of God, nor within themselves are they composed each of an equal number of weeks, nor of an equal number of days, nor of an equal number of hours, nor of an equal number of minutes, nor of an equal number of seconds. Man has no right to ignore these months of God. It is his duty to number them, and to mark them well as they go, and to use them to God's praise, but not to endeavor to force them to begin where the years begin or to end where the years end.

Is it necessary to start a new year on July 4, or Thanksgiving Day, or Christmas, or Washington's Birthday, or Lincoln's Birthday? Not at all. Each of Jehovah's years properly begins at a certain point, and, reasonably enough, at the beginning of a specific day, as in the case of the months, but neither the years nor the months nor the weeks need to be in accord exactly, nor are they in accord except by man's egotistic and destructive acts.

The days in the months of God are never less than 29; and they are never more than thirty. There is a sure and proper method of determining how many days the month should have. Jehovah God fixed the method. He so arranged and ordered all the details connected with the sacrifice of His own dear Son that that event, of first importance in history, occurred at Jerusalem on the fourteenth day of the month, when the moon was at its full. The fourteenth day of each month, therefore, is that day of the month when the moon is full over Jerusalem. That automatically makes Jerusalem, not Greenwich, the time center of the earth.

The weeks are for man, but they are *of* God, and, no man may change the arrangement which God made. No man may alter the number of days in a week; in these days (since the French Revolution calendar fiasco) none but a theologian, with huge conceit and no reverence for God, would contemplate for a moment such an act of presumption. Man may number his weeks; there is no harm in so doing. Since God is so good as to give them, it would seem that, at least once a year, man might take note of their number.

LUNATIONS USHERING IN THE YEARS OR PERIODS WHICH CONTAIN THE MOST IMPORTANT EVENTS OF HISTORY, STATED IN TERMS OF THE GREGORIAN CALENDAR, AND ASTRONOMICALLY EXACT

(In the dates cited below are also cited certain other dates, prior to Vernal Equinox No. 3000, hitherto much held in esteem)

In the dates cited below are also cited certain other dates, prior to Vernal Equinox No. 3000, hitherto much held in esteem)					Analysis of the Time Content of the Intervening Moons					Analysis of Days in Intervening Moons					Serials and Totals Starting with the New Moon Near-est the Vernal Equinox for the Year 4028 B.C.				
B.C.	Date	H. M.	Second		Inter-vening Yrs.	Inter-vening Moons	Weeks & 7ths	D.	H. M.	Fraction of Week at End of Period	Normal	Lp.	Vern	Lunar	Equi	Month	Weeks	Days	Total Seconds
4129	Su	Sp	22 8 23	27.504592	A	1/2	6	25-2	2 4 28	17.189856	176	1	Vern	Lunar					
4128	Tu	Mr	17 12 47	44.694448	P	100	1237	5218-3	3 8 11	3.975312	36505	24	Equi	Month					
4028	Fr	Mr	22 8 54	48.66976	P	1556	19245	81188-1	0 4 22	56.46312	567941	376							
2472	Sa	Mr	22 1 13	45.13288	A	100	1237	5218-3	3 8 11	3.975312	36505	24	1556	19245	81188-1	568317	49102518176.46312		
2372	Tu	Mr	26 9 20	49.108192	A	327	4044	17060-2	1 16 53	5.962944	119344	78	1656	20482	86406-4	604846	52258653000.438432		
2045	Th	Mr	15 2 09	55.071136	A	100	1237	5218-3	3 8 11	3.975312	36504	25	1983	24526	103466-6	724268	62576687946.401376		
1945	Su	Mr	19 10 16	59.046448	A	25	309	1303-4	3 22 54	45.277584	9119	6	2083	25763	108685-2	760797	65732822770.376688		
1920	Th	Mr	12 9 07	44.324032	A	305	3773	15916-7	6 21 56	9.554448	111346	73	2108	26072	109988-6	769922	66521218615.654272		
1615	Th	Ap	2 6 59	53.87848	A	40	494	2084-0	0 2 43	35.298144	14578	10	2413	29845	125905-6	881341	76147812545.20872		
1575	Th	Mr	11 9 39	29.176624	A	60	742	3130-2	1 16 47	25.812192	21897	15	2453	30339	127989-6	895929	77408225320.506864		
1515	Sa	Mr	8 2 22	54.988816	A	40	495	2088-1	1 15 27	38.16312	14607	10	2513	31081	131120-1	917841	79301395926.319056		
1475	Su	Mr	16 5 46	33.151936	P	6	75	316-3	2 19 07	34.8732	2214	1	2553	31576	133208-2	932458	80564360144.482176		
1469	We	Ap	2 12 50	8.025136	P	434	5367	22641-4	3 16 08	16.326192	158379	112	2559	31651	133524-5	934673	80755718359.355376		
1035	Sa	Mr	16 4 54	24.351328	A	7	87	367-0	0 3 56	9.252912	2567	2	2993	37018	156166-2	1093164	94449312215.681568		
1028	Sa	Mr	28 8 46	33.604024	A	30	371	1565-1	0 20 25	42.906096	10950	6	3000	37105	156533-2	1095733	94671287744.93448		
998	Mo	Mr	28 5 08	16.510336	A	253	3129	12300-1	1 5 09	24.509904	92340	61	3030	37476	158098-3	1106689	95617873047.840576		
745	Tu	Mr	22 10 13	41.02024	A	104	1286	5425-1	1 8 09	24.359136	37951	25	3283	40605	171298-4	1199090	103601337772.35048		
641	We	Mr	13 6 19	5.379376	P	34	421	1776-1	0 9 08	6.154896	12424	9	3387	41891	176723-5	1237066	106882493296.709616		
607	Th	Mr	27 3 23	11.534272	A	70	866	3653-2	2 11 49	21.069216	25557	16	3421	42312	178499-6	1249499	107956650742.864512		
537	Sa	Ap	3 3 08	32.603488	P	69	853	3598-4	3 14 16	43.824528	25173	17	3491	43178	182153-1	1275072	110166200263.933728		
468	We	Mr	22 5 21	16.428016	A	13	161	679-1	1 10 15	41.261136	4751	3	3560	44031	185751-5	1300262	1123425801027.758256		
455	Th	Mr	28 3 32	57.689152	P	452	5590	23582-2	1 23 50	55.215248	164959	117	3573	44192	186430-6	1305016	112753363329.019352		
BC 3	Sa	Mr	14 3 19	52.904992	P	14	173	729-6	5 19 04	15.640848	5105	4	4025	49782	210013-1	1470002	127015928944.235232		
AD12	Fr	Mr	9 10 20	08.54584	A	21	260	1096-6	5 22 56	24.893760	7673	5	4039	49955	210743-0	1475201	127457328559.87608		
AD33	Th	Mr	17 9 12	33.4396	A	1846	22832	96320-2	2 9 42	13.132032	673795	447	4060	50215	211839-6	1482879	128120703704.76984		
1879	Sa	Mr	22 6 50	46.571632	P	5	62	261-4	3 21 34	57.628512	1829	2	5906	73047	308160-1	2157121	186375247197.901872		
1884	We	Mr	26 4 21	42.200144	P	30	371	1565-1	0 20 25	42.905096	10950	6	5911	73109	308421-5	2158952	186533436655.530384		
1914	Th	Mr	26 12 43	27.10624	Pa	4	49	206-5	4 24 02	20.383824	1446	1	5941	73480	309986-6	2169908	187480021958.43648		
1918	Tu	Mr	12 12 41	47.490064	Pb	4	50	210-7	6 12 46	23.2488	1476	1	5945	73529	310193-4	2171355	187605042658.820304		
1922	Tu	Mr	28 1 24	10.738864	Ac	4	49	206-5	4 24 02	20.383824	1446	1	5949	73579	310404-4	2172832	187732614802.069104		
1926	Su	Mr	14 1 22	31.122688	Ad	5	62	261-4	3 21 34	57.628512	1830	1	5953	73628	310611-2	2174279	187857635502.452928		
1931	We	Mr	18 10 53	28.7512	Pe	1	12	50-4	4 8 52	34.37912	353	1	5958	73690	310872-6	2176110	188015824960.08144		
1932	Mo	Mr	7 7 42	3.130912	At	2	38	160-2	2 3 57	48.869088	1122	0	5959	73702	310923-2	2176464	188046442274.461152		
1935	We	Ap	3 11 35	52.	Ag														

Time shown in each case is Jerusalem time, 7 hours 20 minutes 52 seconds earlier than Eastern Standard time. Each calculation was checked to the one preceding and the one following, and in every instance with the 1935 A.D. date shown, with which agreement is exact. The variations of a b c d e f g, amounting respectively to about 8, 10, 14, 4½, 10, 15, and 3 hours, after calculations extending over 6,000 years, are not due to any errors in the calculations themselves, but to variations from the mean lunation; explained in full in its proper place. In figuring eclipses and other periods astronomers calculate the mean time between lunations as 2551442.864976 seconds. (Their method is to express the time in days and decimals thereof, but the results are the same either way.) These figures, astronomically exact to a millionth of a second, are used in all the above calculations.

Learning Something About God's Months

It seems strange that man's months should be so different from God's months, that the two kinds of months could be going along steadily side by side, overlapping each other, etc., and yet most people know next to nothing about the particular kind of months that God provided for the nocturnal government of the earth. On page 371 begins a lunation experience table, carefully compiled from records in the New York Public Library, covering the fifty years from 1886 to date. The moons are here numbered by *The Golden Age*, the one for January 5, 1886, being numbered 73131; thereafter they are in sequence down to 73761, the number of the lunation for December 13, 1936, which is as far as the compilation goes. This table is in Jerusalem time, 7 hours 24 minutes 52 seconds earlier than Eastern Standard time. It is quite self-explanatory. God's months are of 29 or 30 days each; their moons rise at various times of the day or night, on various days in the week, as specified in the first eight columns, the table concluding with the dates grouped under the word "Actual".

The "mean lunation" is universally agreed by astronomers to be 29.530588715 days. Otherwise stated, this is 29 days 12 hours 44 minutes 2.864976 seconds; or it may be stated altogether in seconds as 2551442.864976 seconds. This stating of time in such detail as to take note of

Moon	Days	Date	Actual		Mean		Mins. over 29 Ds	Compared with next Slow Fast		Compared with Mean Slow Fast	
			Date	Time	Date	Time		hr	mi	hr	mi
1900 A.D.											
73304	30	Mo Jan 1	4:21pm	Mo Jan 1	2:23pm	691		1 13	1 58		
73305	29	We Jan 31	3:52am	We Jan 31	3:07am	602		2 42	45		
73306	29	Th Mar 1	1:54pm	Th Mar 1	3:51pm	545		3 39		1 57	
73307	30	Fr Mar 30	10:59pm	Sa Mar 31	4:35am	533		3 51		5 36	
73308	29	Su Apr 29	7:52am	Su Apr 29	5:19pm	567		3 17		9 27	
73309	30	Mo May 28	5:19pm	Tu May 29	6:03am	637		2 07		12 44	
73310	29	We Jun 27	3:56am	We Jun 27	6:47pm	736		28		14 51	
73311	30	Th Jul 26	4:12pm	Fr Jul 27	7:31am	850	1 26			15 19	
73312	29	Sa Aug 25	6:22am	Sa Aug 25	8:15pm	964	3 20			13 53	
73313	30	Su Sep 23	10:26pm	Mo Sep 24	8:53am	1050	4 46			10 33	
73314	30	Tu Oct 23	3:56pm	Tu Oct 23	9:43pm	1070	5 06			5 47	
73315	30	Th Nov 22	9:46am	Th Nov 22	10:27am	1004	4 00			41	
73316	29	Sa Dec 22	2:3 am	Fr Dec 21	11:11pm	875	1 51		3 19		
1901 A.D.											
73317	30	Su Jan 20	5:05pm	Su Jan 20	11:55am	729		35	5 10		
73318	29	Tu Feb 19	5:14am	Tu Feb 19	12:39pm	608		2 36	4 35		
73319	30	We Mar 20	3:22pm	We Mar 20	1:23pm	524		4 00	1 59		
73320	29	Fr Apr 19	12:06am	Fr Apr 19	2:07am	481		4 43		2 01	
73321	29	Sa May 18	8:07am	Sa May 18	2:51pm	475		4 49		6 44	
73322	30	Su Jun 16	4:02pm	Mo Jun 17	3:35am	517		4 07		11 33	
73323	29	Tu Jul 16	12:39am	Tu Jul 16	4:19pm	617		2 27		15 40	
73324	29	We Aug 14	10:56am	Th Aug 15	5:03am	771	07			18 07	
73325	30	Th Sep 12	11:47pm	Fr Sep 13	5:47pm	953	3 09			18 00	
73326	30	Sa Oct 12	3:40pm	Su Oct 13	6:31am	1103	5 39			14 51	
73327	30	Mo Nov 11	10:03am	Mo Nov 11	7:15pm	1159	6 35			9 12	
73328	29	We Dec 11	5:22am	We Dec 11	7:59am	1101	5 37			2 37	
1902 A.D.											
73329	30	Th Jan 9	11:43pm	Th Jan 9	8:43pm	967	3 23		3 00		
73330	30	Sa Feb 8	3:50pm	Sa Feb 8	9:27am	809	45		6 23		
73331	29	Mo Mar 10	5:19am	Su Mar 9	10:11pm	660		1 44	7 08		
73332	30	Tu Apr 8	4:19pm	Tu Apr 8	10:55am	535		3 49	5 24		
73333	29	Th May 8	1:14am	We May 7	11:39pm	446		5 18	1 35		
73334	29	Fr Jun 6	8:40am	Fr Jun 6	12:23pm	408		5 56		3 43	
73335	29	Sa Jul 5	3:23pm	Su Jul 6	1:07am	438		5 26		9 39	
73336	30	Su Aug 3	10:46pm	Mo Aug 4	1:51pm	542		3 42		15 05	
73337	29	Tu Sep 2	7:48pm	We Sep 3	2:35am	710		54		18 47	
73338	30	We Oct 1	7:38am	Th Oct 2	3:19pm	904	2 20			19 41	
73339	30	Fr Oct 31	10:42am	Sa Nov 1	4:03am	1071	5 07			17 21	
73340	29	Su Nov 30	4:33am	Su Nov 30	4:47pm	1160	6 36			12 14	
73341	30	Mo Dec 29	11:53pm	Tu Dec 30	5:31am	1154	6 30			5 38	
1903 A.D.											
73342	30	We Jan 28	7:07pm	We Jan 28	6:15pm	1061	4 57		52		
73343	30	Fr Feb 27	12:48pm	Fr Feb 27	6:59am	907	2 23		5 49		
73344	29	Sa Mar 29	3:55am	Sa Mar 28	7:43pm	726		38	8 12		
73345	30	Mo Apr 27	4:01pm	Mo Apr 27	8:27am	557		3 27	7 34		
73346	29	We May 27	1:18am	Tu May 26	9:11pm	442		5 22	4 07		
73347	29	Th Jun 25	8:40am	Th Jun 25	9:55am	395		6 09		1 15	
73348	29	Fr Jul 24	3:15pm	Fr Jul 24	10:39pm	425		5 39		7 24	
73349	30	Sa Aug 22	10:20pm	Su Aug 23	11:23am	520		4 04		13 03	
73350	29	Mo Sep 21	7:00am	Tu Sep 22	12:07am	659		1 45		17 07	
73351	30	Tu Oct 20	5:59pm	We Oct 21	12:51pm	820	56			18 52	
73352	29	Th Nov 19	7:39am	Fr Nov 20	1:35am	976	3 32			17 56	
73353	30	Fr Dec 18	11:55pm	Sa Dec 19	2:19pm	1100	5 36			14 24	
1904 A.D.											
73354	30	Su Jan 17	6:15pm	Mo Jan 18	3:03am	1158	6 34			8 48	
73355	30	Tu Feb 16	1:33pm	Tu Feb 16	3:47pm	1115	5 51			2 14	
73356	30	Th Mar 17	8:08am	Th Mar 17	4:31am	974	3 30		3 37		
73357	29	Sa Apr 16	12:22am	Fr Apr 15	5:15pm	785	21		7 07		
73358	29	Su May 15	1:27pm	Su May 15	5:59am	612		2 32	7 28		
73359	30	Mo Jun 13	11:39pm	Mo Jun 13	6:43pm	497		4 27	4 56		
73360	29	We Jul 13	7:56am	We Jul 13	7:27am	451		5 13	29		
73361	29	Th Aug 11	3:27pm	Th Aug 11	8:11pm	465		4 59		4 44	
73362	30	Fr Sep 9	11:12pm	Sa Sep 10	8:55am	522		4 02		9 43	
73363	29	Su Oct 9	7:54am	Su Oct 9	9:39pm	611		2 33		13 45	
73364	30	Mo Nov 7	6:05pm	Tu Nov 8	10:23am	730		34		16 18	
73365	29	We Dec 7	6:15am	We Dec 7	11:07pm	871	1 47			16 52	
1905 A.D.											
73366	30	Th Jan 5	8:46pm	Fr Jan 6	11:51am	1009	4 05			15 05	
73367	30	Sa Feb 4	1:35pm	Su Feb 5	12:35pm	1093	5 29			11 00	
73368	30	Mo Mar 6	7:48am	Mo Mar 6	1:15pm	1084	5 20			5 31	
73369	29	We Apr 5	1:52am	We Apr 5	2:03am	987	3 43			11	
73370	30	Th May 4	6:19pm	Th May 4	2:47pm	846	1 22		3 32		
73371	29	Sa Jun 3	8:25am	Sa Jun 3	3:31am	714		50	4 54		
73372	30	Su Jul 2	8:19pm	Su Jul 2	4:15pm	612		2 32	4 04		
73373	29	Tu Aug 1	6:31am	Tu Aug 1	4:59am	551		3 33	1 32		
73374	30	We Aug 30	3:42pm	We Aug 30	5:43pm	526		3 58		2 01	
73375	29	Fr Sep 29	12:28am	Fr Sep 29	6:27am	539		3 45		5 59	
73376	29	Sa Oct 28	9:27am	Sa Oct 28	7:11pm	589		2 55		9 44	
73377	30	Su Nov 26	7:16pm	Mo Nov 27	7:55am	676		1 28		12 39	
73378	29	Tu Dec 26	6:32am	Tu Dec 26	8:39pm	786	22			14 07	
73303	29	Su Dec 3	3:16am	Su Dec 3	1:39am	785	21			1 37	

Astronomers Must Love Truth

It may as well be settled that astronomers love truth in the abstract. They must; their business requires it. It was of great interest in New York city some years ago when an eclipse was due. The astronomers, as a matter of their common duty to mankind, announced the exact time the eclipse would occur. Additionally, they stated that the edge of totality of the eclipse would be "somewhere between 145th street and 165th street in upper New York". When the eclipse came, its edge of totality was at 155th street, just halfway between. This was not an accident, but the result of careful calculations.

In the year 1846 two astronomers, Adams in England, and Leverrier in France, located the planet Neptune (the existence of which was suspected, but not known) by the use of astronomical calculations very similar to those used in this series of articles.

In figuring the mean calculations shown in the central part of the tables, No. 73176, August 26, 1889, was taken as the starting point, because it was only about 2 minutes away from the mean generally used by astronomers for *current* calculations, that is, 29 days 12 hours 44 minutes (seconds being dropped). From this starting point the calculations were carried backward to January, 1886, and forward to December, 1936.

The next column, entitled "Minutes over 29 Days", is a very useful one for purposes of study. Each moon is a period of 29 days and a certain number of minutes in addition. The total number of minutes over 29 days between this moon and the one next following it is given. Thus, from the new moon of

Moon	Days	Date	Actual		Mean		Compared			Compared				
				Time		Time	Mins.	with next	with Mean	Slow	Fast	Slow	Fast	
							29	Ds	hr	mi	hr	mi	hr	mi
1906 A.D.														
73379	30	We	Jan 24	7:38pm	Th	Jan 25	9:23am	890	2	06			13	45
73380	30	Fr	Feb 23	10:28am	Fr	Feb 23	10:07pm	953	3	09			11	39
73381	29	Sa	Mar 25	2:21am	Sa	Mar 25	10:51am	974	3	30			8	30
73382	30	Mo	Apr 23	6:35pm	Mo	Apr 23	11:35pm	954	3	10			5	00
73383	30	We	May 23	10:29am	We	May 23	12:19pm	905	2	21			1	50
73384	29	Fr	Jun 22	1:34am	Fr	Jun 22	1:03am	834	1	10			31	
73385	30	Sa	Jul 21	3:28pm	Sa	Jul 21	1:47pm	748			16	1	41	
73386	29	Mo	Aug 20	3:56am	Mo	Aug 20	2:31am	666			1	38	1	25
73387	30	Tu	Sep 18	3:02pm	Tu	Sep 18	3:15pm	609			2	35		13
73388	29	Th	Oct 18	1:11am	Th	Oct 18	3:59am	594			2	50		2
73389	29	Fr	Nov 16	11:05am	Fr	Nov 16	4:43pm	618			2	26		5
73390	30	Sa	Dec 15	9:23pm	Sa	Dec 16	5:27am	663			1	41		8
1907 A.D.														
73391	29	Mo	Jan 14	8:26am	Mo	Jan 14	6:11pm	706			58		9	45
73392	30	Tu	Feb 12	8:12pm	We	Feb 13	6:55am	742			22		10	43
73393	29	Th	Mar 14	8:34am	Th	Mar 14	7:39pm	781		17			11	05
73394	30	Fr	Apr 12	9:35pm	Sa	Apr 13	8:23am	833	1	09			10	48
73395	30	Sa	May 12	11:28am	Sa	May 12	9:07pm	891	2	07			9	39
73396	29	Tu	Jun 11	2:19am	Tu	Jun 11	9:51am	927	2	43			7	32
73397	30	We	Jul 10	5:46pm	We	Jul 10	10:35pm	920	2	36			4	49
73398	29	Fr	Aug 9	9:06am	Fr	Aug 9	11:19am	867	1	43			2	13
73399	30	Sa	Sep 7	11:33pm	Sa	Sep 8	12:03am	797		33				30
73400	30	Mo	Oct 7	12:50pm	Mo	Oct 7	12:47pm	738			26	03		
73401	29	We	Nov 6	1:08am	We	Nov 6	1:31am	704			1	00		23
73402	30	Th	Dec 5	12:52pm	Th	Dec 5	2:15pm	680			1	24		1
1908 A.D.														
73403	29	Sa	Jan 4	12:12am	Sa	Jan 4	2:59am	653			1	51		2
73404	29	Su	Feb 2	11:05am	Sa	Feb 2	3:43pm	621			2	23		4
73405	30	Mo	Mar 2	9:26pm	Tu	Mar 3	4:27am	605			2	39		7
73406	29	We	Apr 1	7:31am	We	Apr 1	5:11pm	631			2	13		9
73407	30	Th	Apr 30	6:02pm	Fr	May 1	5:55am	701			1	03		11
73408	29	Sa	May 30	5:43am	Sa	May 30	6:39pm	787		23			12	56
73409	30	Su	Jun 28	6:50pm	Mo	Jun 29	7:23am	895	2	11			12	33
73410	30	Tu	Jul 28	9:45am	Tu	Jul 28	8:07pm	943	2	59			10	22
73411	29	Th	Aug 27	1:28am	Th	Aug 27	8:51am	960	3	16			7	23
73412	30	Fr	Sep 25	5:28pm	Fr	Sep 25	9:35pm	947	3	03			4	07
73413	30	Su	Oct 25	9:15am	Su	Oct 25	10:19am	907	2	23				104
73414	29	Tu	Nov 24	12:22am	Mo	Nov 23	11:03pm	836	1	12			1	19
73415	30	We	Dec 23	2:18pm	We	Dec 23	11:47am	742			22	2	31	
1909 A.D.														
73416	29	Fr	Jan 22	2:40am	Fr	Jan 22	12:31am	640			2	04	2	09
73417	29	Sa	Feb 20	1:20pm	Sa	Feb 20	1:15pm	560			3	24	05	
73418	30	Su	Mar 21	10:40pm	Mo	Mar 22	1:59am	520			4	04		3
73419	29	Tu	Apr 20	6:20am	Tu	Apr 20	2:43pm	531			3	53		7
73420	30	We	May 19	4:11pm	Th	May 20	3:27am	586			2	58		11
73421	29	Fr	Jun 18	1:57am	Fr	Jun 18	4:11pm	676			1	28		14
73422	30	Sa	Jul 17	1:13pm	Su	Jul 18	4:55am	790		26				15
73423	29	Mo	Aug 16	2:23am	Mo	Aug 16	5:39pm	914	2	30				15
73424	30	Tu	Sep 14	5:37pm	We	Sep 15	6:23am	1025	4	21				12
73425	30	Th	Oct 14	10:42am	Th	Oct 14	7:07pm	1085	5	21				8
73426	29	Sa	Nov 13	4:47am	Sa	Nov 13	7:51am	1060	4	56				3
73427	30	Su	Dec 12	10:27pm	Su	Dec 12	8:35pm	953	3	09			1	52
1910 A.D.														
73428	30	Tu	Jan 11	2:20pm	Tu	Jan 11	9:19am	802		38			5	01
73429	29	Th	Feb 10	3:42am	We	Feb 9	10:03pm	659			1	45	5	39
73430	29	Fr	Mar 11	2:41pm	Fr	Mar 11	10:47am	553			3	31	3	54
73431	30	Sa	Apr 9	11:54pm	Sa	Apr 9	11:31pm	488			4	36		23
73432	29	Mo	May 9	8:02am	Mo	May 9	12:15pm	463			5	01		4
73433	29	Tu	Jun 7	3:45pm	We	Jun 8	12:59am	484			4	40		9
73434	30	We	Jul 6	11:49pm	Th	Jul 7	1:43pm	557			3	27		13
73435	29	Fr	Aug 5	9:06am	Sa	Aug 6	2:27am	688			1	16		17
73436	30	Sa	Sep 3	8:34pm	Su	Sep 4	3:11pm	867	1	43				18
73437	30	Mo	Oct 3	11:01am	Tu	Oct 4	3:55am	1044	4	40				16
73438	29	We	Nov 2	4:25am	We	Nov 2	4:39pm	1154	6	30				12
73439	30	Th	Dec 1	11:39pm	Fr	Dec 2	5:23am	1151	6	27				5
73440	30	Sa	Dec 31	6:50pm	Sa	Dec 31	6:07pm	1043	4	39			43	
1911 A.D.														
73441	30	Mo	Jan 30	12:13pm	Mo	Jan 30	6:51am	887	2	03			5	22
73442	29	We	Mar 1	3:00am	Th	Feb 28	7:35pm	727			37	7	25	
73443	30	Th	Mar 30	3:07pm	Th	Mar 30	8:19am	587			2	57	6	48
73444	29	Sa	Apr 29	12:54am	Fr	Apr 28	9:03pm	479			4	45	3	51
73445	29	Su	May 28	8:53am	Su	May 28	9:47am	415			5	49		54
73446	29	Mo	Jun 26	3:4 pm	Mo	Jun 26	10:31pm	413			5	51		6
73447	30	Tu	Jul 25	10:41pm	We	Jul 26	11:15am	482			4	42		12
73448	29	Th	Aug 24	6:43am	Th	Aug 24	11:59pm	623			2	21		17
73449	30	Fr	Sep 22	5:06pm	Sa	Sep 23	12:43pm	812		48				19
73450	29	Sa	Oct 22	6:38am	Mo	Oct 23	1:27am	1000	3	56				18
73451	30	Mo	Nov 20	11:18pm	Tu	Nov 21	2:11pm	1131	6	07				14
73452	30	We	Dec 20	6:09pm	Th	Dec 21	2:55am	1170	6	46				8

Tuesday, January 5, 1886, at 10:13 a.m., to the new moon of Thursday, February 4, 1886, at 5:43 a.m., was 29 days and 1,170 minutes. See Nos. 73131 and 73132.

In the next two columns each moon is compared with the one next to it. Thus, it being taken for truth that the normal time from one ne-w moon to another is 29 days, 12 hours and 44 minutes, that is, 29 days and 764 minutes, if a moon takes 29 days and 1,170 minutes, it is slow by the difference, which is 406 minutes (6 hours 46 minutes).

The Moon Runs Fast

The experience tables show that the moon has the habit of running ahead of its schedule (if such an expression is permissible). Thus, according to the "Mean" the moon on January 5, 1886, was not due to rise until 7:31 p.m. of that day, but, as a matter of fact, it rose 9 hours 18 minutes earlier; so it was fast by that amount of time.

The lover of Jehovah God will now be greatly interested in the accompanying chart of lunations -which shows the beautiful and graceful manner in which the moon keeps care of the seconds of the great Creator. It instantly appears that there is order, not the order of cogs and gears and rattling machinery, but the order of rhythm on a magnificent scale. But first another glance at the tables.

Take note of the last four columns of the tables and note how the moon is usually for seven moons fast, then for seven moons slow, etc., as compared with those that have gone before; it is not always for seven fast and for seven slow, but is so 73 percent of the time, a few sixes, eights and nines being sprinkled in.

Note again from the tables that the moon is in the habit of running fast not only with respect to the previous moon, but with

						Compared			Compared		
Moon	Days	Date	Actual		Mean		Mins. over 29 Ds	with next Slow Fast		with Mean Slow Fast	
			Date	Time	Date	Time		hr	mi	hr	mi
1912 A.D.											
73453	30	Fr Jan 19	1:39pm	Fr Jan 19	3:39pm	1114	5	50			2 00
73454	30	Su Feb 18	8:13am	Su Feb 18	4:23am	985	3	41			3 50
73455	29	Tu Mar 19	12:38am	Mo Mar 18	5:07pm	811		47			7 31
73456	30	We Apr 17	2:09pm	We Apr 17	5:51am	634			2	10	8 18
73457	29	Fr May 17	12:43am	Th May 16	6:35pm	490			4	34	6 08
73458	29	Sa Jun 15	8:53am	Sa Jun 15	7:19am	409			5	55	1 34
73459	29	Su Jul 14	3:42pm	Su Jul 14	8:03pm	405			5	59	
73460	30	Mo Aug 12	10:27pm	Tu Aug 13	8:47am	471			4	53	10 20
73461	29	We Sep 11	6:18am	We Sep 11	9:31pm	592			2	52	15 13
73462	30	Th Oct 10	4:10pm	Fr Oct 11	10:15am	744				20	18 05
73463	29	Sa Nov 9	4:34am	Sa Nov 9	10:59pm	902			2	18	18 25
73464	30	Su Dec 8	7:36pm	Mo Dec 9	11:43am	1042			4	38	16 07
1913 A.D.											
73465	30	Tu Jan 7	12:58pm	We Jan 8	12:27am	1133		6 09			11 29
73466	30	Th Feb 6	7:51am	Th Feb 6	1:11pm	1141		6 17			5 20
73467	29	Sa Mar 8	2:52am	Sa Mar 8	1:55am	1045		4 41			57
73468	30	Su Apr 6	8:17pm	Su Apr 6	2:39pm	877		1 53			5 38
73469	29	Tu May 6	10:54am	Tu May 6	3:23am	692			1	12	7 31
73470	30	We Jun 4	10:26pm	We Jun 4	4:07pm	549			3	35	6 19
73471	29	Fr Jul 4	7:35am	Fr Jul 4	4:51am	472			4	52	2 44
73472	29	Sa Aug 2	3:27pm	Sa Aug 2	5:35pm	460			5	04	
73473	30	Su Aug 31	11:07pm	Mo Sep 1	6:19am	499			4	25	7 12
73474	29	Tu Sep 30	7:26am	Tu Sep 30	7:03pm	572			3	12	11 37
73475	30	We Oct 29	4:58pm	Th Oct 20	7:47am	672			1	32	14 49
73476	29	Fr Nov 28	4:10am	Fr Nov 28	8:31pm	803			34		16 21
73477	30	Sa Dec 27	5:28pm	Su Dec 28	9:15am	935			2	51	15 47
1914 A.D.											
73478	30	Mo Jan 26	9:03am	Mo Jan 26	9:59pm	1048		4 44			12 56
73479	29	We Feb 25	2:31am	We Feb 25	10:43am	1087		5 23			8 12
73480	30	Th Mar 26	8:38pm	Th Mar 26	11:27pm	1032		4 28			2 49
73481	30	Sa Apr 25	1:50pm	Sa Apr 25	12:11pm	913		2 29			1 39
73482	29	Mo May 25	5:03am	Su May 24	12:55am	779			15		4 08
73483	30	Tu Jun 23	6:02pm	Tu Jun 23	1:39pm	665			1	39	4 23
73484	29	Th Jul 23	5:07am	Th Jul 23	2:23am	588			2	56	2 44
73485	30	Fr Aug 21	2:55pm	Fr Aug 21	3:07pm	547			3	37	
73486	29	Su Sep 20	12:02am	Su Sep 20	3:51am	540			3	44	3 49
73487	29	Mo Oct 19	9:02am	Mo Oct 19	4:35pm	568			3	16	7 33
73488	30	Tu Nov 17	6:30pm	We Nov 18	5:19am	634			2	10	10 49
73489	29	Th Dec 17	5:04am	Th Dec 17	6:03pm	727				37	12 59
1915 A.D.											
73490	30	Fr Jan 15	5:11pm	Sa Jan 16	6:47am	829		1 05			13 36
73491	29	Su Feb 14	7:00am	Su Feb 14	7:31pm	911		2 27			12 31
73492	30	Mo Mar 15	10:11pm	Tu Mar 16	8:15am	953		3 09			10 04
73493	30	We Apr 14	2:04pm	We Apr 14	8:59pm	956		3 12			6 55
73494	29	Fr May 14	6:00am	Fr May 14	9:43am	926		2 42			3 43
73495	30	Sa Jun 12	9:26pm	Sa Jun 12	10:27pm	874		1 50			1 01
73496	30	Mo Jul 12	12:00 nn	Mo Jul 12	11:11am	801			37		49
73497	29	We Aug 11	1:21am	Tu Aug 10	11:55pm	720				44	1 26
73498	30	Th Sep 9	1:21pm	Th Sep 9	12:39pm	650			1	54	42
73499	29	Sa Oct 9	12:11am	Sa Oct 9	1:23am	610			2	34	
73500	29	Su Nov 7	10:21am	Su Nov 7	2:07pm	611			2	33	3 46
73501	30	Mo Dec 6	8:32pm	Tu Dec 7	2:51am	642			2	02	6 19
1916 A.D.											
73502	29	We Jan 5	7:14am	We Jan 5	3:35pm	680			1	24	8 21
73503	30	Th Feb 3	6:34pm	Fr Feb 4	4:19am	712			52		9 45
73504	29	Sa Mar 4	6:26am	Sa Mar 4	5:03pm	744				20	10 37
73505	30	Su Apr 2	6:50pm	Mo Apr 3	5:47am	788			24		10 57
73506	29	Tu May 2	7:58am	Tu May 2	6:31pm	848			1	24	10 33
73507	30	We May 31	10:06pm	Th Jun 1	7:15am	906			2	22	9 09
73508	30	Fr Jun 30	1:12pm	Fr Jun 30	7:59pm	932			2	48	6 47
73509	29	Su Jul 30	4:44am	Su Jul 30	8:43am	909			2	25	3 59
73510	30	Mo Aug 28	7:53pm	Mo Aug 28	9:27pm	850			1	26	1 34
73511	29	We Sep 27	10:03am	We Sep 27	10:11am	783			19		08
73512	30	Th Oct 26	11:06pm	Th Oct 26	10:55pm	733					11
73513	29	Sa Nov 25	11:19am	Sa Nov 25	11:39am	701			1	03	20
73514	30	Su Dec 24	11:00pm	Mo Dec 25	12:23am	669			1	35	1 23
1917 A.D.											
73515	29	Tu Jan 23	10:09am	Tu Jan 23	1:07pm	629			2	15	2 58
73516	30	We Feb 21	8:38pm	Th Feb 22	1:51am	596			2	48	5 13
73517	29	Fr Mar 23	6:34am	Fr Mar 23	2:35pm	596			2	48	8 01
73518	29	Sa Apr 21	4:30pm	Su Apr 22	3:19am	645			1	59	10 49
73519	30	Su May 21	3:15am	Mo May 21	4:03pm	736				28	12 48
73520	30	Tu Jun 19	3:31pm	We Jun 20	4:47am	838			1	14	13 16
73521	29	Th Jul 19	5:29am	Th Jul 19	5:31pm	921			2	37	12 02
73522	30	Fr Aug 17	8:50pm	Sa Aug 18	6:15am	966			3	22	9 25
73523	30	Su Sep 16	12:56pm	Su Sep 16	6:59pm	974			3	30	6 03
73524	29	Tu Oct 16	5:10am	Tu Oct 16	7:43am	947			3	03	2 33
73525	30	We Nov 14	8:57pm	We Nov 14	8:27pm	889			2	05	
73526	30	Fr Dec 14	11:46am	Fr Dec 14	9:11am	795				31	2 35

respect to its mean lunation; for about 9% lunations it is fast with respect to its mean, and then, for 4 lunations, slow until the balance is recovered.

The way the astronomers put it is that the moon has a maximum eccentricity of orbit of 1.61959788103203 days. That is to say, stating this in a manner suitable for the general reader, the variation over any period of years, no matter how remote, will be not more than 1 day 14 hours 52 minutes seconds. But the differences *need* not be of such an amount, and by proper care in taking the right kind of starting point the total difference over so long a period as 6,000 years will be only an hour or so, as will be shown.

Metonic Cycle and the God of Order

Men have been studying the moon many centuries. It is now about 2,400 years since the astronomer Meton discovered that after 235 lunations the new moon usually rises on the same day of the month that it did 19 years before. Thus, compare No. 73131, January 5, 1886, with No. 73366, January 5, 1905, or any two moons 235 lunations apart, and it will be found that this is *nearly* exact. The Callippic cycle is a refinement of the Metonic, in which 1 day is dropped every fourth Metonic cycle, to make the Metonics come out more nearly exact over longer periods of time.

Of much greater interest is the saros or eclipse cycle of 223 moons, used by all astronomers in calculating time of eclipses. Every 223 moons the moon is back where it was, if such an expression may be used. The chart (pages 374-375) helps to make this clear. Note again the data regarding the first moon mentioned in the table, No. 73131, of January 5, 1886; now note its position on the chart. Then add 223 moons, reaching to No. 73354, of January 17, 1904 (a period of 6,585.32 days, or 18 years and 10.32 or 11.32 days, depending on how many leap

years are in the period), and notice on the chart that the moon is in the same relative position that it was at first. Compare any two moons 223 moons apart, and note the results.

Take the time to pay very special attention to this eclipse cycle feature, as it is the key to unlocking the past. By means of this key astronomers have located many events which occurred hundreds of years before Christ. The chroniclers mentioned eclipses with much exactness, with the result that the dates could be exactly located.

Calculations in the *Golden Age* office show that in six thousand years the eclipse cycle locates a certain moon with absolute accuracy. It is on this wise: There were 73,740 moons from the lunation nearest the spring equinox of 4028 B.C. to the lunation nearest the spring equinox of A.D. 1935. There are 223 moons in an eclipse cycle; i.e., in 73,740 moons there are 330 eclipse cycles and 150 moons besides. Accordingly, 150 moons back from moon No. 73740, moon No. 73590 (of February 15, 1923) should be in exactly the same position in the heavens as the one some 5,950 years earlier (in 4028 B.C.); and such is the case.

At 29.530588715 days each, 73,590 moons amount, in total, to 2,173,156 days and about 34 minutes over. In 330 eclipse cycles, at 6,585.32 days per cycle, the total days are 2,173,155.6 days. In 5,950 years the moon is in the same position, and positively identifiable, with a total difference in the two calculations of less than 10 hours 3 minutes.

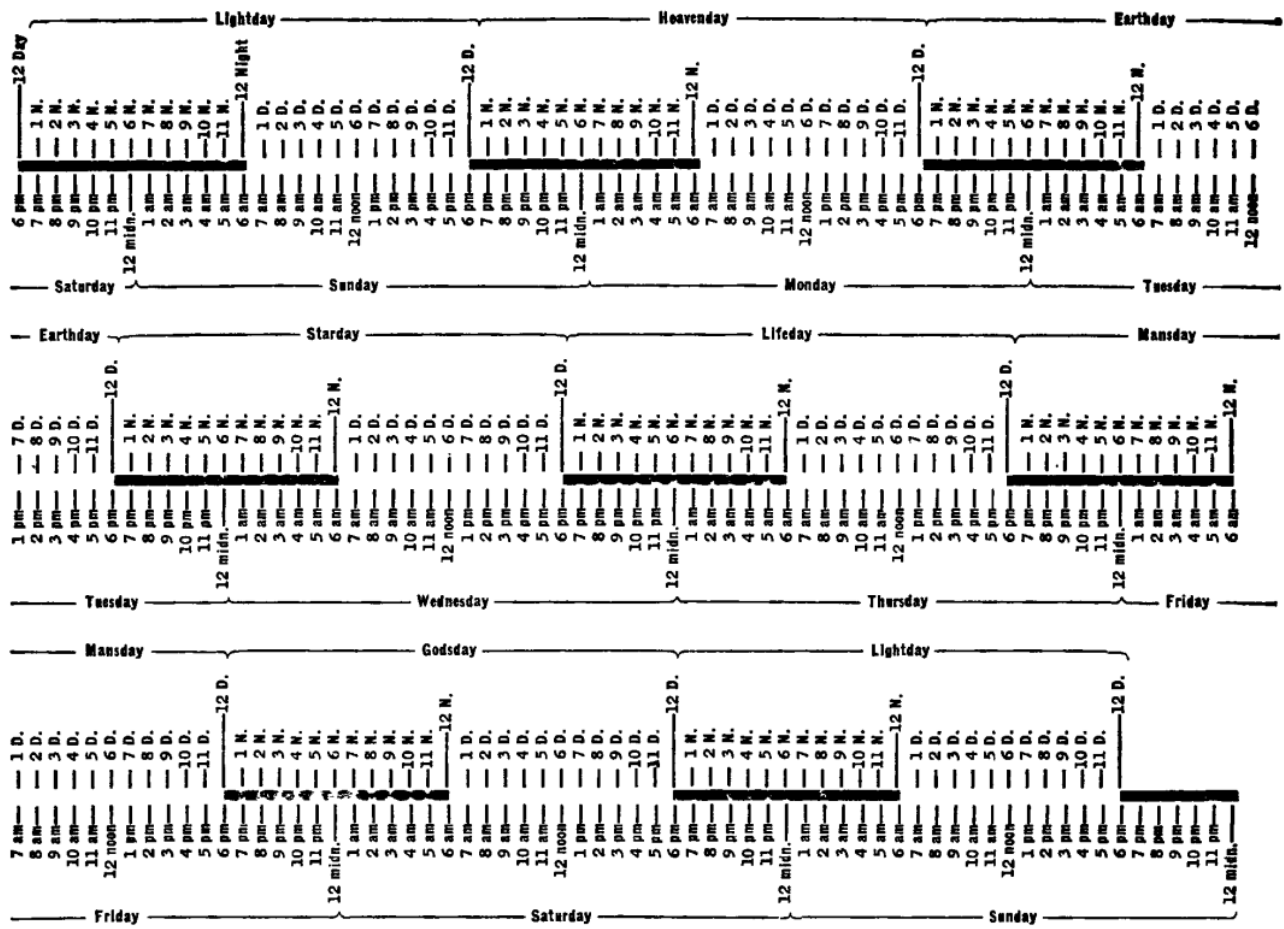
Getting Ready to Explore the Past

With this divinely provided measuring rod there will now be made an exploration of the past, particularly those passages in Holy Writ in which certain things are said to have taken place at such and such a time in such and such a moon. The right place to start inquiry is with the moon nearest at hand, say the one which is nearest to the vernal equinox in the year A.D. 1935. This new moon makes its appearance, astronomically speaking, at Los Angeles, Calif., at 4:11 a.m., Wednesday, April 3; on the 75th meridian, near New York and Philadelphia (Eastern Standard Time), at 7:11 a.m. on the same day, and at Jerusalem at 2: 35: 52 p.m. on the same day.

It is desired to ascertain as accurately as possible just when, astronomically, the new moon rose, in the year 4028 B.C., at the time nearest the vernal equinox. Remembering the accuracy of the eclipse cycle, one could wish to start backward from the moon which exactly corresponds in its movements with the one around the middle of March, 4028 B.C., but to do this it would be necessary to start with moon No. 73590, of February 15, 1923.

All things considered, it seems best to start with the moon nearest the present (moon No. 73740; April 3, 1935), but to take advantage of the eclipse cycle data, and thus start three hours earlier than moon No. 73740 indicates. Comparing the records of these two moons we find that No. 73590 was 10 hours 35 minutes ahead of the mean, while No. 73740 was but 7 hours 35 minutes ahead of it; the difference is 3 hours. Therefore the start is made at Jerusalem at Wednesday, April 3, 1935 A.D., at 11:35:52 a.m. (instead of 2:35:52 p.m. on the same day), so that the answer when obtained will be as nearly exact as possible. Any date in the remote past may now be sought with confidence.

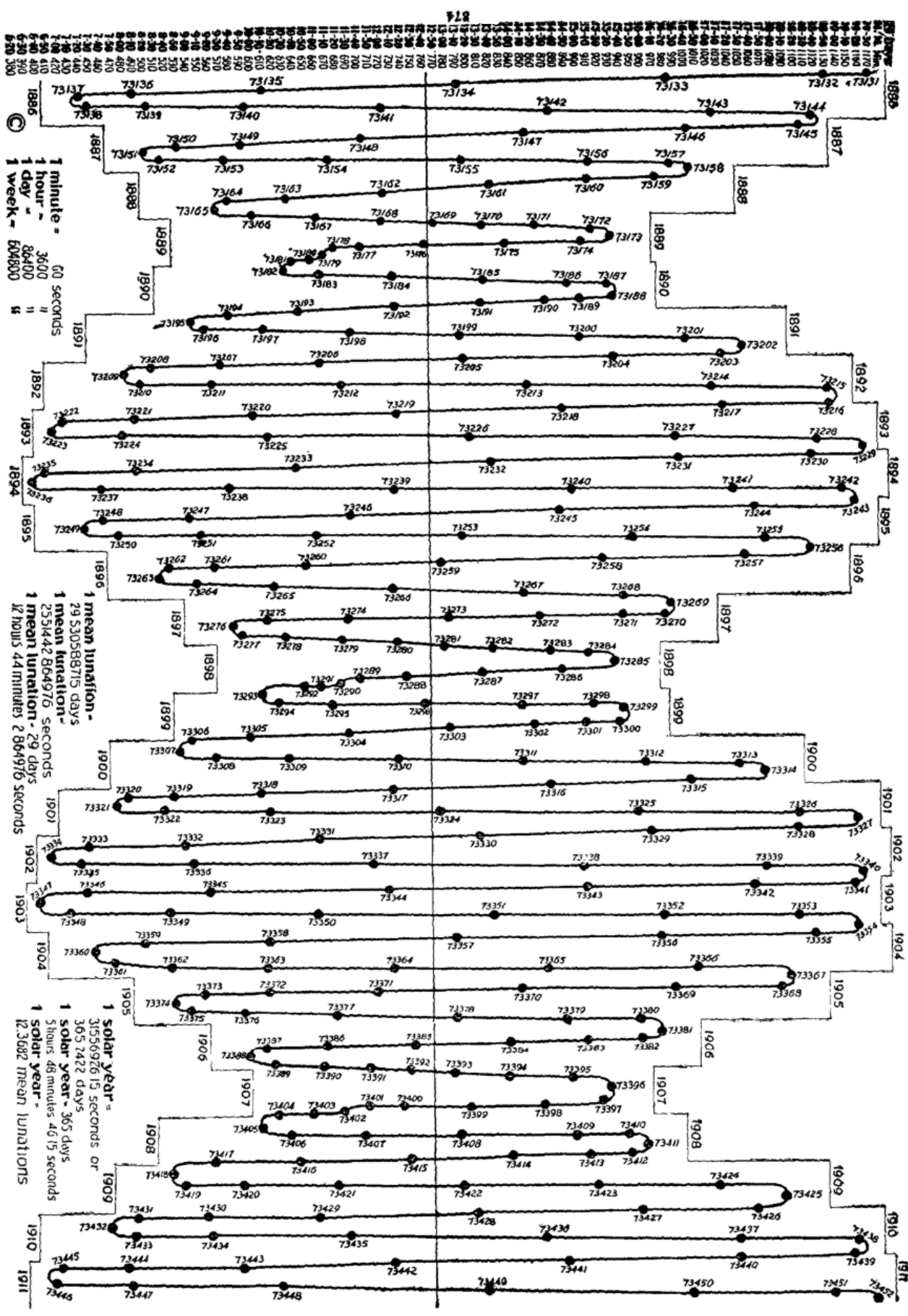
CHART FOR CHANGING OVER THE DAYS AND HOURS OF THE GREGORIAN
CALENDAR TO THE DAYS AND HOURS OF THE CALENDAR OF JEHOVAH GOD



Method of Calculating Lunations

Problem: Find the date of lunation nearest the autumnal equinox of the year 4129 B.C. Answer: $6,062^{1/2}$ years from the above starting point is October 2, 4129 B.C., at 11: 35:52 p.m. In $6,062^{1/2}$ years there are at least $6,062^{1/2} \times 365$ normal days, which are $2,212,812^{1/2}$ days; in the 60 unbroken centuries, counting 24 leap years to each century, there are 1,440 more days; in the fragment of the 42d century B.C. there were 7 leap days; in the portion of a century in which this generation now lives there have been 8 leap days; there were also 14 so-called quadricentesimal leap years (being the years B.C. 4000, 3600, 3200, 2800, 2400, 2000, 1600, 800, 400, 1, and A.D. 400, 800, 1200, and 1600, but not the year 1200 B.C.). Total leap days, 1,469. Total days for $6,062^{1/2}$ years, $2,214,281^{1/2}$.

CHART OF LUNATIONS 1886-1911 A.D.



Moon	Days	Actual				Mean	Compared				Mean	Actual				Mean	Compared				Mean		
		Date	Time	Mins. over 29	Slow		Fast	Mins. over 29	Slow	Fast		Date	Time	Mins. over 29	Slow		Fast	Date	Time	Mins. over 29		Slow	Fast
1918 A.D.																							
73527	29	Sa	Jan 13	1:01am	Sa	Jan 12	9:55pm	689	1 15	3 06	73601	30	Sa	Jan 6	3:13pm	Mo	Jan 7	4:11am	770	06	12 58		
73528	29	Mo	Feb 11	12:30pm	Mo	Feb 11	10:39am	587	2 57	1 51	73602	29	Tu	Feb 5	4:03am	Tu	Feb 5	4:55pm	860	1 36	12 52		
73529	30	Tu	Mar 12	10:17pm	Tu	Mar 12	11:23pm	522	4 02		73603	30	We	Mar 5	6:23pm	Th	Mar 6	5:39am	919	2 35	11 16		
73530	29	Th	Apr 11	6:59am	Th	Apr 11	12:07pm	507	4 17	5 08	73604	30	Fr	Apr 4	9:42am	Fr	Apr 4	6:23pm	943	2 59	8 41		
73531	30	Fr	May 10	3:26pm	Sa	May 11	12:51am	542	3 42	9 25	73605	29	Sa	May 4	1:25am	Sa	May 4	7:07am	534	2 50	5 42		
73532	29	Sa	Jun 9	12:28am	Sa	Jun 9	1:35pm	619	2 25	13 07	73606	30	Mo	Jun 2	4:59pm	Mo	Jun 2	7:51pm	901	2 17	2 52		
73533	29	Mo	Jul 8	10:47am	Tu	Jul 9	2:19am	728		36	73607	29	We	Jul 2	8:00am	We	Jul 2	8:35am	847	1 23	35		
73534	30	Tu	Aug 6	10:55pm	We	Aug 7	3:03pm	854	1 30	16 08	73608	30	Th	Jul 31	10:07pm	Th	Jul 31	9:19pm	775	11	48		
73535	30	Th	Sep 5	1:09pm	Fr	Sep 6	3:47am	981	3 37	14 38	73609	29	Sa	Aug 30	11:02am	Sa	Aug 30	10:03am	699	1 05	59		
73536	29	Sa	Oct 5	5:30am	Sa	Oct 5	4:31pm	1077	5 13	11 01	73510	30	Sa	Sep 28	10:41pm	Sa	Sep 28	10:47pm	641	2 03	06		
73537	30	Su	Nov 3	11:27pm	Mo	Nov 4	5:15am	1097	5 33	5 48	73611	29	Tu	Oct 28	9:22am	Tu	Oct 28	11:31am	619	2 25	2 09		
73538	30	Tu	Dec 3	5:44pm	Tu	Dec 3	5:59pm	1025	4 21	15	73612	30	We	Nov 26	7:41pm	Th	Nov 27	12:15am	630	2 14	4 34		
1919 A.D.																							
73539	30	Th	Jan 2	10:49am	Th	Jan 2	6:43am	883	1 59	4 06	73613	29	Fr	Dec 26	6:11am	Fr	Dec 26	12:59pm	659	1 45	6 48		
73540	29	Sa	Feb 1	1:32am	Fr	Jan 31	7:27pm	724		40 6 05	73614	30	Sa	Jan 24	5:10pm	Sa	Jan 25	1:43am	687	1 17	8 33		
73541	29	Su	Mar 2	1:36pm	Su	Mar 2	8:11am	594	2 50	5 25	73615	29	Mo	Feb 24	4:37am	Mo	Feb 23	2:27pm	711	53	9 50		
73542	30	Mo	Mar 31	11:30pm	Mo	Mar 31	8:59pm	505	4 19	2 35	73616	30	Tu	Mar 24	4:28pm	We	Mar 25	3:11am	745	19	10 43		
73543	29	We	Apr 30	7:55am	We	Apr 30	9:39am	462	5 02	1 44	73617	29	Th	Apr 23	4:53am	Th	Apr 23	3:55pm	800	36	11 02		
73544	29	Th	May 29	3:37pm	Th	May 29	10:23pm	461	5 03	6 46	73618	30	Fr	May 22	6:13pm	Sa	May 23	4:35am	869	1 45	10 26		
73545	30	Fr	Jun 27	11:18pm	Sa	Jun 28	11:07am	508	4 16	11 49	73619	30	Sa	Jun 21	8:42am	Su	Jun 21	5:23pm	923	2 39	8 41		
73546	29	Su	Jul 27	7:46am	Su	Jul 27	11:51pm	616	2 28	16 05	73620	29	Tu	Jul 21	12:05am	Tu	Jul 21	6:07am	935	2 51	6 02		
73547	30	Mo	Aug 25	6:02pm	Tu	Aug 26	12:35pm	777	13	18 33	73621	30	We	Aug 19	3:40pm	We	Aug 19	6:51pm	897	2 13	3 11		
73548	29	We	Sep 24	6:59am	Th	Sep 25	1:19am	966	3 22	18 20	73622	29	Fr	Sep 18	6:37am	Fr	Sep 18	7:35am	834	1 10	58		
73549	30	Th	Oct 23	11:05pm	Fr	Oct 24	2:03pm	1120	5 56	14 58	73623	30	Sa	Oct 17	8:31pm	Sa	Oct 17	8:19pm	772	08	12		
73550	30	Sa	Nov 22	5:45pm	Su	Nov 23	2:47am	1175	6 51	9 02	73624	29	Mo	Nov 16	9:23am	Mo	Nov 16	9:03am	727	37	20		
73551	30	Mo	Dec 22	1:20pm	Mo	Dec 22	3:31pm	1112	5 48	2 11	73625	30	Tu	Dec 15	9:30pm	Tu	Dec 15	9:47pm	690	1 14	17		
1920 A.D.																							
73552	30	We	Jan 21	7:52am	We	Jan 21	4:15am	968	3 24	3 37	73626	29	Th	Jan 14	9:00am	Th	Jan 14	10:31am	645	1 59	1 31		
73553	29	Fr	Feb 20	12:00am	Th	Feb 19	4:59pm	801	37	7 01	73627	30	Fr	Feb 12	7:45pm	Fr	Feb 12	11:15pm	600	2 44	3 30		
73554	30	Sa	Mar 20	1:21pm	Sa	Mar 20	5:43pm	647		1 57 7 38	73628	29	Sa	Mar 14	5:45am	Sa	Mar 14	11:59am	576	3 08	6 14		
73555	29	Mo	Apr 19	12:08am	Sa	Apr 18	6:27pm	522	4 02	5 41	73629	30	Mo	Apr 12	3:21pm	Tu	Apr 13	12:43am	579	3 05	9 22		
73556	29	Tu	May 18	8:50am	Tu	May 18	7:11am	436	5 28	1 39	73630	29	We	May 12	1:00am	We	May 12	1:27pm	693	1 11	12 27		
73557	29	We	Jun 16	4:06pm	We	Jun 16	7:55pm	404	6 00	3 49	73631	30	Th	Jun 10	12:33pm	Fr	Jun 11	2:11am	778	14	13 38		
73558	30	Th	Jul 15	10:50pm	Fr	Jul 16	8:39am	439	5 25	9 49	73632	29	Sa	Jul 10	1:00am	Sa	Jul 10	2:55pm	883	1 59	13 24		
73559	29	Sa	Aug 14	6:09am	Sa	Aug 14	9:25pm	548	3 36	15 14	73633	30	Su	Aug 8	4:14pm	Mo	Aug 9	3:39am	956	3 12	11 25		
73560	30	Su	Sep 12	3:17pm	Mo	Sep 13	10:07am	718		46	73634	30	Tu	Sep 7	8:10am	Tu	Sep 7	4:23pm	988	3 44	8 13		
73561	29	Tu	Oct 12	3:15am	Tu	Oct 12	10:51pm	915	2 31	19 36	73635	29	Th	Oct 7	7:12:38am	Th	Oct 7	5:07am	981	3 37	4 29		
73562	30	We	Nov 10	6:30pm	Th	Nov 11	11:35am	1079	5 15	17 05	73636	30	Fr	Nov 5	4:59pm	Fr	Nov 5	5:51pm	938	2 54	52		
73563	30	Fr	Dec 10	12:22pm	Sa	Dec 11	12:19am	1163	6 39	11 50	73637	29	Sa	Dec 5	8:37am	Sa	Dec 5	6:35am	856	1 32	2 02		
1921 A.D.																							
73564	30	Su	Jan 9	7:52am	Su	Jan 9	1:03pm	1150	6 26	5 11	73638	30	Mo	Jan 3	10:53pm	Mo	Jan 3	7:19pm	746		18 3 34		
73565	29	Tu	Feb 8	3:02am	Tu	Feb 8	1:47am	1052	4 48	1 15	73639	29	We	Feb 2	11:19am	We	Feb 2	8:03am	631	2 13	3 16		
73566	30	We	Mar 9	8:34pm	We	Mar 9	2:31pm	826	2 12	6 03	73640	30	Th	Mar 3	9:50pm	Th	Mar 3	8:47pm	539	3 45	1 03		
73567	29	Fr	Apr 8	11:30am	Fr	Apr 8	3:15am	717		47 8 15	73641	29	Sa	Apr 2	6:4 am	Sa	Apr 2	9:31am	436	4 28	2 42		
73568	30	Sa	May 7	11:27pm	Sa	May 7	3:59pm	553	3 31	7 28	73642	29	Su	May 1	3:05pm	Su	May 1	10:15pm	506	4 18	7 10		
73569	29	Mo	Jun 6	8:40am	Mo	Jun 6	4:43am	441	5 23	3 57	73643	30	We	May 30	11:31pm	Tu	May 31	10:59am	566	3 18	11 28		
73570	29	Tu	Jul 5	4:01pm	Tu	Jul 5	5:27pm	402	6 02	1 26	73644	30	Mo	Jun 29	8:57am	We	Jun 29	11:43pm	664	1 40	14 46		
73571	30	We	Aug 3	10:43pm	Th	Aug 4	6:11am	435	5 29	7 28	73645	29	Fr	Jul 29	8:01am	Fr	Jul 29	12:27pm	790	26	16 26		
73572	29	Fr	Sep 2	5:58am	Fr	Sep 2	6:55pm	533	3 51	12 57	73646	30	Sa	Aug 27	9:11am	Sa	Aug 28	1:11am	925	2 41	16 00		
73573	30	Sa	Oct 1	2:51pm	Sa	Oct 2	7:39am	673	1 31	16 48	73647	29	Mo	Sep 26	12:36am	Mo	Sep 26	1:55pm	1046	4 42	13 19		
73574	29	Mo	Oct 31	2:04am	Mo	Oct 31	8:23pm	827	1 03	18 19	73648	30	Tu	Oct 25	6:02pm	We	Oct 26	2:39am	1112	5 48	8 37		
73575	30	Tu	Nov 29	3:51pm	We	Nov 30	9:07am	973	3 29	17 16	73649	30	Th	Nov 24	12:34pm	Th	Nov 24	3:23pm	1084	5 20	2 49		
73576	30	Th	Dec 29	8:04am	Th	Dec 29	9:51pm	1089	5 25	13 47	73650	29	Sa	Dec 24	6:38am	Sa	Dec 24	4:07am	966	3 22	2 31		
1922 A.D.																							
73577	29	Sa	Jan 28	2:13am	Sa	Jan 28	10:35am	1140	6 16	8 22	73651	30	Su	Jan 22	10:44pm	Su	Jan 22	4:51pm	802	38	5 53		
73578	30	Su	Feb 26	9:13pm	Su	Feb 26	11:19pm	1095	5 31	2 06	73652	29	Tu	Feb 21	12:06pm	Tu	Feb 21	5:35am	648	1 56	6 31		
73579	30	Tu	Mar 28	3:28pm	Tu	Mar 28	12:03pm	961	3 17	3 25	73653	30	We	Mar 21	10:54pm	We	Mar 21	6:39pm	536	3 48	4 35		
73580	29	Th	Apr 27	7:29am	Th	Apr 27	12:47am	780	16	6 42	73654	29	Fr	Apr 20	7:50am	Fr	Apr 20	7:03am	469	4 55	47		
73581	30	Fr	May 26	8:29pm	Fr	May 26	1:31pm	616	2 28	6 58	73655	29	Sa	May 19	3:39pm	Sa	May 19	7:47pm	448	5 16	4 08		
73582	29	Su	Jun 25	6:45am	Su	Jun 25	2:15am	507	4 17	4 30	73656	30	Su	Jun 17	11:07pm	Mo	Jun 18	8:31am	473	4 51	9 24		
73583	29	Mo	Jul 24	3:12pm	Mo	Jul 24	2:59pm	467	4 57	13	73657												

Moon	Days	Date	Actual Time	Mean Date	Mean Time	Compared			Compared			Moon	Days	Date	Actual Time	Mean Date	Mean Time	Compared			Compared							
						Mins.	with next	over	Slow	Fast	hr							mi	hr	mi	Mins.	with next	over	Slow	Fast	hr	mi	hr
1930 A.D.																						1936 A.D.						
73676	30	We Jan 29	9:32pm	We Jan 29	11:11pm	1106	5 42				1 39	73750	29	Fr Jan 24	9:43am	Fr Jan 24	5:27am	684	1 20	4 16								
73677	30	Fr Feb 28	3:58pm	Fr Feb 28	11:55am	973	3 29			4 03		73751	30	Sa Feb 22	9:07pm	Sa Feb 22	6:11pm	572	3 12	2 56								
73678	29	Su Mar 30	8:11am	Su Mar 30	12:39pm	802	38			7 32		73752	29	Mo Mar 22	6:39am	Mo Mar 23	6:55am	499	4 25				16					
73679	30	Mo Apr 28	9:32pm	Mo Apr 28	1:23pm	629	2 15	8 10				73753	29	Tu Apr 21	2:58pm	Tu Apr 21	7:39pm	482	4 42			4 41						
73680	29	We May 28	8:02am	We May 28	2:07am	490	4 34	5 55				73754	30	We May 20	11:00pm	Th May 21	8:23am	520	4 04			9 23						
73681	29	Th Jun 26	4:12pm	Th Jun 26	2:51pm	415	5 49	1 21				73755	29	Fr Jun 19	7:40am	Fr Jun 19	9:07pm	604	2 40			13 27						
73682	30	Fr Jul 25	11:07pm	Sa Jul 26	3:35am	415	5 49			4 28		73756	30	Sa Jul 18	5:44pm	Su Jul 19	9:51am	722	42			16 07						
73683	29	Su Aug 24	6:02am	Su Aug 24	4:19pm	485	4 39			10 17		73757	29	Mo Aug 17	5:46am	Mo Aug 17	10:35pm	860	1 36			16 49						
73684	30	Mo Sep 22	2:07pm	Tu Sep 23	5:03am	606	2 38			14 56		73758	30	Tu Sep 15	8:06pm	We Sep 16	11:19am	999	3 55			15 13						
73685	29	We Oct 22	12:13pm	We Oct 22	5:47pm	753	11			17 34		73759	30	Th Oct 15	12:45pm	Fr Oct 16	12:03am	1102	5 38			11 18						
73686	30	Th Nov 20	12:46pm	Fr Nov 21	6:31am	903	2 19			17 45		73760	30	Sa Nov 14	7:07am	Sa Nov 14	12:47pm	1123	5 59			5 40						
73687	29	Sa Dec 20	3:49am	Sa Dec 20	7:15pm	1032	4 28			15 26		73761	29	Mo Dec 14	1:50am	Mo Dec 14	1:31am	1032	4 28			19						
1931 A.D.																						CALCULATION TABLES						
73688	30	Su Jan 18	9:01pm	Mo Jan 19	7:59am	1115	5 51				10 58	Seconds in																
73689	30	Tu Feb 17	3:36pm	Tu Feb 17	8:43pm	1120	5 56				5 07	Minutes																
73690	30	Th Mar 19	10:16am	Th Mar 19	9:27am	1029	4 25			49		Mean Lunations																
73691	29	Sa Apr 18	3:25am	Fr Apr 17	10:11pm	868	1 44			5 14		1	60	54	3,240	1	2,551,442.864976											
73692	30	Sa May 17	5:53pm	Su May 17	10:55am	694	1 10	6 58				2	120	55	3,300	2	5,102,885.729952											
73693	29	Tu Jun 16	5:27am	Mo Jun 15	11:39pm	558	3 26	5 48				3	180	56	3,360	3	7,654,328.594928											
73694	29	We Jul 15	2:45pm	We Jul 15	12:23pm	487	4 37	2 22				4	240	57	3,420	4	10,205,771.459904											
73695	30	Th Aug 13	10:52pm	Fr Aug 14	1:07am	479	4 45			2 15		5	300	58	3,480	5	12,357,214.32488											
73696	29	Sa Sep 12	6:51am	Sa Sep 12	1:51pm	520	4 04			7 00		6	360	59	3,540	6	15,308,657.189856											
73697	30	Su Oct 11	3:31pm	Mo Oct 12	2:35am	589	2 55			11 04		Hours																
73698	29	Tu Nov 10	1:20am	Tu Nov 10	3:19pm	681	1 23			13 59		7	420	10	36,000	7	17,860,100.054832											
73699	30	We Dec 9	12:41pm	Th Dec 10	4:03am	793	29			15 22		8	480	11	39,600	8	20,411,542.919808											
1932 A.D.																						Seconds in						
73700	29	Fr Jan 8	1:54am	Fr Jan 8	4:47pm	916	2 32			14 53		9	540	1	3,600	9	22,962,985.784784											
73701	30	Sa Feb 6	5:10pm	Su Feb 7	5:31am	1019	4 15			12 21		10	600	2	7,200	10	25,514,428.64976											
73702	30	Mo Mar 7	10:09pm	Mo Mar 7	6:15pm	1057	4 53			8 06		11	660	3	10,800	11	51,028,857.29952											
73703	29	We Apr 6	3:46am	We Apr 6	6:59am	1011	4 07			3 13		12	720	4	14,400	12	76,543,285.94976											
73704	30	Th May 5	8:37pm	Th May 5	7:43pm	904	2 20			54		13	780	5	18,000	13	102,057,714.59904											
73705	30	Sa Jun 4	11:41am	Sa Jun 4	8:27am	784	20			3 14		14	840	6	21,600	14	127,572,143.2488											
73706	29	Mo Jul 4	12:45am	Sa Jul 3	9:11pm	682	1 22	3 34				15	900	7	25,200	15	153,086,571.89856											
73707	29	Tu Aug 2	12:07pm	Tu Aug 2	9:55am	613	2 31	2 12				16	960	8	28,800	16	178,601,000.54832											
73708	30	We Aug 31	10:20pm	We Aug 31	10:39pm	575	3 09			19		17	1,020	9	32,400	17	204,115,429.19808											
73709	29	Fr Sep 30	7:55am	Fr Sep 30	11:23am	566	3 18			3 28		18	1,080	10	36,000	18	229,629,857.84784											
73710	30	Sa Oct 29	5:21pm	Sa Oct 30	12:07am	587	2 57			6 46		19	1,140	11	39,600	19	255,144,286.4976											
73711	29	Mo Nov 28	3:08am	Mo Nov 28	12:51pm	639	2 05			9 43		20	1,200	12	43,200	20	510,288,572.9952											
73712	30	Tu Dec 27	1:47pm	We Dec 28	1:35am	718	46			11 48		21	1,260	13	46,800	21	765,432,859.4928											
1933 A.D.																												
73713	29	Th Jan 26	1:45am	Th Jan 26	2:19pm	804	40			12 34		22	1,320	14	50,400	22	1,020,577,145.9904											
73714	30	Fr Feb 24	3:09pm	Sa Feb 25	3:03am	876	1 52			11 54		23	1,380	15	54,000	23	1,275,721,432.488											
73715	29	Su Mar 26	5:45am	Su Mar 26	3:47pm	918	2 34			10 02		24	1,440	16	57,600	24	1,530,865,718.9856											
73716	30	Mo Apr 24	9:03pm	Tu Apr 25	4:31am	929	2 45			7 28		25	1,500	17	61,200	25	1,786,010,005.4832											
73717	30	We May 24	12:32pm	We May 24	5:15pm	915	2 31			4 43		26	1,560	18	64,800	26	2,041,154,291.9808											
73718	29	Fr Jun 23	3:47am	Fr Jun 23	5:59am	881	1 57			2 12		27	1,620	19	68,400	27	2,296,298,578.4784											
73719	30	Sa Jul 22	6:28pm	Sa Jul 22	6:43pm	825	1 01			15		28	1,680	20	72,000	28	2,551,442,864.976											
73720	29	Mo Aug 21	8:13am	Mo Aug 21	7:27am	753	11	46				29	1,740	21	75,600	29	2,751,442,864.976											
73721	30	Tu Sep 19	8:46pm	Tu Sep 19	8:11pm	684	1 20	35				30	1,800	22	79,200	30	2,962,985,784.784											
73722	29	Th Oct 19	8:10am	Th Oct 19	8:55am	639	2 05			45		31	1,860	23	82,800	31	3,204,000											
73723	30	Fr Nov 17	6:49pm	Fr Nov 17	9:39pm	629	2 15			2 50		32	1,920	24	86,400	32	3,424,000											
73724	29	Sa Dec 17	5:18am	Sa Dec 17	10:23am	644	2 00			5 05		33	1,980	25	90,000	33	3,644,000											
1934 A.D.																												
73725	30	Mo Jan 15	4:02pm	Mo Jan 15	11:07pm	666	1 38			7 05		Seconds in																
73726	29	We Feb 14	3:08am	We Feb 14	11:51am	685	1 19			8 43		Days																
73727	30	Th Mar 15	2:33pm	Fr Mar 16	12:35am	709	55			10 02		1	86,400	2	172,800	1,000	2,551,442,864.976											
73728	29	Sa Apr 14	2:22am	Sa Apr 14	1:19pm	753	11			10 57		2	172,800	3	259,200	2,000	5,102,885,729.952											
73729	30	Su May 13	2:55pm	Mo May 14	2:03am	822	58			11 08		3	259,200	4	345,600	3,000	7,654,328,594.928											
73730	29	Tu Jun 12	4:37am	Tu Jun 12	2:47pm	894	2 10			10 10		4	345,600	5	432,000	4,000	10,205,771,459.904											
73731	30	We Jul 11	7:31pm	Th Jul 12	3:31am	940	2 56			8 00		5	432,000	6	518,400	5,000	12,757,214,324.88											
73732	30	Fr Aug 10	11:11am	Fr Aug 10	4:15pm	934	2 50			5 04		6	518,400	7	604,800	6,000	15,308,657,189.856											
73733	29	Sa Sep 9	2:45am	Sa Sep 9	4:59am	885	2 01			2 14		7	604,800	8	691,200	7,000	17,860,100,054.832											
73734	30	Mo Oct 8	5:30pm	Mo Oct 8	5:43pm	819	55			13		8	691,200	9	777,600	8,000	20,411,542,919.808											
73735	29	We Nov 7	7:09am	We Nov 7	6:27am	761	03	42				9	777,600	10	864,000	9,000	22,962,985,784.784											
73736	30	Th Dec 6	7:50pm	Th Dec 6	7:11pm	715	49	39				10	864,000	11	950,400	10,000	25,514,428,649.76											
1935 A.D.																						Seconds in						
73737	29	Sa Jan 5	7:45am	Sa Jan 5	7:55am	667	1 37			10		1	604,800	2	1,209,600	20,000	51,028,857,299.52											
73738	30	Su Feb 3	6:52pm	Sa Feb 3	8:39pm	613	2 31			1 47		3	259,200	4	345,600	30,000	76,543,285,949.28											
73739	29	Tu Mar 5	5:05am	Tu Mar 5	9:23am	571	3 13			4 18		4	345,600	5	432,000	40,000	102,057,714,599.04											
73740	30	We Apr 3	2:36pm	We Apr 3	10:07pm	565	3 19			7 31		5	432,000	6	518,400	50,000	127,572,143,248.8											
73741	29	Fr May 1	12:01am	Fr May 3	10:51am	616	2 28			10 50		6	518,400	7	604,800	60,000	153,086,571,898.56											
73742	29	Sa Jun 1	10:17am	Sa Jun 1	11:35pm	712	52			13 18		7	604,800	8	691,200	70,000	178,601,000,548.32											
73743	30	Su Jun 30	10:09pm	Mo Jul 1	12:19pm	828	1 04			14 10		8	691,200	9	777,600	80,000	198,612,000,000.00											
73744	30	Tu Jul 30	11:57am	We Jul 31	1:03am	928	2 44			13 06		9	777,600	10	864,000	90,000	218,623,000,000.00											
73745	29	Th Aug 29	3:25am	Th Aug 29	1:47pm	989	3 45			10 22		10	864,000	11	950,400	100,000	238,634,000,000.00											
73746	30	Fr Sep 27	7:54pm	Sa Sep 28	2:31am	1006	4 02			6 37		11	950,400	12	1,036,800	11												

86,400 to the day, 3,600 to the hour, and 60 to the minute, resolves into 316,327 weeks 3 days 3 hours 12 minutes 24.495408 seconds.

The starting point having been on a Wednesday (April 3, 1935) at 11:35:52 a.m., the time of the lunation in 4129 B.C. is 3 days 3 hours 12 minutes 24.495408 seconds earlier in the week than Wednesday, and is therefore on Sunday at 8:23:27.504592 a.m. In these problems the decimal fractions are preserved and carried along, as they afford protection against errors and provide methods of checking results.

As to the day of the month: In the $6,062^{1/2}$ years the total days were found to be $2,214,281^{1/2}$. In the 74,983 lunations there were 2,214,292 days, or $10^{1/2}$ more. The correct day of the month is therefore September 22, which is $10^{1/2}$ days back from October 2, at 11:35: 52 p.m. The full answer is that in the autumn of 4129 B.C. the new moon rose at, Jerusalem time, 8: 23: 27.504592 a.m., Sunday, September 22.

“So Teach Us to Number Our Days”

In the 90th Psalm, verse 12, in his prayer there recorded, Moses, the man of God, includes a petition, “Teach us to number our days.” Surely the days of God are precious enough that once a year their number may be taken into account. Their grand total to date is considerably less than two and a quarter millions, a figure which, in these days, stated in dollars, is, in some quarters, considered small.

The year which begins in the spring of the year 1935 A.D. and ends in the spring of the year 1936 A.D. is the *Year of Ransom* (or, *Y.R.*) 1903. The year which began in the spring of the year 4028 B.C., and ended in the spring of 4027 B.C., was the year *Before Ransom* (or, *B.R.*) 4060.

Dates in March-December (inclusive) of any B.C. year are transformed into *B.R.* dates by the addition of 32 years to the B.C. date. Dates in January and February of any B.C. year are transformed into *B.R.* dates by the addition of 33 years to the B.C. date.

From the spring of 4028 B.C. to the spring of A.D.1935 is $(4028+1935-1=)$ 5,962 years. From the spring of *Before Ransom* 4060 to the *Year of Ransom* 1903 is $(4060+1903-1=)$ 5,962 years.

The vernal equinoxes should be numbered, year by year. They come but once a year. Counting as No. 0 the one that occurred in the spring of the year *Before Ransom* 4060 (4028 B.C.) the total number to and including the one in the spring of the *Year of Ransom* 1903 (A.D. 1935) is but 5,962. Surely it is not a laborious task to keep annual record of these gifts of God.

The Calendar of Jehovah God

The calendar of Jehovah God first appeared in the *Year Book* of Jehovah’s witnesses for the year 1935, page 168. The page which there appeared is here reproduced, with some slight alterations found advisable.

Lightday, the first day of the week, is commemorative of the great gift of light in creative epoch No. 1. (Genesis 1:3) For a full account of the work of this and the other creative days, see the Watch Tower publication *Creation*. Concerning this work a gentleman in Paterson, N. J., whose

brother is a clergyman, said, “When I obtained possession of this book I hated God; when I had read it I loved Him.”

Heavenday, second day of the week, is commemorative of the gift of an atmosphere, necessary to sustain the life of breathing creatures.—Genesis 1:8.

Earthday, third day of the week, is commemorative of the making of the beautiful home which God made for man and other breathing creatures.—Genesis 1:10-12.

Starday, fourth day of the week, is commemorative of the unfoldment of the magnificent pageantry of the heavens, suns, moons and stars inconceivable in number and beauty; the matchless spectacle of the universe. (Genesis 1:16) “Praise ye him, sun and moon: praise him, all ye stars of light.”—Psalm 148:3.

Lifeday, fifth day of the week, will ever be commemorative of the great epoch in which the Creator first bestowed upon earthly creatures the unspeakable boon of life.—Genesis 1:20-22.

Mansday, sixth day of the week, will ever remind man of the gracious act of God in making the human creature and will remind him of the time when he was not in existence. (Genesis 1:26, 27) It was not at all necessary to the happiness of God that such a creature as man should ever have lived.

Godsday, seventh day of the week, reminds man for ever of the source of all his joys and hopes and the eternal resting place of his love.—Genesis 2:2, 3.

The hours of the day, as God arranged them, are six hours ahead of those days which man starts at midnight (and by which he rudely assumes to rend each beautiful night in twain). The hours of night are 12; the hours of daylight are 12. The first hour of the 24-hour period begins with the hour 12: 00 D. (or, Day), and ends at 1: 00 N. (or, Night). The sixth hour ends at midnight, 6:00 N. The twelfth hour is the last hour of the night, and there, 12:00 N., begins the daylight period of the day. It stands midway between midnight and the succeeding noon, which point, 6: 00 D., is properly called the close of the 6th hour of the day. The 9th hour of the day ends at 9: 00 D., commonly designated 3: 00 p.m. The day ends with the 12th hour, at 12: 00 D.

“Man Became a Living Soul”

“The secret things belong unto [Jehovah] our God: but those things which are revealed belong unto us, and to our children for ever.” (Deuteronomy 29:29) None may say at just what time “Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7, A.R.V.), but this series of articles contains the strong evidence that it was in the spring of the year *4060 Before Ransom* (4028 B.C.).

The evidence has already been presented that the vernal equinox that year was at 9:41 D., *Lifeday, Temple 28, 4060 B.R.* (3:41 p.m., Thursday, March 21, 4028 B.C.). The new moon appeared about 29 hours subsequently, 2:55 N., *Godsday, Temple 30, 4060 B.R.* (8:55 p.m., Friday, March 22, 4028 B.C.). If it subsequently appears that Jesus, the Second Adam, was born into the world about the ninth hour of the night (heretofore called three o’clock in the morning) would it be unreasonable to reverently hold

CALENDAR

Jehovah's Year of Ransom 1903

	Lightday	Heavenday	Earthday	Starday	Lifeday	Mansday	Godsday		Lightday	Heavenday	Earthday	Starday	Lifeday	Mansday	Godsday
	*	*	*	*	*	*	*								
Redemption	*	*	*	*	*	1†	2	King	1	2	3	4	5	6	7
First Month	3	4	5	6	7	8	9	Seventh Month	8	9	10	11	12	13	14
(Exodus 12:2)	10	11	12	13	14	15	16	No. 73746	15	16	17	18	19	20	21
No. 73740	17	18	19	20	21	22	23		22	23	24	25	26	27	28
	24	25	26	27	28	29			29	30					
Life							1	Peace			1	2	3	4	5
Second Month	2	3	4	5	6	7	8	Eighth Month	6	7	8	9	10	11	12
No. 73741	9	10	11	12	13	14	15	No. 73747	13	14	15	16	17	18	19
	16	17	18	19	20	21	22		20	21	22	23	24	25	26
	23	24	25	26	27	28	29		27	28	29	30			
	30														
Visitment		1	2	3	4	5	6	Order				1	2	3	
Third Month	7	8	9	10	11	12	13	Ninth Month	4	5	6	7	8	9	10
No. 73742	14	15	16	17	18	19	20	No. 73748	11	12	13	14	15	16	17
	21	22	23	24	25	26	27		18	19	20	21	22	23	24
	28	29							25	26	27	28	29		
Freedom			1	2	3	4	5	Logos					1	2	
Fourth Month	6	7	8	9	10	11	12	Tenth Month	3	4	5	6	7	8	9
No. 73743	13	14	15	16	17	18	19	No. 73749	10	11	12	13	14	15	16
	20	21	22	23	24	25	26		17	18	19	20	21	22	23
	27	28	29	30					24	25	26	27	28	29	30
Vindication					1	2	3	Jehovah	1	2	3	4	5	6	7
Fifth Month	4	5	6	7	8	9	10	Eleventh Month	8	9	10	11	12	13	14
No. 73744	11	12	13	14	15	16	17	No. 73750	15	16	17	18	19	20	21
	18	19	20	21	22	23	24		22	23	24	25	26	27	28
	25	26	27	28	29				29						
Hope						1	2	Temple		1	2	3	4	5	6
Sixth Month	3	4	5	6	7	8	9	Twelfth Month	7	8	9	10	11	12	13
No. 73745	10	11	12	13	14	15	16	No. 73751	14	15	16	17	18	19	20
	17	18	19	20	21	22	23		21	22	23	24	25	26	27
	24	25	26	27	28	29	30		28†	29	30				

† This day, corresponding to Friday, April 5, 1935, is Edenic day No. 2177588, completing 311,084 weeks from the creation of Adam.

* Vernal equinox No. 5963, which is the last day of Jehovah's Year of Ransom 1903, occurs on this day.

‡ Jehovah's Year of Ransom 1904 begins with this day, corresponding to Sunday, March 22 1936. It is Edenic day No. 21779

NOTE: *Lifeday, Redemption 14, 1903 Y.E.*, really begins at 6:00 p.m. of Wednesday, April 17, 1935 A.D., and was so shown in the calendar as originally published in the 1935 Year Book.

the thought that the first Adam was completed about the same hour? That he was created sometime before sundown of that day certainly seems to be suggested by the reference to the "sixth day" in Genesis 1:31. These two events, equinox and new moon, rarely come so close

together as they did on this occasion, and they come in the order that one would expect, if the creation of man occurred midway between them.

Concealed from clear vision behind the mists, the first moon shining over Adam was moon No. 0, month Redemption, and it may have been that even before that first month was ended he had need of the hope contained in God's mysterious statement to the great adversary, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) There is no record as to the number of the days of innocence and happiness in Eden.

Using the Six-Thousand-Year Calendar

Glance now at the six-thousand-year calendar. Note the letter "H" in the year 3793 B.C. (3825 B.R., 235th vernal equinox). The year is the year of the birth of Enos, Adam's grandson. The Scriptures say that "*then* began men to call themselves by the name of Jehovah". (Genesis 4:26, *margin*) Then, while Adam had yet to live 695 years, hypocrisy had already begun in the earth. Adam at this time was but 235 years of age.

Glance again at the six-thousand-year calendar and note the letter "M" in the year 3341 B.C. (3373 B.R., 687th vernal equinox). Adam at this time was 687 years of age, but still had 243 years before he finished his course. Methuselah was born in this year. It is as certain as anything can be that Methuselah and Adam knew each other intimately for at least two hundred years. What the one knew, the other learned; what God had told the one, Adam, was (one would think) certainly told by him to the other, Methuselah. There is but one link necessary to connect Methuselah with Abraham; he (Shem) was contemporaneous with them both.

Using the six-thousand-year calendar again, note the "A" in the year 3098 B.C. (3130 B.R., 930th vernal equinox), the time of Adam's death; note the "E" which indicates that the godly Enoch was translated only 57 years later. It would be good to connect all the lettered points by ruled lines, so that explanations of the calendar may be made readily to friends. It will be apparent that Adam had the privilege of living with Enoch 308 years, long enough for them both to learn much.

Note the "S1" in the year 2470 B.C. (2502 B.R., 1558th vernal equinox); this is the year of Shorn's birth. From then until the "D" (for the Deluge and Methuselah's death) in the year 2373 B.C. (2405 B.R., 1655th vernal equinox), a period of over 97 years, Shem had abundant opportunities to learn all Methuselah knew.

Referring to the table containing list of "Lunations Ushering in the Years or Periods Which Contain the Most Important Events of History", it shows a new moon rising at 3:21 D., *Earthday, Edenic day No. 604846, precursor of God's month No. 20482, 1656th vernal equinox, 2404 B.R.* (9:21 a.m., Tuesday, March 26, 2372 B.C.).

But as the account of the Flood is the first place in the Scriptures where months are mentioned, and the question of when and how the months are to be reckoned arises, it is desirable that not only the days of the lunations, but the hours as well, should be determined as accurately as possible. To this end, use is made again of the eclipse cycles.

(To be continued)

The Golden Age

Volume XVI

Brooklyn, N. Y., Wednesday, March 27, 1935

Number 405

The Second Hand in the Timepiece of God

(In 3 Parts—Part 2)

*Eclipse Cycles Promote Accuracy**

THERE are 238 eclipse cycles of 223 moons each from No. 20470 listed in the table below to No. 73544, *Lifeday*, Life 28, *Edenic day* No. 2171798, Y.R. 1887 (Thursday, May 29, 1919 A.D.). God's months Nos. 73544-73557 are the counterparts of Nos. 20470-20483. See Lunation Experience Table and Chart of Lunations.

Applying this corrective, the lunation on Edenic day No. 604846 (2372 B.C.), listed below, at which day "the waters were dried up from off the earth", is found to have occurred at 9:40 p.m. of the day named in the table, instead of 9:21 a.m., as shown in the table of lunations ushering in the most important events in history. The times of all the moons covering the period of the Flood are now shown as the eclipse cycles indicate them to have occurred:

Vernal Equinox	Moon No.	Hour	Day of Week	Edenic Day No.	Ensuing Month	Year B.R.	Hour	Gregorian Date	Year B.C.
1655	20470	10:27	N. Mansday	604492	Redemption	2405	4:27 am	Fri. Apr.	7 2373
"	20471	6:08	D. Godsday	604521	Life	"	12:08 pm	Sat. May	6 "
"	20472	2:36	N. Heavenday	604551	Visitment	"	8:36 pm	Sun. June	4 "
"	20473	12:52	D. Earthday	604580	Freedom	"	6:52 am	Tue. July	4 "
"	20474	1:49	N. Lifeday	604610	Vindication	"	7:49 pm	Wed. Aug.	2 "
"	20475	5:55	D. Mansday	604639	Hope	"	11:55 am	Fri. Sep.	1 "
"	20476	12:35	D. Lightday	604669	King	"	6:35 am	Sun. Oct.	1 "
"	20477	8:10	N. Earthday	604699	Peace	"	2:10 am	Tue. Oct.	31 "
"	20478	2:42	N. Lifeday	604729	Order	"	8:42 pm	Wed. Nov.	29 "
"	20479	6:50	D. Mansday	604758	Logos	"	12:50 pm	Fri. Dec.	29 "
"	20480	8:11	N. Lightday	604788	Jehovah	"	2:11 am	Sun. Jan.	28 2372
"	20481	6:58	D. Heavenday	604817	Temple	"	12:58 pm	Mon. Feb.	26 "
1656	20482	3:40	N. Starday	604847	Redemption	2404	9:40 pm	Tue. Mar.	26 "
"	20483	10:56	N. Lifeday	604876	Life	"	4:56 am	Thu. Apr.	25 "

The Story of the Flood

* The twelve hours of Joshua's long day are believed to have been subsequently *compensated*.

The story of the Flood is told, mostly in the language of the Scriptures with which are now connected both of these nomenclatures. “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.” (Revelation 21:5) It takes longer for some minds to get used to new things than it does for others; but afterwards, how much the new things are enjoyed! and how much better they are than the old! Who is there that would wish to return to the sanitary (?) conveniences of the “good old days”? its “churches”? its politics? its finance? its “medicine”? its “education”? its inquisition? its newspapers? its radio? its wars? its oxcarts? its monasteries? its vermin? its wooden plows? its priests? its poison gas? its convents? its theological seminaries? its manure piles?

“In the six hundredth year of Noah’s life, in the second month” (see No. 20471 in the table, for details), on the tenth day of the month (Genesis 7:7-11), Noah and his family went into the ark. The first day of the month, beginning at sundown at the end of the day the moon rose, was Edenic day No. 604522; the tenth day was Edenic day No. 604531. The day, therefore, when Noah and his family went into their place of safety was *Earthday, Life 10* (Tuesday, May 16). (They probably entered the ark the Monday evening previous, which, according to Bible usage, was a part of the day in question.)

“[On] the seventeenth day of the month,” one week later, *Earthday, Life 17, Edenic day No. 604538* (Tuesday, May 23), “the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.” (Genesis 7:11, 12) It rained 14 days in that month and 26 in the next one, Visitment (see the table), ending on *Godsday, Edenic day No. 604577* (Saturday, July 1). At the time, in the year 1934 A.D., when the month Visitment was named, it was not known that this visitment of God applied so perfectly to this month.

“And the waters prevailed upon the earth an hundred and fifty days” (Genesis 7:24), and were due to end, to be exact, at the end of *Lifeday, King 17, Edenic day No. 604687* (Thursday, October 19). And it was so; that was just what occurred. “And after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.”—Genesis 8:3, 4.

Here Enters the Visibility Factor

God helps man in the things in which he cannot help himself, but as soon as he has been provided adequate assistance he is left to his own resources. This can be seen in Peter’s deliverance from prison. In answer to the prayers of the Jerusalem company of witnesses the angel came to him and found him asleep in the care of his jailers. The angel gave him a little punch, set him up, and told him to get up the rest of the way himself. As he obeyed an unseen angelic confederate unlocked Peter’s handcuffs, and the chains fell. Then the angel ordered Peter to gird himself, bind on his sandals, cast his garment about him, and follow him. He did so. As they came to various doors and gates other unseen confederate angels unlocked them, and Peter stepped into the street a free man. The angel escorted him down one block, just to steady Peter’s nerves, and let him go the rest of the way alone. All will see that this method is right.

Manifestly this is the way it was with Noah at the time of the Flood. Although the earth had been illuminated at night from the time of Adam down to moon No. 20472, at which time the Deluge was at its height, yet probably not a human eye ever saw the moon until the Deluge had cleared the skies of the prevailing mists. On this point, and at length, see *Creation*, published by

The Watch Tower. Further, even now, thousands of years after the Flood, the sun itself is sometimes not seen for many days, and indeed has not been visible in Brooklyn, New York, for four full days past, including the day this is written.

Revelation and Observation

It is very evident that Noah received his information about months down to No. 20472, Visitation, inclusive, by revelation, and from that point onward by his own observations, and those of his family. Viewed in this manner, the story is consistent with itself and with the facts.

The first moon that Noah saw, therefore, was No. 20473, Freedom, which rose astronomically at the hour 12:52 D., *Earthday, Edenic day No. 604580* (6:52 a.m., Tuesday, July 4). It could have been seen that night; the earliest a new moon may be seen after its astronomical rising is sixteen hours; it is often forty hours. From the time observation was possible, it seems to have been the custom to count the new month as beginning at sundown of the day following that in which the new moon was *seen*.

Referring now to the table, it is manifest that Noah's months, after observation was possible, began to count about two days later than the astronomical rising. Thus, take moon No. 20476, rising at 12:35 D., *Lightday, Edenic day No. 604669* (6:35 a.m., Sunday, October 1). It was probably seen sometime in the succeeding night, and the new month began to count with sundown of what the heathen call Monday night, which day is in fact and in effect *Earthday, King 1, Edenic day No. 604671* (Tuesday, October 3).

The seventeenth day of that month, *King 17, Edenic day No. 604687* (Thursday, October 19), concludes, just where it should, the 150 days mentioned in the account. In other words, revelation and observation combine to make the record perfect.

Theologians have tried to make people believe that Moses, the writer of Genesis, was influenced by his Egyptian education and that at this point he followed the Egyptian custom of ignoring God's months and making 150 days to be exactly five months of 30 days each. This

argument answers itself. Moses was a man of God, writing the record of God, for God's witnesses to use now, to put His enemies to shame. Moses was not influenced by anything but a desire to put down the record as it came from God, through God's faithful intermediate messengers, Shem and others. Moses' grandfather, Levi, was a grandson of Isaac, living in the days of Shem.

Logos and Jehovah in the Record

"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." (Genesis 8:5) The moon itself (No. 20479, *Logos*) rose astronomically at 6:50 D., *Mansday, Edenic day No. 604758, 2405 B.R.* (12:50 p.m., Friday, December 29, 2373 B.C.). It was probably not seen that night, *Godsday*. Therefore the month did not begin until 12:00 D., *Heavenday* (6:00 p.m., Sunday, December 31). The next morning, corresponding to Monday, January 1, the tops of the mountains were seen, *Edenic day No. 604761*.

“And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.” (Genesis 8:6-9) The time indicated is *Mansday, Jehovah 10, Edenic day No. 604800,* God’s month No. 20480, 2405 B.R.* (probably Friday evening, February 9, 2372 B.C.).

Jehovah in the Record Thrice

“And he stayed yet other seven days, and again he sent forth the dove out of the ark: and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf, pluckt off; so Noah knew that the waters were abated from off the earth.” (Genesis 8:10, 11) The time indicated is *Mansday, Jehovah 17, Edenic day No. 604807, God’s month No. 20480, 2405 B.R.* (probably Friday evening, February 16, 2372 B.C.).

“And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.” (Genesis 8:12) The time indicated is *Mansday, Jehovah 24, Edenic day No. 604814, God’s month No. 20480, 2405 B.R.* (Friday evening, February 23, 2372 B.C.).

“And it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.” (Genesis 8:13) The time indicated is *Mansday, Redemption 1, Edenic day No. 604849, God’s month No. 20482, 2404 B.R.* (Friday, March 29, 2372 B.C.).

“And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.” (Genesis 8:14-16) The time indicated is *Lifeday, Life 27, Edenic day No. 604904, God’s month No. 20483, 2404 B.R., vernal equinox No. 1656* (Thursday, May 23, 2372 B.C.). And who shall say that this was not the ideal time for them to come forth from the ark and plant their first garden in the rich alluvial lands covered by the detritus from the Flood? And so there naturally follows, as the concluding verse of the chapter and of this part of the story: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.”—Genesis 8: 22.

The Covenant with Abraham

The next place where one of the months of God is in evidence is at the time of the covenant with Abraham: see again the six-thousand-year calendar and note the “C” in the year 1945 B.C. (1977 B.R.). It was in this year that the covenant was made, and Jehovah God has been pleased to reveal the day.

Although the history of the making of the covenant is recorded in the twelfth chapter of Genesis, the day is not disclosed in the Genesis account (further than to make it clear that it was

* There are just 604,800 seconds in one week.

the day Abraham crossed the Euphrates at Haran); but it is mentioned in Exodus 12:41, where it says, “And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of [Jehovah] went out from the land of Egypt.” It is clear that the covenant was made on *Heavenday, Redemption 14, Edenic day No. 760812, God’s month No. 25763, 1977 B.R., vernal equinox No. 2083* (Monday, April 3, 1945 B.C.).

Shem lived on after the Flood, down through the deflection in the days of Nimrod, the dividing of the land among the people, or possibly the rending of the continents asunder, in the days of Peleg, the building of the tower of Babel and the confusion of tongues. Abraham’s father, Terah, was born, grew to manhood, lived to be 205 years of age, and died, and Shem lived on. Abraham himself was born and lived to be one hundred years of age, and Shem lived on.

Refer again to the six-thousand-year calendar and note the “I” in the year 1920 B.C. (1952 B.R.). Isaac was born in that year. Isaac grew to manhood, and was married to Rebecca at forty years of age, and it was not until ten years after that marriage that Shem passed away. See the “S2” in the year 1870 B.C. (1902 B.R.).

Although there is no record that either Abraham or Isaac ever met Shem, there is nothing in reason nor in Scripture to the contrary. It would seem reasonable that God had some reason for perpetuating the life of this man whose grandfather Methuselah must have known Adam well, and who had himself passed through all the experiences of the Flood, and that the reason was that he might convey to some faithful soul like Abraham the things that he knew. Indeed, he might have conveyed the same information to Isaac.

The Time of Isaac’s Birth

Isaac was born in the year that Abraham was 100 years old, 1920 B.C. (1952 B.R.), but the time of the year is uncertain. Consider the circumstances. Abraham was circumcised when he was ninety-nine years of age. (Genesis 17:24) He subsequently entertained angels unawares, the angels who came to destroy Sodom and to announce the forthcoming birth of Isaac. On this occasion one of these angels made the promise, to Sarah, “At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.” There is a reason to believe that the time of life* when the angel returned to fulfill his promise was in the month Logos, and that it was the Logos himself that made the promise. Sarah’s conception was delayed nine months.

Before the promise was fulfilled, Sodom was destroyed and Abraham left that part of the country, to dwell in the land of Abimelech. While he was in that land Abimelech seized Sarah, intending to have her for his wife, but “[Jehovah] had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham’s wife”. (Genesis 20:18) Jehovah defeated the Devil’s plans to prevent the birth of the promised seed, but permitted him to go the limit to do what he could to interfere. These experiences necessarily took some time; so there was a delay. *After* this there is the simple record:

“And [Jehovah] visited Sarah as he had said, and [Jehovah] did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, *at the set time* of which God had

* The “time of life” here referred to is 280 days. Therefore we may understand that if the birth of Isaac was on October 1, 1920, as is believed to have been the case, the day of the visit of the angels was March 21, 1921 B.C., and the day of conception was December 26, 1921 B.C.

spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. And Abraham was an hundred years old when his son Isaac was born unto him.”—Genesis 21:1-5.

Isaac Born in the Autumn

Though Abraham’s birthday was evidently in the spring, about the time the covenant was made with him, there is reason for thinking that Isaac was born in the autumn, sometime around October 1. At that time Abraham would still be spoken of as “an hundred years old”, for when Christ was 12^{1/2} years of age he was still referred to as twelve, the half year being ignored.

The reasons for thinking that Isaac was born in the autumn are several. There is the curious reference to “the time appointed” (Genesis 18:14), the delay occasioned by the journey to the land of Abimelech and what there occurred, and the reference to “the set time of which God had spoken to him”.—Genesis 21:1-5.

In a very special sense Abraham represented God and Isaac represented Christ Jesus; and it pleased God that Christ should be born in the autumn. “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” (Hebrews 11:17-19) “Which things are an allegory.” (Galatians 4:24) When Jehovah God makes allegories He makes them right.

Isaac was Abraham’s heir, heir of all that he had. He was to have the land of Palestine for his inheritance, and the Scriptures declare that he really got that inheritance (typically and, in a fuller sense, in his posterity), though his posterity, the children of Israel, had to wait about four hundred and fifty years for it. It was 450^{1/2} years from the fall of the year 1920 B.C. (1952 B.B.), when Isaac was born, to the spring of the year 1469 B.C. (1501 B.R.) at which time the division of the land among the twelve tribes of Israel occurred.

Genesis 15:13, 14 reads: “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” This scripture proves that four hundred years were up at the exodus of the children of Israel from Egypt; they wandered in the wilderness for forty years more, and thereafter were occupied six years in conquest of the land before the division of the land took place. This makes a total of 446 years. Isaac was born five years before these years began, making a grand total of 451 years, which is “*about* four hundred and fifty years”.

One of the most trustworthy of all the versions of the Holy Scriptures explains the entire matter as above set forth. Note carefully:

“Ye men of Israel! and such as revere God! hearken:—The God of this people Israel chose our fathers, and the people he exalted by their sojourn in the land of Egypt,—and with a high arm brought he them out of it; and for the time of about forty years bare with their manners in the desert; and overthrowing seven nations in the land of Canaan gave them their land as an inheritance—about four hundred and fifty years. And *after* these things he gave them judges until Samuel the prophet.”—Acts 13:16-20, *Rotherham*.

The *American Revised Version* is the work of many able scholars. Their rendering of verses 19 and 20 is similar:

“And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and *after* these things he gave them judges until Samuel the prophet.”

Another version much appreciated by many is the *Weymouth*. Dr. Weymouth, who made his living for many years teaching Greek in college, renders the last-cited passage:

“After overthrowing seven nations in the land of Canaan, He divided that country among them for their inheritance for about four hundred and fifty years; and *afterwards* [after their 450^{1/2} years of waiting for their inheritance were at an end] He gave them judges down to the time of the Prophet Samuel.”

Isaac was born in the autumn. God now discloses, thrusting it forth as one of the ‘precious things of the moons’ (Deuteronomy 33:14), that it is not necessary to mutilate or alter His Word, in order to force a chronology, as was done with 1 Kings 6:1, where a “4” was changed to a “5” to make things fit better (?). All that is necessary is to keep faithfully on with His organization until such time as He sees fit to explain things theretofore obscure. But, anyway, even if Isaac was born in the spring, four hundred and fifty-one years is “*about* four hundred and fifty years” and would be properly so mentioned.

God’s Witness and the Exodus

The next time months are mentioned in the Scriptures is in the record of the Exodus. As several are mentioned within the first fourteen months, and it is desirable that the exact time be known, as near as possible, reference is again had to the eclipse cycles, already used with good results.

From the new moon which rose nearest to the time of the Exodus, in the spring of the year 1515 B.C. (1547 B.R.), there are 191 eclipse cycles of 223 moons each down to No. 73674 (see Lunation Experience Table and Lunation Chart). Nos. 31080-31097, of Moses’ day, find their exact counterpart in Nos. 73673-73690, now but about five years in the past. Therefore, the following table shows, as near as may be calculated, just when the lunations in those days occurred. Comparison of the second item with the corresponding one in the Lunation Table shows a correction of 3 hours 55 minutes, obtained by using the eclipse cycles at this point.

Moon No.	Hour	Day of Week	Edenic Day No.	Ensuing Month	Year B.R.	Hour	Day of Week	Name of Month	Day	Year B.C.
31080	11: 41	N. Lifeday	917811	Temple	1548	5: 41 a.m.	Thursday	February	6	1515
31081	4: 28	N. Godsday	917841	Redemption	"	10: 28 p.m.	Friday	March	7	"
31082	11: 22	D. Lightday	917870	Life	1547	5: 22 p.m.	Sunday	April	6	"
31083	6: 47	D. Earthday	917900	Visitment	"	12: 47 p.m.	Tuesday	May	6	"
31084	1: 13	D. Lifeday	917930	Freedom	"	7: 13 a.m.	Thursday	June	5	"
31085	5: 26	N. Godsday	917960	Vindication	"	11: 26 p.m.	Friday	July	4	"
31086	6: 48	D. Lightday	917989	Hope	"	12: 48 p.m.	Sunday	August	3	"
31087	5: 17	N. Earthday	918019	King	"	11: 17 p.m.	Monday	September	1	"
31088	1: 27	D. Starday	918048	Peace	"	7: 27 a.m.	Wednesd.	October	1	"
31089	8: 22	D. Lifeday	918077	Order	"	2: 22 p.m.	Thursday	October	30	"
31090	3: 17	N. Godsday	918107	Logos	"	9: 17 p.m.	Friday	November	28	"
31091	11: 22	N. Lightday	918136	Jehovah	"	5: 22 a.m.	Sunday	December	28	"
31092	9: 28	D. Heavenday	918165	Temple	"	3: 28 p.m.	Monday	January	26	1514
31093	10: 01	N. Starday	918195	Sanctuary	"	4: 01 a.m.	Wednesd.	February	25	"
31094	1: 04	N. Mansday	918225	Redemption	1546	7: 04 p.m.	Thursday	March	26	"
31095	6: 16	D. Godsday	918254	Life	"	12: 16 p.m.	Saturday	April	25	"
31096	12: 51	D. Heavenday	918284	Visitment	"	6: 51 a.m.	Monday	May	25	"
31097	7: 31	N. Starday	918314	Freedom	"	1: 31 a.m.	Wednesd.	June	24	"

Stirring Times in Egypt

Jehovah God must have had some reason for disclosing the time that elapsed between various acts of the drama of vindication and deliverance in the land of Egypt. It is manifest that the very days in which the Israelites were making all their preparations to leave the land of bondage were the days in which the plagues were visited upon the Egyptians. It is so in the fulfillment.

At this point the reader is urged to procure the book *Jehovah*, and to read it all, but especially Chapters II and III, and there see what the plagues upon Egypt foreshadowed. Briefly, these plagues, preceding the vindication of Jehovah's name in Egypt, foreshadowed the truth of God's Word, at the hands of His witnesses, shining into every part of the Devil's organization, and revealing that commerce is bloody and death-dealing; that all plans of human origin for the recovery of humanity are frog-like in appearance and effect; that the visible organization of Satan is active for the same reason that a lousy person is more active than one that is not lousy; that in claiming to be the "higher powers" Satan and his agents are disclosed as mere side-steppers, false flitters; that the "Holy Year" scheme, and all similar schemes, aim, not to bear away the burdens of the people, but to add to them; that the League of Nations, the World Court, and all similar pretentious political projects, are just so many frauds; that the true people of God openly take their stand for Jehovah and against Satan; that the "locusts", which are such a pest to the Devil and his crowd, are really a great blessing to all that love truth; that the darkness which covers the earth, and great darkness the people, is because the Devil's crowd have neglected the Word of God; and that the destruction of the Devil's firstborn impends.

In this article there is no thought of more than mere mention of what the plagues represented. The intent here is to pay close attention to what actually happened in Egypt 3,449 years ago, the 'things thrust forth by the moon'. It at once appears that the preliminaries and the plagues covered a total period of 21 days and that each of these days may now be identified. Some think the plagues were strung out for months. The thought herein presented takes an opposite view; but whichever view is taken the tenth plague terminated at the time and in the manner herein presented.

Identification of the Days

Identification of the days really begins with moon No. 31080, which rose at the hour *11:41 N., Lifeday, Edenic day No. 917811, 1548 B.R., vernal equinox 2512* (5:41 a.m., Thursday, February 6, 1515 B.C.). The month Temple began its 30-day course 36^{1/2} hours thereafter, due allowance being made for the usual visibility of the moon and proclamation. The story now proceeds in order, as set forth in the Scriptures, each day being accounted for down to the time of the departure from Egypt, on the 15th of the succeeding month.—Numbers 33:3-5.

It was on *Heavenday, Temple 24, Edenic day No. 917836, God's month No. 31080, B.R. 1548* (Monday, March 3, 1515 B.C.), that "Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded". Pharaoh's heart was hard; Jehovah knew it, and doubtless while His witnesses stood there (as seems at other subsequent times to have been the case) "Jehovah said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go". Within a few hours followed the command to Moses and Aaron, "Get thee unto Pharaoh in the morning" and visit him with the first plague.—Exodus 7:6-10, 14, 15, A.R.V.

Bright and early the next morning, *Earthday, Temple 25, Edenic day No. 917837, God's month No. 31080, B.R. 1548* (Tuesday, March 4, 1515 B.C.), "Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood."—Exodus 7:20, A.R.V.

"And seven days were fulfilled, after that Jehovah had smitten the river." (Exodus 7:25, A.R.V.) For one week there were no additional plagues visited upon Pharaoh. These seven days have a symbolic meaning, but back in the days of Moses and Aaron and Pharaoh they served a very real and practical purpose.

Inauguration of a New Era

In the week that followed it was God's purpose to inaugurate not only a new month, but a new year and a new era. During the week of the plague of blood rose a new moon, No. 31081, at *4:28 N., Godsday, Edenic day No. 917841, B.R. 1548* (10:28 p.m., Friday, March 7, 1515 B.C.). It was seen the night following, of *Lightday*, and the next day, which followed the seven days of the plague, was the beginning of a new month, a new year, and a new era.

In the Scriptures, as in other literature, it is impractical to put into one chapter all the events that occur at the same time, and it was manifestly *Heavenday, Redemption 1, Edenic day No. 917843* (after 6:00 p.m., Sunday, March 9, 1515 B.C.), that Jehovah "spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you". (Exodus 12:1, 2) That day was the first day of the month, and the first day of a new era. The account goes on to specify what the Israelites should do on the tenth day, *8 tar day* (after 6:00 p.m., Tuesday, March 18), and the fourteenth day, *Lightday* (after 6:00 p.m., Saturday, March 22), indicating that those days were yet future

from when the instructions were given. The week while the plague of blood continued enabled Moses and Aaron, now with considerable prestige among the Israelites, to do something toward organizing the two million or more people that would be in the exodus. As soon as the week was up additional plagues followed one another in rapid succession for twelve days, terminating with the passover and the exodus.

Subsequent Plagues

Without delay, on the morning of *Earth day, Redemption 2, Edenic day No. 917844, God's month No. 31081, B.R. 1547* (Tuesday, March 11, 1515 B.C.), the plague of frogs was visited upon the Egyptians and produced results immediately. "Then [the same day] Pharaoh called for Moses and Aaron, and said, Entreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only? And he said, Against to-morrow. And he said, Be it according to thy word."—Exodus 8:8-10, A.R.V.

The plague of the frogs was lifted from Egypt on *Starday, Redemption 3, Edenic day No. 917845, God's month No. 31081* (Wednesday, March 12). The very day that the plague of frogs was lifted, and Pharaoh was again proven a liar and hard of heart, a plague of lice was upon him and his people; and when this came, even his magicians had sense enough to admit that it was the finger of God.—Exodus 8:19.

Moses was instructed to "rise up early in the morning [*Lifeday, Thursday*], and stand before Pharaoh" (Exodus 8:20) and tell him of the huge swarms of flies that would be upon him and all his people on the day following (*Mans-day*) unless he yielded. To hurt him still worse, he was also told that on this occasion a line would be drawn between the land of the Egyptians and the land of Goshen, where the Israelites dwelt: his own people would suffer; the Israelites would not.

The notice that the flies were coming was served on Pharaoh on *Lifeday, Redemption 4, Edenic day No. 917846* (Thursday, March 13). When the notice was served, Moses said, "Tomorrow shall this sign be" (Exodus 8:23); and it was: the flies came on schedule, *Mansday, Redemption 5, Edenic day No. 917847, God's month No. 31081* (Friday, March 14).

Tomorrow—Tomorrow—Tomorrow

As one reads the account of the plagues it is striking how rapidly the events follow one another and how well every day is accounted for. It did not take Pharaoh long to get all the flies he wanted, and so he sent for Moses and Aaron, and, after some argument, told them they might go a little way into the wilderness and sacrifice to Jehovah God, but not to go very far. "And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow." (Exodus 8:29, A.R.V.) The plague of flies was lifted on *Gods-day, Redemption 6, Edenic day No. 917848, God's month No. 31081* (Saturday, March 15).

As soon as the plague of flies had been removed, "Pharaoh hardened his heart at this time also" (Exodus 8:32), and "then [the very same day] Jehovah said unto Moses, Go in unto Pharaoh,

and tell him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah is upon thy cattle which are in the field. . . . And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this thing in the land. And Jehovah did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one". (Exodus 9:1-6, A.R.V.) The plague upon the cattle came on *Lightday, Redemption 7, Edenic day No. 917849, God's month No. 31081* (Sunday, March 16). Pharaoh did not repent, and so on that day (the same Egyptian day, but not the same day of Jehovah God; probably about sundown) he received double punishment; that day (*Heavenday*) came the boils on man and beast.—Exodus 9:7-12.

Another plague followed hard upon its heels. "And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, . . . Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now." (Exodus 9:13, 18, A.R.V.) This came to pass, the notice one day and the hail the next, the latter on *Earthday, Redemption 9, Edenic day No. 917851, God's month No. 31081* (Tuesday, March 18).

The Last Week in Captivity

The last week in captivity was a stirring week. The first three days, as above noted, brought in swift succession the plagues upon the cattle, boils on man and beast, and hail such as never before seen in the land, yet "when Pharaoh saw that the rain and the hail and the thunders were ceased" (in answer to Moses' petition to God offered in the suburbs of the heathen city) "he sinned yet more, and hardened his heart, he and his servants". (Exodus 9:34) Thereupon, "Jehovah said unto Moses, Go in [return into the city at once] unto Pharaoh" with this message: "If thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border."—Exodus 10:1-4, A.R.V.

All the rest of that day, and all that night (in the evening hours of *Starday*), Jehovah brought billions on billions of locusts, so that in the morning, the daylight hours of *Starday, Redemption 10, Edenic day No. 917852, God's month No. 31081* (Wednesday, March 19), they literally covered the earth. One glance at them was enough. Badly frightened, "Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against Jehovah your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that he may take away from me this death only." (Exodus 10:16, 17, A.R.V.) Moses complied, and the plague was lifted. That day, *Redemption 10* (March 19), the paschal lamb was selected by each Hebrew family group.

As usual, Pharaoh's repentance was merely a mouth repentance, and he still refused to let the people go. There then followed three days of pitch-black darkness. At the beginning of these three days of darkness was the *vernal equinox No. 2513, at 1:08 D., Lifeday, Redemption 11, Edenic day No. 917853, God's month No. 31081* (7:08 a.m., Thursday, March 20). During those three days, ending *Godsday, Redemption 13* (Saturday, March 22), "they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."—Exodus 10:23.

God's hand in bringing the plague of darkness at that time can be plainly seen. The Israelites had rest from their tormentors. Also, they had the necessary time to pack up their belongings and get ready for the great trek, the Exodus. There were final instructions to the companies; contact points were assigned. Everything was ready for the final great event, VINDICATION, and

DELIVERANCE. If you have not read them, get the Watch Tower publications bearing these titles and read them, carefully.

The Passover and the Exodus

Refer again to the lunation table published under the subhead “God’s Witness and the Exodus” ; note moon No. 31081, and see its counterpart in No. 73674 in the Lunation Experience Table and Lunation Chart. This moon came to the full, Jerusalem time, 14 days 21 hours 27 minutes after its astronomical rising, or, in other words, *1:55 N., Lightday, Redemption 14, Edenic day No. 917856, B.R. 1547 (7:55 p.m., Saturday, March 22, 1515 B.C.)*.

About that time the paschal lamb was slain and eaten, and its blood was sprinkled upon the door posts and lintels of every home of the Hebrew people. That night the angel of death would perform God’s act, His strange act, in the land of Egypt. All the firstborn in Egypt were doomed, “from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.”—Exodus 11:5.

“And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment [back pay for unpaid labor or ransom money by the Egyptians for themselves not all being killed]: and Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.”—Exodus 12:29-36, A.R.V.

It took the cavalcade eighteen hours to get under way. It left the contact point, Rameses, at sundown, the beginning of the next day, *Heavenday, Redemption 15, Edenic day No. 917857, God’s month No. 31081, B.R. 1547, vernal equinox 2513 (Sunday evening, March 23, 1515 B.C.)*. “And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover.” (Numbers 33:3) The pilgrims had good light for their journey. God’s ‘faithful witness in the heavens’ (the moon) was furnishing illumination then, even as it is giving some to the reader now. The moon was at its full, providing, in the clear air of Egypt, ample illumination for night travel.

On the Sinaitic Peninsula

Here and there, in the wanderings of Israel in the Sinaitic peninsula, there is mention, when matters of unusual interest occurred, of the exact time. One of these is recorded in the sixteenth chapter of Exodus, which please see.

God's "second hand" in the heavens assists us in locating the events which took place in the second month after leaving Egypt, the month Life, the new moon of which rose at 11:22 D., *Lightday, Edenic day No. 917871* (5:22 p.m., Sunday, April 6, 1515 B.C.).

The moon in question, No. 31082, has its counterpart in No. 73674. Reference to the lunation experience table shows that this moon spanned 29 days and 1,134 minutes (29 days 18 hours 54 minutes); one half of which is 14 days 21 hours and 27 minutes. Moon No. 31082 came to the full in the daytime, at 8:47 D., *Heavenday, Life 13, Edenic day No. 917885, God's month 31082* (2:47 p.m., Monday, April 21, 1515 B.C.). The fourteenth day of the month began at sundown of that day; it could not have begun earlier; the moon would not have been at the full. The fifteenth day of that month, therefore, was *Starday, Life 15*, corresponding to Wednesday, April 23.

In the Wilderness of Sin

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt [arrived at their destination *Starday, Life 15, Edenic day No. 917887, God's month No. 31082, B.R. 1547, vernal equinox No. 2513* (Wednesday, April 23, 1515 B.C.)].” The first day at this point was no doubt taken up in getting settled, and it seems that a murmuring against Moses and Aaron arose without delay. Probably the very next day a deputation of representative men came to Moses and conveyed to him the sentiments of the people, who said, “Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”—Exodus 16:1, 3, A.R.V.

The Israelites had been on the trek an entire month, and it is probable that the store of food which they had brought with them was about exhausted and the possibility of famine became a depressing shadow, since they apparently forgot to take into consideration all the wonders Jehovah had worked on their behalf. Moses took the matter to Jehovah, who said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.”—Exodus 16:4, 5, A.R.V.

Moses and Aaron returned Jehovah's answer to the people, probably the following day, which was *Mansday, Life 17* (Friday, April 25). They said to the people, “At even, then ye shall know that Jehovah hath brought you out from the land of Egypt; and in the morning [*Godsday, Life 18* (Saturday, April 26)], then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us? And Moses said, This shall be, when Jehovah shall give you in the evening [beginning *Lightday, Life 19*] flesh to eat, and in the morning [of *Lightday*] bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah.”—Exodus 16:6-8, A.R.V.

The foregoing is the part of the drama which was enacted in the short time, seemingly about three days, which elapsed between their arrival in the wilderness (which did not look very good to them after the palm trees of Elim) and the day when the Lord was ready to send them the manna. Moses had told the people to be ready for the vision of Jehovah's glory in the morning.

Inauguration of the Sabbath System

“And Moses said unto Aaron [*Godsday, Life 18, Edenic day No. 917890, God’s month No. 31082* (Saturday morning, April 26)], Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even [beginning of *Lightday, Life 19* (Saturday, April 26)] ye shall eat flesh, and in the morning [of *Lightday* (Sunday, April 27)] ye shall be filled with bread; and ye shall know that I am Jehovah your God.”—Exodus 16:9-12, A.R.V.

“And it came to pass at even [beginning *Lightday, Life 19*], that the quails came up, and covered the camp: and in the morning [of *Lightday*] the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.”—Exodus 16:13-16, A.R.V.

“And it came to pass, that on the sixth day [*Mansday, Life 24, Edenic day No. 917896, God’s month No. 31082* (Friday, May 2)], they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, To-morrow [*Godsday*] is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah [*Godsday, Life 25, Edenic day No. 917897, God’s month No. 31082, B.R. 1547, vernal equinox 2513* (Sat., May 3, 1515 B.C.)].”—Exodus 16:22-25, A.R.V.

“In the Third Month . . . the Same Day”

The next place a day is mentioned in the Scriptures which may now be identified with reasonable accuracy is the day mentioned in Exodus 19:1, where we read: “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” Inasmuch as there is the plain statement of Scripture already noted that they came out “on the fifteenth day of the first month: on the morrow after the passover”, it is taken that “the same day” means the fifteenth day of the third month, *in* which they arrived at Sinai, *Mansday, Visitment 15, Edenic day No. 917917, * God’s month No. 31083, B.R. 1547,*

* This day, Visitment 15, when Israel camped at the base of the mount of God momentarily waiting until He should reveal himself, was a most unusual day. Manifestly it stands for or represents the day of Jehovah, just preceding God’s great revelation of himself at Armageddon. See the account in Hebrews 12, “For ye are not come unto the mount ... but ye are come unto mount Sion and consider how true it is that Jehovah was then visiting His typical people as He is in this day of visitation. Consider now the number of this Edenic day, 917,917. The 9 and 1 may be grouped together in a rearrangement of the digits thus:

vernal equinox 2513 (Friday, May 23, 1515 B.C.). It was the beginning of the ratification of the law covenant, for that same day Moses went up into the mountain for instructions and set before the people the momentous words of Jehovah, “If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.” (Exodus 19:5, 6, *A.R.V.*) “And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.”—Exodus 19:8, *A.R.V.*

The people were told to sanctify themselves and to wash their clothes to be ready for the third day, when God himself would speak to them. “And it came to pass on the third day [*Lightday, Visitment 17, Edenic day No. 917919* (Sunday, May 25)], when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out

$$\begin{array}{cc} & 7 \\ 10 & 10 \\ & 7 \end{array}$$

The number 10 is symbolic of perfection toward earth as 7 is symbolic of perfection heavenly. Divisible by 7, this number, 917,917, seems to point to Jehovah God, the Head. “The head of Christ is God.”—1 Corinthians 11:3.

Accepting the whole number as representing “God the Judge of all”, notice now that one of the factors is 7007. The number 1000 is composed of 10 X 10 X 10; so the number 7007 may be thought of as follows:

$$\begin{array}{ccc} & 7 & \\ 10 & 10 & 10 \\ & 7 & \end{array}$$

This is the same as the other grouping of digits, except that there is one more 10 enclosed within the other figures. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18) So, besides coming to God the Judge of All, the arrival at the mount of God is also a coming “to Jesus the mediator of the new covenant”.—Hebrews 12:24.

It further appears that the number 1001 is a factor of the original number. This number may be set down in this manner:

$$\begin{array}{r} 1 \\ \hline 1000 \end{array}$$

“One ... among a thousand have I found.”—Ecclesiastes 7:28.

Most remarkable of all, one of the factors of the original number is 131,131. Rearrange the digits, adding 3 and 1 together to make 4 (as the 9 and 1 were added together to make 10), and the rearrangement becomes, by easy stages:

$$\begin{array}{ccc} & 1 & \\ 140,140, & \text{then } 144,001, & \text{then } \hline & 144,000 & \end{array}$$

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”—Revelation 14:1.

The prime factors of 917,917 are 7 X 7 X 11 X 13 X 131.

of the camp to meet God; and they stood at the nether part of the mount. And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.” (Exodus 19:16-19, *A.R.V.*) The ten commandments were then given, “and the people stood afar off, and Moses drew near unto the thick darkness where God was” (Exodus 20:21, *A.R.V.*) and received supplementary instructions.

“And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning [*Heavenday, Visitment 18, Edenic day No. 917920, God’s month No. 31083* (Monday, May 26)], and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.”—Exodus 24:3, 4, *A.R.V.*

Forty Days in the Mountain

“And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.” (Exodus 24:12, 18, *A.R.V.*) The summoning of Moses away from the elders, where they all “did eat and drink” in the presence of God (Exodus 24:11), began after the glory of Jehovah had covered Mount Sinai for six days. (Exodus 24:16) The first day of this glory was *Visitment 17* (Sunday, May 25); the sixth day of it was *Mansday, Visitment 22, Edenic day No. 917924, God’s month No. 31083* (Friday, May 30). The day when Moses went into the midst of the cloud was *Godsday, Visitment 23* (Saturday, May 31); the day when he came down out of the mount and found Israel worshipping the golden calf was *Lifeday, Vindication 4, Edenic day No. 917965, God’s month No. 31085, B.R. 1547, vernal equinox No. 2513* (Thursday, July 10, 1515 B.C.).

“Then Moses stood in the gate of the camp, and said, Whoso is on Jehovah’s side, let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. And Moses said, Consecrate yourselves to-day to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow [*Mansday, Vindication 5, Edenic day No. 917966* (Friday, July 11)], that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sins. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.” (Exodus 32:26-32, *A.R.V.*) Moses’ great act of intercession took place on the same day of the week on which Jesus died, the great Mediator between God and man. This striking correspondency appears clearly to prove the exactness of these figures.

Setting Up the Tabernacle

The tabernacle was set up (Exodus 40:2) “on the first day of the first month” of the second year after coming out of Egypt. Moon No. 31094 rose 1:04 N., *Mansday, Edenic day No. 918225* (7:04 p.m., Thursday, March 26, 1514 B.C.). It was first visible about twenty-four hours later, and the first day of the month Redemption began with the evening of the next day; so that the tabernacle was set up on *Lightday, Edenic day No. 918227, God’s month 31094, B.R. 1546, vernal equinox No. 2514* (Sunday, March 29). Had it been reared a day earlier the labor on the sabbath day would have been a stumbling block to some.—Exodus 40:18.

“And they kept the passover on the fourteenth day of the first month, at even, in the wilderness of Sinai.” (Numbers 9:5) Was it not superbly arranged by Jehovah God that this first memorial, which meant so much to the Jews, came on their sabbath day? The passover was kept on *Godsday, Redemption 14, Edenic day No. 918240** (after sundown Friday night, April 10, 1514 B.C.). One can see an appropriateness, also, in the sabbath’s beginning the evening before the daylight period of the rest day arrived.

The census was taken “on the first day of the second month, in the second year after they were come out of the land of Egypt” (Numbers 1:1), moon No. 31095, which rose on *Godsday, at 6:16 D.* (12:16 p.m., Saturday, April 25, 1514 B.C.), but was probably not seen until the next night. The month began at sundown about 54 hours after the astronomical rising. The census, therefore, was on *Earthday, Life 1* (Tuesday, April 28).

“And it came to pass on the twentieth day of the second month, in the second year [*Lightday, Life 20* (Sunday, May 17)], that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.” (Numbers 10:11, 12) A good day to start on a long journey, the day after the sabbath of rest.

After Forty Years of Wandering

There are no more days located by the second hand in the timepiece of God until after the forty years of wandering were nearly at an end. “And Aaron the priest went up into mount Hor at the commandment of Jehovah, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month. And Aaron was a hundred and twenty and three years old when he died in mount Hor.” (Numbers 33:38, A.R.V.) He died on *Mansday, Vindication 1, Edenic day No. 932225, week No. 133175, God’s month No. 31568, B.R. 1508, vernal equinox No. 2552* (Friday, July 26, 1476 B.C.).

Moses survived his brother by seven months and eight days. In thirty-five days he wrote the book of Deuteronomy, and delivered his final exhortation to those for whom, in the providence of God, he had acted as mediator. “And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that Jehovah had given him in commandment unto them.” (Deuteronomy 1:3, A.R.V.) That was on *Lightday, Edenic day No. 932402, God’s month No. 31574* (Sunday, January 19, 1475 B.C.).

* The factors are interesting: 2x2x2x2x2x3x5x1913.

“And Moses went and spake these words unto all Israel. And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan.” (Moses evidently died on his birthday, *Lightday*, *Temple* 8, *B.R.* 1508, *Edenic day* No. 932437, *God’s month* No. 31575 [Sunday, February 23, 1475 B.C.].) “And Jehovah said unto Moses, Behold, thy days approach that thou must die.” (Deuteronomy 31:1, 2, 14, *A.R.V.*) “And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days.” (Deuteronomy 34:1-8, *A.R.V.*) The mourning began on the day of his death, and ended on *Earthday*, *Redemption* 7, *Edenic day* No. 932467, *God’s month* No. 31576, *B.R.* 1507, *vernal equinox* No. 2553 (Tuesday, March 25, 1475 B.C.).

The Entrance into Canaan

“Now it came to pass after the death of Moses the servant of Jehovah, that ... Joshua commanded the ... people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan ... And the people came up out of the Jordan on the tenth day of the first month [*Mansday*, *Redemption* 10, *Edenic day* No. 932470, *week* No. 133210, *God’s month* No. 31576 (Friday, March 28, 1475 B.C.)].”—Joshua 1:1, 11; 4:19, *A.R.V.*

“And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month, at even, in the plains of Jericho [after sundown, at the early beginning of *Earthday*, *Redemption* 14, *Edenic day* No. 932474, *God’s month* No. 31576 (Monday evening, March 31, 1475 B.C.)],” (Joshua 5:10) The new life of Israel in Canaan’s “fair and happy land” was begun just 1,507 solar years before the day of Ransom, and 3,392 solar years before April 1, 1918.

Division of the Land

One can only roughly estimate the time when the spies returned from spying out the land of Canaan, in the second year after leaving Egypt. A chronology built on such a foundation would be somewhat shaky, Sinai was left on the twentieth day of the second month. (Numbers 10:11) In three days Israel was complaining. (Numbers 10:33) Then followed thirty full days of gorging themselves with quail. (Numbers 11) Miriam’s leprosy detained the march seven days. (Numbers 12) The 110-mile journey to Kadesh-barnea is estimated to have taken eleven days, but there is no record: it may have taken more, but would hardly have taken less. The spies were gone forty days. Total days from the beginning of that year, about 140. The time indicated for the return is not earlier than *Gods-day*, *Vindication* 22 (Saturday, July 18). On their return journey the spies brought pomegranates and figs, probably ripe, and one cluster of grapes, probably nearly ripe, so large that it took two men to carry it. In Palestine figs are ripe from the end of June on. In the valley of Eschol grapes even now grow as large as plums. The time of

fully ripe vintage is September. A reasonable estimate, on the basis of these known facts, would be that the spies set out on their forty-day journey into Canaan about the time of the summer solstice, say *Lightday, Freedom 17* (Sunday, June 21). By this admittedly circuitous and relatively inexact method (but the best possible under the circumstances) the date last named is here put forth as the birthday of Caleb. It may have been earlier by several months; it could hardly have been later. The division of the land, therefore, was at some time in the spring of the year, as appears from the following scripture:

“As Jehovah commanded Moses, so the children of Israel did; and they divided the land. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old [but maybe 40^{1/2}, though counted as 40] was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.”—Joshua 14:5-10, *A.R.V.*

It has been pointed out that it was 450^{1/2} years from the birth of Isaac, in the fall of the year 1952 *B.R.* (1920 *B.C.*), to the time of the division of the land among the twelve tribes of Israel, in the spring of the year 1501 *B.R.* (1469 *B.C.*), at which time, as above shown, the division of the land occurred.

The Scriptures describe this period of time as “*about 450 years*”. (See Acts 13:17-20, *Rotherham, Weymouth, and American Revised Version.*)

From the Exodus to the Temple

Everything in the Scriptures is written with direct reference to the erection of the temple of God and the subsequent vindication of His name. The exodus was associated with one grand picture of the coming vindication: the building of Solomon’s temple was a picture of the true temple, through which Jehovah vindicates His name and which is of God’s building, not of man’s. In His Word Jehovah God has been pleased to join together these two pictures, and to make them an integral and necessary part of the divine record. Note the care with which the connection is made, enabling one now to determine exactly when the construction of the temple was begun, to the very day, and exactly how long it was after the exodus. The two passages that cover the subject are now quoted:

“And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif [the name itself is of heathen origin], which is the second month, that he began to build the house of [Jehovah].” (1 Kings 6:1) “And he began to build in the second day of the second month, in the fourth year of his reign.”—2 Chronicles 3:2.

Some of the items that go to make up the 480 years from the exodus to the building of the temple are known and may be set down, as follows:

Wanderings in the wilderness	40	years
To the birth of Boaz (son of Salmon, one of the wanderers, by Rahab) ?	"	(91½?)
To the birth of Obed, David's grandfather . ?	"	"
To the birth of Jesse, David's father . . . ?	"	"
To the birth of David . ?	"	"
To the death of David . 70	"	
To the 4th year of Solomon's reign . . . 4	"	
<hr/>		
Total years . . .	480	

In the past some thought it expedient, or wise, or necessary to say of this text that the four should be changed to a five (to agree with a passage in Acts which they misread and misunderstood). It would be folly to think that Jehovah God would make it necessary for any to resort to such a method of preserving the meaning of one of the most important texts in the Bible. This text is the one text that directly connects up the days of Moses with the days of the kings of Israel: in connection with the accurate and reliable record of events preceding Moses' time, and the accurate and reliable record forward from Solomon's time, it enables one to say with full assurance that the building of the typical temple of God was completed just three thousand years after man appeared upon the earth; indeed, this item in itself is very suggestive that there was nothing accidental about the time of the beginning of this work of construction.

The years that the judges ruled, as stated in the book of Judges, plus the years of the reigns of Saul and David would, if put end to end, be more than 480 years, but they are wisely admitted to be "broken, lapped and tangled", needing a text just like this to keep a true and accurate chronological record for the use of Jehovah's people.

CONNECTED EVENTS OF HISTORY						
Dating from the creation of Adam, <i>Mansday, Edenic day No. 0, moon No. 0, vernal equinox No. 0, B.R. 4060</i> (Friday, March 22, 4028 B.C.)						
Vernal Equinox Number	Year B.R.	Year B.C.	Event	Scripture Citations	Intervening Years	
130	3930	3898	Birth of Seth	Gen. 5: 3	130	
235	3825	3793	Birth of Enos	" 5: 6	105	
325	3735	3703	Birth of Cainan	" 5: 9	90	
395	3665	3633	Birth of Mahalaleel	" 5: 12	70	
460	3600	3568	Birth of Jared	" 5: 15	65	
622	3438	3406	Birth of Enoch	" 5: 18	162	
687	3373	3341	Birth of Methuselah	" 5: 21	65	
874	3186	3154	Birth of Lamech	" 5: 25	187	
1056	3004	2972	Birth of Noah	" 5: 28	182	
1656	2404	2372	Flood dried up	" 7: 6; 8: 13	600	
1658	2402	2370	Birth of Arphaxad	" 11: 10	2	
1693	2367	2335	Birth of Salah	" 11: 12	35	
1723	2337	2305	Birth of Eber	" 11: 14	30	
1757	2303	2271	Birth of Peleg	" 11: 16	34	
1787	2273	2241	Birth of Reu	" 11: 18	30	
1819	2241	2209	Birth of Serug	" 11: 20	32	
1849	2211	2179	Birth of Nahor	" 11: 22	30	
1878	2182	2150	Birth of Terah	" 11: 24	29	
2083	1977	1945	Terah's Death; Abraham crosses Euphrates and enters Canaan	" 11: 32; 12: 1-7		
2513	1547	1515	Exodus from Egypt	Acts 7: 2-4 Ex. 12: 40-43 Gal. 3: 17	205 430	
2993	1067	1035	Construction of temple begun	1 Ki. 6: 1	480	
3029	1031	999	Rehoboam's reign begun	2 Chron. 9: 30, 31	36	
3046	1014	982	Abijah's	" 12: 13-16	17	
3049	1011	979	Asa's	" 13: 2; 14: 1	3	
3090	970	938	Jehoshaphat's	" 16: 13; 17: 1	41	
3115	945	913	Jehoram's	" 20: 31; 21: 1	25	
3123	937	905	Ahaziah's	" 21: 20; 22: 1	8	
3124	936	904	Athaliah's	" 22: 2	1	
3130	930	898	Joash's	" 22: 12	6	
3170	890	858	Amaziah's	" 24: 1, 27	40	
3199	861	829	Uzziah's	" 25: 1, 28	29	
3251	809	777	Jotham's	" 26: 1-3, 23	52	
3267	793	761	Ahaz's	" 27: 1, 9	16	
3283	777	745	Hezekiah's	" 28: 1, 27	16	
3312	748	716	Manasseh's	" 29: 1; 32: 33	29	
3367	693	661	Amon's	" 33: 1, 20	55	
3369	691	659	Josiah's	" 33: 21	2	
3400	660	628	Jehoiakim's	" 34: 1	31	
3411	649	617	Zedekiah's	" 36: 5	11	
3421	639	607	Times of Gentiles	" 36: 11	10	
(in Zedekiah's eleventh year)						
3491	569	537	End of seventy years of the desolation of the land. Seventy years a part of the Gentile Times.	2 Chron. 36: 22, 23		
Y.R. A.D.						
5941	1882	1914	End of Times of Gentiles (intervening dates well established)		2520	
5962	1903	1935	To the present		21	

It is highly important at this point that the reader should familiarize himself with the contents of the Watch Tower publication entitled *Preservation*. On this subject of the miraculous manner in which Jehovah God maintained the lineage of Christ Jesus, despite the great age of many of His ancestors at the time of the birth of the one next in line, this work says, in part:

Here is stated the genealogy from Pharez to David. Between Obed and Jesse no one is mentioned. Is this due to the lack of importance of connecting links, or did each one from Nahshon to Jesse live to be of a very great age, and each one in his extreme old age bring forth a son? This latter conclusion is supported by the words of the divine record: “And the three eldest sons of Jesse went and followed Saul to the battle:... and David was the youngest,” and David was the eighth son of Jesse. (1 Sam. 17:13, 14) “Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an *old man* in the days of Saul.”—1 Sam. 17:12. . . . The fact that no intermediary generations are mentioned in the genealogy of the book of Ruth shows that each one of the men named lived to a great age before begetting the son named in the genealogy. Thus it appears that there was continued difficulty in maintaining the royal line. Jehovah had given his word that the Vindicator should come from the tribe of Judah, hence Satan tried to interfere with the genealogy of that tribe. At various times it appeared that God’s word would fail, and each time Jehovah stepped in at the opportune hour, even as shown in the book of Ruth. . . . There does not seem to be any good reason, therefore, to conclude that in the genealogy there are links missing between Obed and Jesse.

In the table just published the average age of the father at the time of the birth of the child next in the royal line was at least 91^{1/2} years. To change the divine record from the “four hundred and eighty years” to “five hundred and eighty years” would make the average age of the fathers at least 116^{1/2} years at the time of the birth of such child; hence the wisdom of trying to force a chronology by such a method does not appear. It is better to take the Lord’s Word as it is, unless some direct evidence appears that the record has been tampered with: in this case those that most love God’s Word have seemed in too great haste.

Would any of the “millions now living” be stumbled by the discovery that they have a hundred years longer to live than they once thought? Hardly. Would they be stumbled because they were consecrated with the understanding on their part that six thousand years of human history ended in A.D. 1874? One can but smile at the thought. Any person consecrated with a condition or codicil attached to his consecration may as well forget the whole matter: he is not consecrated at all, and does not love God.

Nothing in the Scriptures says that Christ Jesus would have to wait until the beginning of the seventh thousand years of human history before the second advent would occur and the Day of Jehovah begin, in which Christ, as Jehovah’s vicegerent, rules in the midst of His enemies. As a matter of fact these events occurred in *Y.R. 1882* (1914 A.D.); not earlier, and not later.

Footnote on Calculating Future Lunations

The duration of an eclipse cycle is correctly stated on page 373 of *The Golden Age* No. 404 as 6,585.32 days, and the figures on page 375 should be corrected to correspond. (On the latter page also, forecasting the future, insert moon No. 73766 immediately before the moon marked on the chart as No. 73766 and change the latter number and all the remaining numbers to 1 higher.)

It will be observed by the careful student that from No. 73131 (January 5, 1886, 10:13 a.m.) to No. 73354 (January 17, 1904, 6:15 p.m.) is 4 minutes longer than from No. 73354 to No. 73577 (January 28, 1922, 2:13 a.m.). As the sun is constantly making compensations, altering the length of the year slightly, so with the eclipse cycles of the moon. The astronomers understand these latter very well, and the reasons for them, but it is not the intention of *The Golden Age* to examine them. In calculating future lunations they should be noticed, but, even then, any figures the average *Golden Age* reader will make will be subject to astronomical adjustments.

Persons desiring to forecast future lunations should take note of the following table, in which is a list of the "Minutes Over 29 Days" (a) for the eclipse cycle from No. 73131 to No. 73354, (b) for the cycle from No. 73354 to No. 73577, and (c) for the incomplete cycle from No. 73577 to No. 73800; and (d) is the difference, plus or minus, between the corresponding lunations of (a) and (b), and (e) is the difference, plus or minus, between the corresponding lunations of (b) and (c). It will be observed that the figures, plus or minus, necessary to make (a) agree with (b) are about the same as are necessary to make (b) agree with (c). Let the astronomers battle over the differences of a minute or so.

Using this method, the lengths of the 38 lunations needed to complete column (c) are shown in parentheses, and the table is followed with a list of the times of lunations thus indicated. When the number of "Minutes Over 29 Days" is known, it is an easy matter to determine when the lunations themselves will occur (the approximate days and hours), within an hour or so.

(To be continued)

Three Eclipse Cycles Compared (Minutes Over 29 Days)									
(a)	(b)	(c)	(d)	(e)	(a)	(b)	(c)	(d)	(e)
1170	1158	1140	-12	-18	1167	1170	1165	03	-05
1130	1115	1095	-15	-20	1118	1114	1106	-04	-08
936	974	951	-12	-13	933	935	913	-03	-12
792	785	780	-07	-05	822	811	802	-11	-09
613	612	616	-01	04	642	634	629	-08	-05
491	497	507	06	10	494	490	490	-04	00
440	451	467	11	16	409	409	415	00	06
448	465	484	17	19	399	405	415	06	10
504	522	542	18	20	460	471	475	11	14
597	611	626	14	15	530	592	606	12	14
723	730	734	07	04	733	744	753	11	09
877	871	861	-06	-10	897	902	903	05	01
1027	1009	986	-18	-23	1046	1042	1032	-04	-10
1119	1093	1064	-26	-29	1146	1133	1115	-13	-18
1109	1034	1057	-25	-27	1157	1141	1120	-16	-21
1003	937	970	-16	-17	1032	1045	1029	-17	-16
853	846	844	-07	-02	886	877	868	-09	-09
707	714	723	07	09	695	692	694	-03	02
593	612	632	19	20	545	549	558	04	09
533	551	576	18	25	461	472	487	11	15
501	526	553	25	27	444	460	479	16	19
516	539	561	23	22	479	499	520	20	21
573	589	603	16	14	555	572	589	17	17
673	676	678	03	02	661	672	671	11	09
797	786	770	-11	-16	798	798	793	00	-05
914	890	860	-24	-30	951	935	916	-16	-19
939	953	919	-36	-34	1073	1048	1019	-25	-29
1006	974	943	-32	-31	1115	1087	1057	-28	-30
976	954	934	-22	-20	1055	1032	1011	-23	-21
911	905	901	-06	-04	924	913	904	-11	-09
822	834	847	06	04	776	779	774	03	05
724	748	775	24	27	652	665	682	13	17
636	666	699	30	33	567	588	613	21	25
578	609	641	31	32	521	547	575	26	28
568	594	619	26	25	515	540	566	25	26
603	618	630	15	12	549	568	587	19	19
662	663	659	01	-04	624	634	639	10	05
722	706	687	-16	-19	732	727	718	-05	-09
771	742	711	-29	-31	850	829	804	-21	-25
816	781	745	-35	-36	943	911	876	-32	-35
868	833	800	-35	-33	988	953	918	-35	-35
915	891	859	-24	-22	982	956	929	-26	-27
934	927	923	-07	-04	940	926	915	-14	-11
907	920	935	13	15	869	874	831	05	07
839	867	897	28	30	783	801	825	18	24
762	797	834	35	37	691	720	753	29	33
704	738	772	34	34	617	650	684	33	34
678	704	727	26	23	582	610	639	28	29
668	680	690	12	10	592	611	629	19	18
657	653	645	-04	-08	635	642	644	07	02
639	621	600	-18	-21	689	680	666	-09	-14
633	605	576	-28	-29	736	712	675	-24	-27
665	631	579	-34	-52	777	744	709	-33	-35
733	701	693	-32	-08	823	788	753	-35	-35
819	787	778	-32	-09	878	848	822	-30	-26
892	895	883	-03	-12	911	906	894	-05	-12
930	943	956	13	13	938	932	940	-06	08
933	960	958	27	28	887	909	934	22	25
912	947	931	35	34	816	850	885	34	35
873	907	938	34	31	747	783	819	36	36
813	836	856	23	20	703	733	761	30	28
734	742	746	08	04	683	701	715	18	14
647	640	631	-07	-09	666	669	667	03	-02
579	560	539	-19	-21	652	629	613	-23	-16
546	520	496	-26	-24	611	596	571	-15	-25
559	531	506	-28	-25	628	596	565	-32	-31
610	586	566	-24	-20	678	645	616	-33	-29
693	676	664	-17	-12	762	736	712	-26	-24
794	790	790	-04	00	851	838	828	-13	-10
903	914	925	11	11	917	921	928	04	07
1002	1025	1046	23	21	945	966	939	21	23
1055	1085	1112	30	27	941	974	1006	33	32
1032	1060	1084	28	24	912	947	931	35	34
935	953	966	18	13	861	889	913	28	24
799	802	802	03	00	785	795	809	10	14
668	659	648	-09	-11	691	689	684	-02	-05
571	553	536	-18	-17	602	587	572	-15	-15
509	438	469	-21	-19	545	522	499	-23	-23
482	463	448	-19	-15	533	507	472	-26	-25
498	484	473	-14	-11	567	542	520	-25	-22
564	557	554	-07	-03	637	619	604	-18	-15
688	688	692	00	04	736	728	722	-08	-06
857	867	875	10	08	850	854	860	04	06
1028	1044	1059	16	15	964	981	999	17	18
1135	1154	1171	19	17	1050	1077	1102	27	25
1134	1151	1162	17	11	1070	1097	1123	27	26
1035	1043	1047	08	04	1004	1025	1032	21	07
889	887	882	-02	-05	875	883	(891)	08	(08)
737	727	716	-10	-11	729	724	(719)	-05	(-05)
601	587	574	-14	-13	608	594	(580)	-14	(-14)
492	479	469	-13	-10	524	505	(486)	-19	(-19)
424	415	411	-09	-04	481	462	(443)	-19	(-19)
416	413	413	-03	00	475	461	(447)	-14	(-14)
481	482	438	01	06	517	508	(499)	-09	(-09)
617	623	631	06	08	617	616	(615)	-01	(-01)
802	812	822	10	10	771	777	(783)	06	(06)
990	1000	1007	10	07	953	966	(979)	13	(13)
1123	1131	1134	08	03	1103	1120	(1137)	17	(17)

CORRECTIONS FOR NO. 404

Page 371: moon No. 73142 rose 9:47 p.m.,
not 9:49.

Page 373: moon No. 73316 rose 2: 30 a.m., not 2:32.

Page 375: eclipse cycle is 6585.32 days, not 6538.32.

Page 375: moons 73766-73772,
change to 73767-73773.

Page 376: moon No. 73446 rose
3:48 p.m., not 3:49.

Page 377: moon No. 73476,
minutes over 29 days, 798, not
803.

Page 378: moon No. 73575 rose
3: 51 p.m., not 3:49.

Page 378: moon No. 73632 rose
1: 31 a.m., not 1:10.

Page 379: moon No. 73679 rose
9:33 p.m., not 9: 32.

Page 381: omit first asterisk (*)
(under Lifeday) at top of page.

Page 381: put asterisk (*) after
26 in month Temple, not after
27.

Page 381: put double dagger (‡)
after 27 (in month Temple), not
after 28.

Page 381: footnote ‡, Saturday,
March 21, 2177939; not
Sunday, March 22, 2177940.

Three Eclipse Cycles Compared (Minutes Over 29 Days)									
(a)	(b)	(c)	(d)	(e)	(a)	(b)	(c)	(d)	(e)
1159	1175	(1191)	16	(16)	1154	1150	(1146)	-04	(-04)
1101	1112	(1123)	11	(11)	1061	1052	(1043)	-09	(-09)
967	968	(969)	01	(01)	907	896	(885)	-11	(-11)
809	801	(793)	-08	(-08)	726	717	(708)	-09	(-09)
660	647	(634)	-13	(-13)	557	553	(549)	-04	(-04)
535	522	(509)	-13	(-13)	442	441	(440)	-01	(-01)
446	436	(426)	-10	(-10)	395	402	(409)	07	(07)
408	404	(400)	-04	(-04)	425	435	(445)	10	(10)
438	439	(440)	01	(01)	520	533	(546)	13	(13)
542	548	(554)	06	(06)	659	673	(687)	14	(14)
710	718	(726)	08	(08)	820	827	(834)	07	(07)
904	915	(926)	11	(11)	976	973	(970)	-03	(-03)
1071	1079	(1087)	08	(08)	1100	1089	(1078)	-11	(-11)
1160	1163	(1166)	03	(03)					
					170402	170398	170392	Totals	

CALCULATED TIME OF FUTURE LUNATIONS—Jerusalem Time

Moon	Days	Approximate		Mean		Mins. over 29 Ds	Compared with next		Compared with Mean	
		Date	Time	Date	Time		Slow	Fast	Slow	Fast
1937 A.D.										
73762	30	Tu	Jan 12	7:02pm	Tu	Jan 12	2:15pm	891	2 07	4 47
73763	29	Th	Feb 11	9:53am	Th	Feb 11	2:59am	719		45 6 54
73764	30	Fr	Mar 12	9:52pm	Fr	Mar 12	3:43pm	580	3 04	6 09
73765	29	Su	Apr 11	7:32am	Su	Apr 11	4:27am	486	4 38	3 05
73766	29	Mo	May 10	3:38pm	Mo	May 10	5:11pm	443	5 21	1 33
73767	30	Tu	Jun 8	11:01pm	We	Jun 9	5:55am	447	5 17	6 54
73768	29	Th	Jul 8	6:23am	Th	Jul 8	6:39pm	499	4 25	12 11
73769	30	Fr	Aug 6	2:47pm	Sa	Aug 7	7:23am	615	2 29	16 36
73770	29	Su	Sep 5	1:02am	Su	Sep 5	8:07pm	783	19	19 05
73771	30	Mo	Oct 4	2:05pm	Tu	Oct 5	8:51am	979	3 35	18 46
73772	30	We	Nov 3	6:24am	We	Nov 3	9:35pm	1137	6 13	15 11
73773	29	Fr	Dec 3	1:21am	Fr	Dec 3	10:19am	1191	7 07	8 58
1938 A.D.										
73774	30	Sa	Jan 1	9:12pm	Sa	Jan 1	11:03pm	1123	5 59	1 51
73775	30	Mo	Jan 31	3:55pm	Mo	Jan 31	11:47am	969	3 25	4 08
73776	29	We	Mar 2	8:04am	We	Mar 2	12:31am	793	29	7 33
73777	30	Th	Mar 31	9:17pm	Th	Mar 31	1:15pm	634	2 10	8 02
73778	29	Sa	Apr 30	7:51am	Sa	Apr 30	1:59am	509	4 15	5 52
73779	29	Su	May 29	4:20pm	Su	May 29	2:43pm	426	5 38	1 37
73780	30	Mo	Jun 27	11:26pm	Tu	Jun 28	3:27am	400	6 04	4 01
73781	29	We	Jul 27	6:06am	We	Jul 27	4:11pm	440	5 24	10 05
73782	29	Th	Aug 25	1:26pm	Fr	Aug 26	4:55am	554	3 30	15 29
73783	30	Fr	Sep 23	10:40pm	Sa	Sep 24	5:39pm	726	38	18 59
73784	30	Su	Oct 23	10:46am	Mo	Oct 24	6:23am	926	2 42	19 37
73785	29	Tu	Nov 22	2:12am	Tu	Nov 22	7:07pm	1087	5 23	16 55
73786	30	We	Dec 21	8:19pm	Th	Dec 22	7:51am	1166	6 42	11 32
1939 A.D.										
73787	30	Fr	Jan 20	3:45pm	Fr	Jan 20	8:35pm	1146	6 22	4 50
73788	30	Su	Feb 19	10:51am	Su	Feb 19	9:19am	1043	4 39	1 32
73789	29	Tu	Mar 21	4:14am	Mo	Mar 20	10:03pm	885	2 01	6 11
73790	30	We	Apr 19	6:59pm	We	Apr 19	10:47am	708		56 8 12
73791	29	Fr	May 19	6:47am	Th	May 18	11:31pm	549	3 35	7 16
73792	29	Sa	Jun 17	3:56pm	Sa	Jun 17	12:15pm	440	5 24	3 41
73793	30	Su	Jul 16	11:16pm	Mo	Jul 17	12:59am	409	5 55	1 43
73794	29	Tu	Aug 15	6:05am	Tu	Aug 15	1:43pm	445	5 19	7 38
73795	29	We	Sep 13	1:30pm	Th	Sep 14	2:27am	546	3 38	12 57
73796	30	Th	Oct 12	10:36pm	Fr	Oct 13	3:11pm	687	1 17	16 35
73797	29	Sa	Nov 11	10:03am	Su	Nov 12	3:55am	834	1 10	17 52
73798	30	Su	Dec 10	11:57pm	Mo	Dec 11	4:39pm	970	3 26	16 42
1940 A.D.										
73799	30	Tu	Jan 9	4:07pm	We	Jan 10	5:23am	1078	5 14	13 16
73800	30	Th	Feb 8	10:05am	Th	Feb 8	6:07pm	1128	6 04	8 02

The Golden Age

Volume XVI

Brooklyn, N. Y., Wednesday, April 10, 1935

Number 406

The Second Hand in the Timepiece of God

(In 3 Parts—Part 3)

IT IS a simple matter, now, to ascertain the exact date when the construction of Solomon's temple was begun. The new moon nearest the vernal equinox rose at 10:55 N., *Lightday, Edenic day No. 1093164, B.R. 1067, vernal equinox No. 2993* (4:55 a.m., Sunday, March 16, 1035 B.C.). This was the counterpart of No. 73590 in the Lunation Experience Table. Making use of the eclipse cycles to promote greater accuracy, the next new moon rose at 4:39 N., *Earthday, Edenic day No. 1093193* (10:39 p.m., Monday, April 14). The moon was not seen that night: hence the second month did not begin until 45 hours later, *Lifeday, Life 1, Edenic day No. 1093195, God's month No. 37019, vernal equinox No. 2993* (6:00 pm, Wednesday, April 16, 1035 B.C.). The second day of the month was 24 hours later; the work of building the temple would hardly have been begun after sundown; therefore, the work on the temple was begun *Mansday, Life 2, 1067 B.R.* (sometime Friday morning or afternoon, April 18, 1035 B.C.). Probably all that was done that day was to lay the corner stone.

"In the fourth year was the foundation of the house of [Jehovah] laid, in the month Zif [name of heathen origin]: and in the eleventh year, in the month Bui [name of heathen origin], which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."—1 Kings 6:37, 38.

It is wished to locate the days of dedication of the temple, and as it is desirable to be as exact as possible, recourse is again had to the eclipse cycles. No. 37105, nearest the vernal equinox of 1028 B.C., is the counterpart of No. 73677, Friday, February 28, 1930, 3: 58 p.m., from which it is removed by 164 eclipse cycles of 223 moons each. Table for the first eight months follows (overleaf).

The point of special interest is moon No. 37111; a correction of one hour and 29 minutes over the "mean" lunation was obtained by using the eclipse cycles. In this month the temple was dedicated, before it was quite completed.

ESSENTIALS OF JEHOVAH'S MEMORIAL CALENDAR

EACH year has 365 or 366 days, from one vernal equinox to another, governed by the sun. Each year ends with the end, about sundown, of that day in which the vernal equinox occurs at Jerusalem; the old year's ending at that point marks the time of the beginning of the new.* The years are numbered, backward or forward, from the Ransom of mankind, by the death of Jesus, at Jerusalem, which by that act became the time center of the earth.

Each month has 29 or 30 days, governed by the moon (at Jerusalem). The 14th day of each month is that day, beginning about sundown, in which the moon becomes full over Jerusalem. The months of God (His moons) are numbered from the creation of Adam in Eden; they are named after the works of God, His doings.

Each day has 24 hours, 12 of night followed by 12 of day, of equal length at equinox, governed by the sun. The day begins, about sundown, at that point which is midway between noon and midnight. The total days of human history (Edenic days) are numbered from the creation of Adam, in Eden. They are named after the works of God, His doings.

The date of this Issue (No. 406) of The Golden Age is Starday, Redemption 6, Edenic day No. 2177593, God's month No. 73740, Jehovah's Year of Ransom 1903.

Dedication of the Temple

The dedication of the temple was forecast in the following instructions to Moses: "The fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah ... Besides the sabbaths of Jehovah ... on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest and on the eighth day shall be a solemn rest . . . And ye shall rejoice before Jehovah your God seven days. . . . It is a statute for ever throughout your generations."—Leviticus 23:34, 38, 39, 40, 41, A.R.V.

Allowing for the usual time for observation and proclamation, the eighth day of the seventh month began at sundown, *Mansday*, King 8, Edenic day No. 1095920, which day began Thursday evening, September 30, and continued until sundown of October 1 (vernal equinox

* The asterisks at top of the calendar on page 381 of *The Golden Age* No. 404 represent days, each counted as a part of Jehovah's Year of Ransom 1903. The first asterisk on that page (the one immediately beneath *Lifeday*, the day of vernal equinox, *Lifeday*, 9:43 D., Jerusalem time) is no part of Jehovah's Year of Ransom 1903, but belongs to the year previous.

No. 3000). On that day began the dedication of the altar, lasting for seven days. The day of atonement fell on the tenth day of the same month; very appropriately the dedication of the altar began two days before. The figures are all unusually interesting. The Edenic day itself ushered in week No. 156560. This is a noteworthy number, being composed of $2 \times 2 \times 2 \times 2 \times 5 \times 19 \times 103$. Falling on October 1 of the year of creation No. 3000, and at the time of the beginning of the dedication of the altar of Solomon's temple, this number probably has some significance that sometime will be understood. The record of the dedication itself is as follows:

“And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim [the name is of heathen origin], which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of Jehovah, . . . There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.” (1 Kings 8:2, 3, 9-11, A.R.V.) “And on the eighth day they held a solemn assembly: for they kept the dedication of the altar seven days, and the feast [of tabernacles] seven days. And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that Jehovah had showed unto David, and to Solomon, and to Israel his people.”—2 Chronicles 7:9, 10, A.R.V.

Vernal Equinox	Moon No.	Hour	Day of Week	Edenic Day No.	Ensuing Month	Year B.R.	Hour	Gregorian Date	Year B.C.
3000	37105	5:24	N. Heavenday	1095734	Redemption	1060	11:24 pm	Sun. Mar. 28	1028
“	37106	9:37	D. Earthday	1095763	Life	“	3:37 pm	Tue. Apr. 27	“
“	37107	10:59	N. Lifeday	1095793	Visitment	“	4:59 am	Thu. May 27	“
“	37108	10:30	D. Mansday	1095822	Freedom	“	4:30 pm	Fri. June 25	“
“	37109	6:40	N. Lightday	1095852	Vindication	“	12:40 am	Sun. July 25	“
“	37110	1:35	D. Heavenday	1095881	Hope	“	7:35 am	Mon. Aug. 23	“
“	37111	8:40	D. Earthday	1095910	King	“	2:40 pm	Tue. Sep. 21	“
“	37112	4:45	N. Lifeday	1095940	Peace	“	10:45 pm	Wed. Oct. 20	“

Another Astounding Confirmation

Another astounding confirmation of the accuracy of God's “faithful witness in the heavens” now appears. While, according to Holy Writ (Leviticus 23:33-39), the feast of tabernacles (which began on the 15th of this month, and lasted seven days) could have begun on any day of the week and ended on any day of the week, and both of the days would properly have been counted as special sabbaths unto Jehovah God, yet what if infinite Wisdom had so arranged it that on this most extraordinary occasion these fifteen days ended in such a way as to coincide exactly with the regular weekly sabbath arrangement? That is just what took place, for the ‘twenty-third day’ above specified was a weekly sabbath. The account is interesting at this point; for instead of saying that Solomon sent the people home, it says that he sent them to their tents. They remained in their tents another night, starting for home the next morning, on the first day of the week, as was meet.

The dedication of the altar for seven days, followed by the feast of tabernacles for seven days, and dismissal of the people on the next succeeding day, is set out in the following table:

Vernal Equinox	Moon No.	Day of Week	Edenic Day	Day of Month	Year B.R.	Gregorian Date	B.C. Year	Activity Specified
3000	37111	<i>Mansday</i>	1095920	<i>King 8</i>	1060	Fri. Oct. 1	1028	Altar dedicated
3000	37111	<i>Mansday</i>	1095927	<i>King 15</i>	1060	Fri. Oct. 8	1028	Feast of tabernacles
3000	37111	<i>Godsday</i>	1095935	<i>King 23</i>	1060	Sat. Oct. 16	1028	Final day

How did it happen that Solomon, after the required time had elapsed for dedication of the altar and the temple, sent the people away a day later “glad and merry in heart” as God’s true people are as they read this account ? The table answers. The next day was a sabbath day of rest and worship. For, be it known, this record was written for Jehovah’s people that are living now. Not until now were these particular ‘precious things of the moons’ “thrust forth” by the power of Jehovah God.

The student who reads the accounts in 1 Kings 8 and 2 Chronicles 7 will note that not all the details of the temple furnishings, etc., were completed until a few days after the dedication services had ended. The exact time when the last vessel was made ready is not stated; it is merely mentioned that it was in the next month.

It is so in the antitype. The dedication of the spiritual temple of God and its “altar” of the sacrifice of praise to Jehovah has been in full swing for years; since 1918. When the work will all be finished is not known. Probably the end is near, but it does not matter whether it is or not.

Cleansing the Temple

The next days in the Scripture record that can be definitely located are those identified with cleansing the temple in the first year of the reign of the good king Hezekiah. His reign began in the year 777 B.R. (745 B.C.). Hezekiah was the good son of a bad man, Ahaz, in whose days the worship in the temple was neglected and idolatry was practiced. The temple had become so filled with refuse of all sorts that it took 14 men 16 days to clean it, a total of 224 days’ work.

After listing the workers the account says: “Now they began on the first day of the first month to sanctify [clear away the rubbish], and on the eighth day of the month came they to the porch of Jehovah; and they sanctified the house of Jehovah in eight days: and on the sixteenth day of the first month they made an end.”—2 Chronicles 29:17, A.R.V.

The cleansing work was not finished in time for the passover to be held at the regular time (fourteenth day of first month), so, in accordance with the law, made elastic to take care of just such an emergency (Numbers 9:10, 11), arrangements were made “to keep the passover in the second month” (2 Chronicles 30:2) and messengers were dispatched to every part of Palestine to have as large and representative a gathering as possible.

“And Jehovah hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread [beginning the next day after the passover] seven days with great gladness; and the Levites and the priests praised Jehovah day by day, singing with loud instruments unto Jehovah. And Hezekiah spake comfortably unto all the Levites that had good understanding in the service of Jehovah. So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and making confession to

Jehovah, the God of their fathers. And the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness. For Hezekiah king of Judah did give to the assembly for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the assembly a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven. Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all.”—2 Chronicles 30:20-27; 31:1, A.R.V.

Locating the Days of Hezekiah

From the spring of 777 B.R. (745 B.C.) to Y.R. 1903 (1935 A.D.) there are 2,679 years. There are 12.3682 lunations per year: total for the period, 33,135 moons. In 33,135 moons there are 148 eclipse cycles of 223 moons each, and 131 over. Back 131 moons from No. 73740 (down at this end) was the corresponding moon No. 73609. Now, 33,135 moons minus 131 are 33,004, the number of moons it is desired to go back from No. 73609, to locate the lunation nearest to the spring equinox in the year of Hezekiah above mentioned. Moon No. 73609 rose, astronomically, Jerusalem time, at 11:02 a.m., Saturday, August 30, 1924 A.D. In 33,004 moons are $33004 \times 2551442.864976$ seconds, which are 84,207,820,315.667904 seconds. Dividing in the usual way, first by 604800 (seconds in a week), then by 86400 (seconds in a day), then by 3600 (seconds in an hour), and finally by 60 (seconds in a minute), this length of time equals 139232 weeks 3 days 13 hours 12 minutes. These 3 days 13 hours 12 minutes back from 11:02 a.m., Saturday, August 30, take one to a Tuesday at 9:50 p.m. Now it is desired to go back 139,232 weeks (which are 974,624 days) from 9:50 p.m., Tuesday, August 26, 1924 A.D. From 745 B.C. to 1924 A.D. there are 2,668 years. These years contain 2668×365 days (973,820), 26 x 24 leap days in the 26 unbroken centuries (624), 6 leap days in the present century, 11 in the eighth century B.C., and 6 quadricentesimal leap days: total days in 2668 years, 974,467. The desired day is 974624-974467, which is 157, days back from (before) August 26. The answer is that in the first year of Hezekiah's reign the new moon rose at 3:50 N., *Starday, Edenic day No. 1199091, God's month No. 40605, B.R. 777* (9:50 p.m., Tuesday, March 22, 745 B.C.). In the year 1935 A.D., March 22 comes on a Friday. Reference to the six-thousand-year calendar (page 368 of No. 404) shows that in the year 777 B.R. (745 B.C.) the date named would have fallen on a Tuesday; which shows that the answer is correct.

Very well. The first month was ushered in about 44 hours subsequently. Cleaning up the temple, therefore, began on the morning of *Mansday, Redemption 1, Edenic day No. 1199093, B.R. 777* (Friday, March 25, 745 B.C.). This was a work that could properly be pushed on any day of the week. The account says that on the eighth day, which was *Mansday, Edenic day No. 1199100** (Friday, April 1), ushering in week No. 171300, they came to the porch of Jehovah, and on the sixteenth of the month, which was *Godsday, Edenic day No. 1199108* (Saturday, April 9), they made an end of the cleansing work.

* The prime factors are $2 \times 2 \times 3 \times 5 \times 5 \times 7 \times 571$.

Referring to moon No. 73609 (counterpart, in 1924 A.D., of moon No. 40606 in Hezekiah's day), the time intervening to the next lunation was 29 days 699 minutes (29 days 11 hours 39 minutes): it therefore occurred 3:29 D., *Lifeday, Edenic day No. 1199120* (9: 29 a.m., Thursday, April 21). Another glance at the Lunation Experience Table, moon No. 73610, shows that the time intervening to the next succeeding lunation was 29 days 641 minutes, half of which is 14 days 17 hours 204 minutes. Therefore, the full of the moon in the second month was 8:49 N., *Mansday, Life 13, Edenic day No. 1199135* (ushering in week No. 171305), *B.R. 777* (2:49 a.m., Friday, May 6, 745 B.C.). Depending upon visibility, it would have been possible to hold this passover on a Thursday night, and it may have been so held, but the account rather suggests that it was held sometime after sundown, next thereafter, on the sabbath which had then begun. The seven days' feast of unleavened bread began, according to the law, on the 15th of the month, *Lightday, Life 15, Edenic day No. 1199137* (Sunday, May 8), and they necessarily ended on a second sabbath; and all received such a blessing from Jehovah God that they remained over for yet another week. Their convention, therefore, like that at the dedication of the temple, seems to have lasted over three sabbaths; it ended on *Godsday, Life 28, Edenic day No. 1199150* (Saturday, May 21).

What Calendar Does God Use?

This item about Hezekiah is set out in some considerable detail, together with the calculations, because it provides yet one more surprising proof of the manner in which Jehovah God caused His 'faithful witness in the heavens' to bear record of the reliability of His Word. If the Devil, or any of his theologians, had had anything to do with the movement of the moon through the heavens, no such record would now be available.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." So says one faithful witness of Jehovah. (Romans 1:20) "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." (Psalm 19:1-4) Who can doubt the precision, the exactitude, the wisdom, of the great Creator? The daytime, the nighttime; summer and winter; seedtime and harvest; year in, year out, follow one another with unfailing regularity. Is it not reasonable to believe that the great Jehovah would give to His human creatures some reliable measuring "line" so their relationship to time could be reliably recorded? Jesus told His disciples the day and the hour of His second coming was known only to His Father. (Matthew 24:36) If the Father kept record with such exactness, what calendar did He use? Would He be party to the caprice of the worshipers of heathen gods and recognize the days and months named after these gods, or would He have the heavens show forth His handiwork? Would their line (measuring cord) go out throughout the earth? Is it not reasonable to believe that, with the time having come for the knowledge of Jehovah to cover the earth, His method of recording the times and seasons would be made known to His people?

Josiah's Great Passover

The next day definitely marked in the Scriptures is the great passover of King Josiah, at which time Josiah destroyed idolatry out of Judah. The reader should read the 22d and 23d chapters of 2 Kings and note the very considerable attention given to this subject in Holy Writ. On account

of its connection with the feast of Jeroboam it would seem that this is about to have its fulfillment, in antitype, in “Christendom”. After describing in detail the thorough cleansing work carried on under Josiah’s direction (similar to that which Jehovah God is now carrying on in the earth) the account terminates:

“And he slew all the priests of the high places that were there, upon the altars, and burned men’s bones upon them; and he returned to Jerusalem. And the king commanded all the people, saying, Keep the passover unto Jehovah your God [Exodus 12:22, 23], as it is written in this book of the covenant. Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah was this passover kept to Jehovah in Jerusalem. . . . And like unto him was there no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.”—2 Kings 23:20-23, 25, A.R.V.

It will now be of great interest to see on just what day this passover occurred. The new moon at that season rose at 12:19 N., *Lifeday*, *Edenic day No. 1237067* (6:19 p.m., Wednesday, March 13, 641 B.C.). The month began 48 hours thereafter (Friday evening, March 15, 641 B.C.), and its fourteenth day was *Mansday*, *Redemption 14*, *Edenic day No. 1237082*, B.R. 673, beginning at sundown Thursday, March 28, 641 B.C. Surely there could be no hour more appropriate to commemorate the passover than the same hour and the same day of the week in which the Lord himself last observed it, and at which time He instituted the new thing, the memorial of His death in vindication of Jehovah’s name. How does it happen that in every one of these instances it turns out that the moon was such a true and faithful witness? It does not happen. It was arranged. There is an appropriateness about all these designations of particular days that cannot fail to impress every person who loves God. Jehovah God knew centuries in advance what would be the day of the week, as well as the day of the month, when His first and best loved son would die a ransom for many.

The Times of the Gentiles (Luke 21:24)

The seven (Gentile) times ended with the placing of earth’s rightful king upon His throne, approximately *Lifeday*, *King 10*, *Edenic day No. 2170097*, Y.R. 1882 (Thursday, October 1, 1914). If they had begun exactly 2,520 years previously they would have begun October 1, 607 B.C. But the World War did not begin exactly on time. “The nations were angry” (Revelation 11:18), so angry that they could not wait until the Devil’s lease had expired; therefore the war began some nine weeks ahead of time. An approximate date is the best that can be expected on this item.* The date 588 B.C. in Oxford Bibles is nineteen years out of the way; the proper date

* “But, as above observed, the proof shows that the three and one-half times of Daniel began at the ‘time of the end’, to wit, October 1, 1914. At that time there were on the earth a number of persons consecrated to God and wholly devoted to his cause. They had entirely separated themselves from and broken off all alliance with worldly organizations. They were putting forth their best endeavors to preach the truth of God’s kingdom. The Scriptures and the facts then, and those which follow, show that this class exactly fits the prophet’s description of ‘the holy people’.

“Just exactly [†] three and one-half literal years, or 1260 days, by Biblical method of calculation, after the time of the end, there began, to wit, 1918, a great persecution of these holy people of God. Early in February, 1918, many of ‘the holy people’, or God’s anointed, in Canada were arrested and thrown into prison. In the same month the books of account and private papers of the Society’s office at Brooklyn headquarters were

for the following passage is 607 B.C., hitherto generally spoken of as being the beginning of the year 606 B.C. (However, the assumption that the true beginning of the year is in the fall is erroneous. The items are properly placed in 607 B.C., and nicely show the anger of the nations ahead of time, 2,520 years subsequently, as the times of the Gentiles were drawing to a close.)

“And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city. . . . And in the fifth month, on the seventh day of the month . . . came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of [Jehovah], and the king’s house, and all the houses of Jerusalem, and every great man’s house burnt he with fire. But it came to pass, in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.” (2 Kings 25:2, 3, 8, 9, 25, 26) There the seventy years desolation of Judah and Jerusalem began.

In the year 607 B.C. the new moon nearest the spring equinox rose 9:23 N., *Lifeday*, *Edenic day* No. 1249499, *God’s month* No. 42312, *vernal equinox* No. 3421 (3:23 a.m., Thursday, March 27). The day when the famine is noted as having been severe, *Mansday*, *Freedom 9*, *Edenic day* No. 124959† (Friday, July 4), is interesting, as it was about this time (in 1914, 2,520 years later) that this war to give the liberty-loving peoples of the West a larger and better share of the “new freedom” was first seen as inevitable. The war turned out to be a famine for freedom, not a feast. Canada’s Independence Day is a day earlier than that of the United States. Both countries

seized. A few days later the officers of the Society at Brooklyn were arrested. They were indicted at the instance of Satan’s representatives and were tried, convicted, and sentenced to long terms of imprisonment, and were, on the 20th day of June, 1918, confined in prison. At the same time many others of like precious faith and devotion to God, and in different parts of the earth, were arrested and imprisoned. The main office of the Society was completely dismantled, all communication between the main office and branch offices was cut off, and the work of giving the witness to the truth throughout the earth virtually and effectually stopped. It was at this climax of the experiences of the church ‘when he [Satan the enemy, by and through his agencies] accomplished [that is to say, completed and finished] the work of *scattering* the power of God’s holy people’. This work was the wicked expression of Satan, who had been expelled from heaven and who was wroth with God’s holy people.—Revelation 12:13-17.

“As many of the numerals in Revelation appear to be literal, even so the same appears to be true in the prophecy of Daniel. According to Biblical method of calculation of time, a year of 360 days is ‘a time’. Therefore, ‘a time, times, and an half,’ or three and one-half times, is equivalent to 1260 days, or three and one-half literal years. The beginning of this period, which must be at ‘the time of the end’, to wit, October 1, 1914, would necessarily end in the spring of 1918. [†] The Scriptural statement and the physical facts as they are well known to exist are therefore exactly in harmony and show that 1260 days are literal in time and began October 1, 1914, and ended practically the first of April, 1918.”—*The Watchtower*, 1929, page 372.

† Beginning *exactly* October 1, 1914, and ending *exactly* 1,260 literal days thereafter, brings to March 14, 1918, the day when the United States government joined with the British government of Canada in banning certain publications of the Watch Tower Society. The storm raged around Christian literature (now no longer in print), extending, in some instances, even to Bibles and hymn books, and was the end, for that time, of religious freedom in America.

‡ The prime factors are 2x7x7x41x311.

were conspicuous in their advocacy of and participation in the war to make the world safe for democracies.

The day when Jerusalem was destroyed, including the temple, was the seventh day of the fifth month, *Lifeday*, *Vindication* 7, *Edenic day* No. 1249625* *B.R.* 639 (Thursday, July 31, 607 B.C.), generally regarded as about the day, in 1914, when the World War broke out.

The day in the seventh month when the flight of the Israelites (under Johanan) into Egypt took place is not named. In the year 1914 the seventh month began with moon No. 73486, rising, Jerusalem time, 6:02 N., *Lightday* (12:02 a.m., Sunday, September 20). Allowing for visibility and proclamation the month began at sundown Monday evening, September 21, and its tenth day (ten is symbolic of completeness with respect to things earthly) was, as would be expected, exactly October 1, when the world was provided with its new ruler, Christ Jesus, who will destroy every vestige of Satan's empire. (See page 432, ¶ 2-4.)

It is really astounding, the way in which all those dates, back there, 2520 years before 1914, were timed with such accuracy and such appropriateness to their fulfillments. Only the hand of God could have so arranged. These things particularly, that is, the "times and seasons", He put entirely in His own power, not taking anybody into His confidence, but leaving the record in the moons so that all may now read it clearly.

'The New Moons . . . by Number'

Readers have noticed that *The Golden Age* has numbered the moons from creation forward: this makes an excellent method of identification, good for the purposes of history. There seems to be a possible hint that this course would be proper in God's sight, in 1 Chronicles 23:31, which reads as follows:

"Offer all burnt sacrifices unto [Jehovah], in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before [Jehovah]."

When Solomon had determined to build the temple, he wrote to Hiram, king of Tyre, saying, in part: "Behold, I am about to build a house for the name of Jehovah my God, to dedicate it to him, and to burn before him incense of sweet spices, and for the continual showbread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the set feasts of Jehovah our God. This is an ordinance for ever to Israel."—2 Chronicles 2:4, *A.R.V.*

End of Seventy Years of Desolation

It hardly seems necessary to say that the seventy years of desolation ended seventy years from the time they began. As they began in the year 607 B.C., they ended in the autumn of 537 B.C., at the time which was formerly (incorrectly) called the beginning of the year 536 B.C. Only one event in 537 B.C. claims attention, i.e., that "from the first day of the seventh month" burnt offerings were made to Jehovah at Jerusalem by the restored remnant. (Ezra 3:6) In the year 537 the new moon nearest the spring equinox (*No.* 43178) rose, astronomically, at 3:09 p.m., Saturday, April 3. The seventh moon of that year, *No.* 43184, rose at 7:33 p.m., Monday, September 27. The first day of the seventh month (*Lifeday*, *King* 1, 569 *B.R.*) began at sundown

* The prime factors are 5x5x5x13x769.

Wednesday, 47 hours thereafter, and ended at sundown Thursday, September 30. This may be taken as a hint from Jehovah God that the legal end of the desolating rule of Satan was the last day of his month of September, 1914.

The movements of Ezra can be traced “in the seventh year of Artaxerxes the king” (Ezra 7:7), now known to have been the year 500 B.R. (468 B.C.). “For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.” (Ezra 7:9) The new moon nearest the spring equinox that year rose at 11:21 N., *Starday, Edenic day No. 1300262, God’s month No. 44031* (5:21 a.m., Wednesday, March 22). The new year, and the first month of the new year, began about 37 hours subsequently, and it can be said with confidence that Ezra began his trip to the contact point at the river Ahava on *Mansday, Edenic day No. 1300264** (Friday, March 24), ushering in week No. 185752.

“Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem.” (Ezra 8:31) The journey proper was begun *Earthday, Redemption 12, Edenic day No. 1300275, B.R. 500* (Tuesday, April 4, 468 B.C.). Ezra arrived at his destination 107 days after leaving Ahava, i.e., reached Jerusalem on *Lifeday, Vindication 1, Edenic day No. 1300382* (probably about the beginning of that day, sundown Wed., July 19).—Ezra 7:9.

“And we came to Jerusalem, and abode there three days” (the day of arrival and two subsequent days, including the sabbath). “Now on the fourth day [*Lightday, Vindication 4, Edenic day No. 1300385* (beginning at sundown Saturday, July 22)] was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites ; by number and by weight of every one: and all the weight was written at that time. Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto [Jehovah].” (Ezra 8:31-35) Although the account does not stipulate that this great burnt offering of the people was made “upon the first day of the week” (1 Corinthians 16:2), yet the record of God’s “faithful witness in heaven” discloses that it was made on that day, and that accounts for the delay on the part of Ezra and his companions for three days so that the offerings could be made at the appropriate time.

Ezra’s Further Activities

One of Ezra’s tasks was the breaking up of the mixed marriages with the heathen women of the land, entered into by certain Israelites. “It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.” (Ezra 10:9) This conference was called for *Earthday, Order 20, Edenic day No. 1300520** B.R. 500 (Tuesday, December 5, 468 B.C.).

“And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to

* Prime factors are 2x2x2x7x7x31x107.

* The factors are 2x2x2x5x13x2501.

examine the matter [ten days after the date last named]. And they made an end with all the men that had taken strange wives by the first day of the first month.” (The session lasted three months, beginning *Mansday, Logos 1, Edenic day No. 1300530*,[‡] *week No. 185790* [Friday, December 15], and ending *Earthday, Redemption 1, Edenic day No. 1300618, B.R. 499* [Tuesday, March 13, 467 B.C.].) (Ezra 10:16, 17) The chronicle of Ezra, written with references here and there to the days of God’s months, now becomes a diary which can be read with accuracy and therefore with added zest and enjoyment.

A Glimpse at Nehemiah’s Diary

The last date, prior to the time of Christ, that is “thrust forth by the moons” through the Scriptures is “the twentieth year of Artaxerxes the king”. (Nehemiah 2:1) This year, hitherto mentioned as 454 B.C. (by which was meant the beginning of the year 454, on the supposition that the true beginning of the year is in the autumn), is now positively known to be the year 455 B.C. In this article the time of Christ’s death will be exactly shown. That event was midway of a week (of years) before the full end of seventy such weeks (490 years) which ended October 1, A.D. 36. (Daniel 9:24-27) From the beginning of the year 455 B.C. to the fall of A.D. 36 is $490\frac{1}{2}$ years, the $\frac{1}{2}$ year being ignored as in the case of Jesus, who, when $12\frac{1}{2}$ years of age, is referred to as 12.

Nehemiah was a great organizer and a great worker. At the time of his first visit to Jerusalem he had but a brief leave of absence from the court at Shushan, Persia, but managed to get the wall of the city repaired by “the twenty and fifth day of the month Elul, in fifty and two days”. (Nehemiah 6:15) The name “Elul” is of heathen origin; it refers to the sixth month of the year. The date is located as follows: The new moon nearest the spring equinox rose 9:33 D., *Lifeday, Edenic day No. 1305016, B.R. 487* (3:33 p.m., Thursday, March 28, 455 B.C.). The date desired is 174 days later, *Starday, Hope 25, Edenic day No. 1305190* (Wednesday, September 18). Nehemiah’s trip one way, in those days, required four months. Now airplanes make it in a few hours, and underneath the way that he traveled runs, almost the whole distance, the largest pipe line in the world.

“And all the people gathered themselves together as one man into the street that was before the water gate: and they spake unto Ezra the scribe to bring the book of the law of Moses, which [Jehovah] had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.” (Nehemiah 8:1, 2) This was on *Earthday, King 1, Edenic day No. 1305196* (Tuesday, September 24).

As Ezra, on the second day of the convention, read to the people, “they found written in the law” (Nehemiah 8:13, 14) the arrangement for eight holy days (Leviticus 23:39) to be observed, beginning with the fifteenth of that month, *Earthday, King 15, Edenic day No. 1305210* (Tuesday, October 8). The people at once expressed their desire and intent to wholly obey Jehovah God. The last day of this holy convocation was *Earthday, King 22* (Tuesday, October 15). In the next verse (Nehemiah 9:1) there is an account of what took place on the twenty-fourth day of the month, two days later.

All the days definitely mentioned in the Scriptures, down to the time of Christ, that can be identified by references to the month (God’s months) have now been located and discussed, and

[‡] The factors are 2x3x5x7x11x563

a true and perfect chronology has been found with which, in due time, all history will be found to be in accord. Not an item has been found, or could be found, that is out of harmony with God's 'faithful witness in the heavens'. The 'precious things thrust forth by the moons' have been found precious indeed; but most precious of all are the things that are coming next.

"Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah."—Psalm 148:1-5, A.R.V.

In the Month Logos

In the naming of the months in the calendar of Jehovah God, the command of Jehovah seems to properly apply: "Declare his doings among-the people, make mention that his name is exalted." (Isaiah 12:4) Among all the doings of Jehovah God for humanity, what can compare with His sending of the Logos to be man's Redeemer? Appropriately, therefore, this month in which the Logos was sent is named to commemorate that act, and in grateful appreciation, also, of the Logos himself.

Quickly calculating 29 days 12 hours 44 minutes for each lunation from the one nearest the spring equinox, mentioned in the Lunation Table, it appears that the new moon which was to usher in the month *Logos* rose 3:56 D., *Godsday, Edenic day No. 1470358, God's month No. 49791, B.B. 35* (9:56 a.m., Saturday, December 5, 3 B.C.). The new month began at sundown 32 hours later. The nineteenth day of that month *Logos, Mansday, Edenic day No. 1470378* (December 25), has arrived—day of tremendous importance in heaven and in earth.

The scene shifts to Nazareth. Elisabeth, wife of Zacharias, cousin of Mary, still in the hill country of Judea, was then in her sixth month, carrying with her her blessing, her gift from Jehovah God. The Logos and Gabriel have received their great commission: nothing like it has ever been done before, or will ever be done again. When that commission, accepted gladly, instantly and unquestioningly, had been given, the Father then and there "sent the Son to be the Saviour of the world". He did not come of himself: He was sent; but He was glad to come; glad to do *anything* that would reflect honor upon His heavenly Father's name.

He came, the Logos, accompanied by Gabriel, from the courts of heaven to the lowly scenes of earth. Together they located the humble abode of a true and faithful woman, the one to whom they had been sent. It was on the 19th day of God's month No. 49791; the heathen call it December 25; other heathen call it Christ's mass. The Logos remained invisible; Gabriel alone materialized in human form.

Gabriel came in and said to Mary, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women"; what followed is a matter of history, recorded in the first chapter of Luke. The evidence now in hand provides proof that it was on that day, and probably within a second from the time Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word," that the Logos "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men". "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9.

Then and there the Logos *divested* himself, laid aside the royal livery of heaven and entered into the tiny cell which Jehovah God had prepared for Him. The Father closed the door softly and

the Logos slept; and in that cunning chamber in which all humanity were fashioned the One that had made all things, and ‘without whom not anything was made that was made’, experienced great changes in His organism; and they went on in Mary’s too, until the early morning, 280 days later, when she held in her arms her own hope of life eternal, and the hope of all the rest of humankind, “hope of earth and joy of heaven,” the Lord Jesus.

The Lord Born October 1

The evidence herein seems to clearly prove that the day of Christ’s birth was *King 3, Edenic day No. 1470658*, completing *week No. 210094*, *God’s month No. 49801*, *B.R. 34* (Oct. 1, B.C. 2). He was born on a *Mansday* (Friday), and died on the same day of the week, which, as will hereinafter be shown, was *Redemption 14, Edenic day No. 1482894*,* completing *week No. 211842*, *God’s month No. 50215*, *Year of Ransom 1* (Friday, April 1, A.D. 33). The time of His death was 9:00 D. (“the ninth hour” of the day, 3:00 p.m.). (Mark 15:34-37) This was midway from the beginning of His ministry, about Oct. 1, A.D. 29, to the conversion of Cornelius, about October 1, A.D. 36. Jesus’ ministry began on His thirtieth birthday, when He “began” to be thirty years of age, or, as the *Diaglott* puts it (Luke 3:23), “And he, Jesus, was about thirty years old when he began [his work].” Jesus being 33^{1/2} years old when He died, it is manifest that the season in which He was born was a half year removed from that of the time of His death. Jesus was born at 3:00 a.m., October 1.—Daniel 9:26, 27.

There is a nice point in determining the exact number of days that the Lord lived. He was cut off in the midst of the last week (of years) of the seventy weeks determined upon Jerusalem. He therefore lived to be exactly 33^{1/2} years old, from the moment of His birth to the moment of His death.

If it be true that not one sparrow falls to the ground without your heavenly Father’s knowledge, how much more the critical care with which all the details of the great Vindication on Calvary were looked after! The honest-hearted will get a blessing from their confidence in the Lord that so small a matter as this was not overlooked by Jehovah God. He made the sun, and its years, and nothing is too small to escape the notice of the One who marks the sparrow’s fall.

“And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the *ninth hour* Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and [expired]. And the vail of the temple was rent in twain, from the top to the bottom.”—Mark 15:33-38.

The accounts of Matthew and Luke also mention the ninth hour (9:00 D., 3:00 p.m.).

(a) If the years of Jesus’ life are counted as ordinary calendar years, then He lived 33y> x 365 days (12227.5 days), plus the 9 leap days of B.C. 1 and A.D. 4,8,12,16, 20, 24,28 and 32; total days, 12,236, and 12 hours. In the 12,236 days there are just 1,748 weeks; and by this reckoning Jesus was born on a *Mansday* (Friday) at 3:00 a.m.; in other words, in the early morning of October 1, B.C. 2. This seems the most likely view. Jesus was born into Satan’s world (2

* This number is made up of 7x2x3x3x3x3923, and will probably be found sometime to have deep significance. The sum of the digits of 3923 is 10 + 7.

Corinthians 4:4; John 14:30), and lived on earth while the vagaries of the Roman calendar were in use.

(b) If the years of Jesus' life are counted as years of God, i.e., each 365.2422 days in length, then the days of His life were 12235.6137, or almost a day less than in the paragraph above. By the latter calculation He was born at 12:16 a.m. a day later, i.e., *Godsday* (Saturday), October 2, B.C. 2. Both views are presented, so that the reader may take his choice. But there are reasons down in A.D. 1914 to believe that the view presented in (a) agrees best with the logic of later events.

The next point of special interest is when God's boy had come to the age of 12^{1/2} years. Meantime "the child went on growing, and waxing strong, becoming filled with wisdom; and the favour of God was upon it. And his parents used to journey yearly into Jerusalem, at the feast of the passover. And when he became twelve years, and they went up, according to the custom of the feast, and completed the days, and then were returning, the boy Jesus remained behind in Jerusalem, and his parents noticed it not."—Luke 2:40-43, *Rotherham*.

Using the eclipse cycles, to locate the temple incident as closely as possible, moon No. 49955 was the counterpart of No. 73593 in the Lunation Experience Table, which please see. And 106 eclipse cycles of 223 moons each take one back to 5:43 N., *Godsday, Edenic day No. 1475201, B.R. 21* (11:43 p.m., Friday, March 9, A.D. 12), at which time the new moon rose under which Jesus and His parents went to Jerusalem to the passover and subsequent feast. The new month and new year began 36 hours later. On the 14th day the passover was celebrated in the early hours of *Lightday, Redemption 14* (Saturday evening, March 24). The feast of unleavened bread began the next evening, and lasted seven days, ending at sundown (Sunday evening, April 1).

The three days in which Jesus was left behind were *Heavenday, Earthday and Starday, Redemption 22-24, B.R. 21* (Monday, Tuesday and Wednesday, April 2-4, A.D. 12). No doubt some of the very doctors of the law with whom Jesus talked on *Heavenday, Redemption 22* (Monday, April 2), were rejoicing 21 solar years later, to the very day, that Jesus was then silent in the tomb. At the end of the Millennium they will get a chance to see what they missed.

The Time of Jesus' Death

Of great interest to readers of *The Golden Age* is it to know the time when Jesus could look up to the One who had sent Him and cry out, in the place of the sinner He came to redeem, "My God, my God, why hast thou forsaken me?" and shortly thereafter bow His dear head and meekly say, "It is finished." The readers of this magazine are the first in the world to know this most precious of all the ancient things which Jehovah God has thrust forth through the moons. Recourse is had to the eclipse cycles, to be as exact as possible.

Jesus' last days were spent under moon No. 50215, removed by 105 eclipse cycles of 223 moons each from No. 73630, its counterpart, which please see in the Lunation Experience Table and the chart. This moon, No. 50215, rose at 1:22 D., *Lifeday, Edenic day No. 1482879* (7:22 a.m., Thursday, March 17, A.D. 33). Reference to the table shows it was 29 days and 693 minutes to the next in succession, No. 50216, one-half of which amount of time is 14 days 17 hours and 47 minutes. The moon under which Jesus was crucified, therefore, was at its full at 7:05 N., *Mansday, Redemption 14, Edenic day No. 1482894* (1:05 a.m., Friday, April 1, A.D. 33). Fourteen hours later that day Jesus was dead; the battle was fought and won. The Vindicator had

done what He came to earth to do, and what He did was in itself a great vindication of Jehovah's word and name.

Calendar of the Lord's Last Days

The Jewish feast of the passover, held on the fourteenth of the first month, was thereafter followed by seven days of unleavened bread. These seven days of unleavened bread, in the mind of most Jews, seem to have been the important thing. They occurred on the 15th to the 21st of the month, inclusive. The 14th, the day of Christ's death, was referred to as "the day of the preparation". (Matthew 27:62; Luke 23:54) See footnote, *Emphatic Diaglott*, comment on Luke 2:43: "Eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread."

When, therefore, one reads, "Then Jesus, six days before the passover, came to Bethany," and "There they made him a supper", the proper understanding is that He came in the daytime, not of *Godsday*, but of *Lightday*, *Redemption 9*, *Edenic day No. 1482889*, *Y.R. 1* (Sunday, March 27, A.D. 33), and that the supper at which Mary broke upon Him the alabaster box of ointment, and wiped His feet with her hair, was in the closing hours of *Lightday*, *Redemption 9* (Sunday, March 27). John 12:1-11 may now be read with added zest.

The story continues (John 12:12) that "on the next day", *Heavenday*, occurred the triumphal entry, which is therefore identified as having taken place in the daylight hours of *Heavenday*, *Redemption 10*, *Edenic day No. 1482890* (Monday, March 28). There God's paschal Lamb was selected for sacrifice. (See John 12:12-15; Matthew 21:1-11; Mark 11:1-10; Luke 19:29-44.) This is the day on which Jesus wept over Jerusalem and declared it should be leveled to the ground. (Luke 19:41-44) "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."—Mark 11:11.

"And on the morrow, when they were come from Bethany, he was hungry." (Mark 11:12) It takes considerable food to supply the needs of twelve active men, and apparently rations were short or missing for Jesus and His followers on the morning of *Earthday*, *Redemption 11*, *Edenic day No. 1482891* (Tuesday, March 29). Some of Jehovah's people today are familiar with the sensation of hunger which led to Jesus' prophetic act. (Verse 13) It was on this day that the second cleansing of the temple occurred. "And when even was come, he went out of the city."—Mark 11:19. (See Luke 19:45-48; Matthew 21:12-16; Mark 11:14-18.)

"And in the morning [*Starday*, *Redemption 12*, *Edenic day No. 1482892* (Wednesday, March 30)], as they passed by, they saw the fig tree dried up from the roots." (Matthew 21:20-22; Mark 11:20-25) On this day Christ's authority was challenged by the chief priests and elders (Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8); He spoke the parable of the certain man who planted the vineyard (Mark 12:1-12; Luke 20:9-19); answered the question about the tribute to Caesar (Matthew 22:15-40); spoke about the woman who had seven husbands, and which is the greatest commandment (Mark 12:13-34; Luke 20:20-40); asked whose son is Christ (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44); gave His condemnation of the clergy (Matthew 23; Mark 12:38-40; Luke 20:45-47); contrasted the ostentatious rich with the poor humble widow who gave her all. (Mark 12:41-44; Luke 21:1-4) On this day Jesus said His hour was come, and on it the Father spoke to Him audibly from heaven. (John 12:20-36) On this day the Jews turned away from Him, refusing to accept Him (John 12:37-50); on this day was the great prophecy spoken regarding the end of the world (Matthew 24 and 25; 26:1, 2; Mark 13; Luke

21:5-38)); and on this day Judas made his bargain with the chief priests. (Matthew 26:1-5, 14-16; Mark 14:1, 2, 10, 11; Luke 22:1-6) One can hardly imagine the amount of nervous energy used up in such a strenuous day.

On *Lifeday, Redemption 13, Edenic day No. 1482893* (Thursday, March 31), the disciples prepared for the passover, and that night, after sundown, there was the last supper (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-30; John 13:1-30), and Jesus gave His intimate followers His farewell discourses (Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13 to 16 inclusive) and the last prayer.—John 17.

On that same day, i.e., *Mansday, Redemption 14, Edenic day No. 1482894, Y.R. 1* (Friday, April 1, A.D. 33), there was the agony in Gethsemane (Matthew 26:30-46; Mark 14:26-42; Luke 22:39-46; John 18:1), the betrayal and arrest (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:1-12), the trial before the Jewish authorities (Matthew 26:57 to 27:10; Mark 14:53-72; Luke 22:54-71; John 18:12-27), the trial before Pilate (Matthew 27:11-31; Mark 15:1-20; Luke 23:1-25; John 18:28 to 19:16), and, of course, the crucifixion and burial.

On *Godsday, Redemption 15, Edenic day No. 1482895* (Saturday, April 2), the priests and the Pharisees had their watch posted at the Savior's tomb.—Matthew 27:62-66.

On *Lightday, Redemption 16, Edenic day No. 1482896* (Sunday, April 3), Jesus was raised from the dead (Matthew 28:1-10; Mark 16:1-11; Luke 23:56 to 24:12; John 20:1-18), and the watch reported their unsuccessful efforts to keep Him in the tomb (Matthew 28:11-15); Jesus took the walk to Emmaus with two of His disciples (Mark 16:12, 13; Luke 24:13-35), and that night appeared to the disciples, Thomas being absent.—Mark 16:14; Luke 24:36-43; John 20:19-25.

Life and Visitment

Awakened from the sleep of death on the day last above named, Jesus “shewed himself alive after his passion, by many infallible proofs, being seen of them forty days”. (Acts 1:3) Therefore His ascension into heaven took place on *Lifeday, Life 24, Edenic day No. 1482935* (Thursday, May 12). Had Jesus not ascended into heaven and there presented the evidence of His perfect work on man's behalf, God's gift of *life* to fallen man would have been held in abeyance. All hope of life for man rests in the fact that Jesus finished in every respect the work the Father gave Him to do, and this included His ascension on high as well as His death. A dead Savior would be a great testimonial of love, but a risen and exalted Savior means *life* to a dead and dying world.

Ten days later, at Pentecost, *Lightday, Visitment 6, Edenic day No. 1482945* (Sunday, May 22), the holy spirit was poured out upon the little company waiting for it at Jerusalem. The name *Visitment* is applied to this month because of this great event. See in the concordance the many, many times in which God promised to visit His professed people, either for good or for ill. This word may be used in respect to either kind of visit; in this case, how gracious and kind!

Thus, of the thirteen months that may go to make up one of the years of Jehovah God, four, *Redemption, Life, Visitment* and *Logos* are named after the doings of God at the time of the first advent of the Lord Jesus Christ. The other months are named after His doings in the last threescore years. In the interim little of real consequence occurred.

The Watchtower—Visitment

The night of darkness that settled down upon the world with the death of the apostles began to be lifted on *Earthday, Visitment 11, Edenic day No. 2157222, Y.R. 1847* (Tuesday, July 1, A.D. 1879), by the publication of the first number of the magazine that Jehovah God has used as His mouthpiece from that time to this. Twice every month it has gone to His people in every part of the world, filled to the brim with the truth as it has become due in these last days. What *The Watchtower* is, and what it does, can be readily learned by any inquirer who will address The Watch Tower, Brooklyn, N. Y., and request a sample copy. The journal is devoted entirely to the vindication of God's name. All its studies in the Scriptures are to that end. It should be in the home of every reader of *The Golden Age*, and, indeed, of every child of God. The month *Visitment* is also appropriately named in that in this month the first issue of *The Watchtower* appeared. Not only are the contents of *The Watchtower* different, and on a far higher plane than of any other journal in the world, but the Lord's poor have always been able to get it without money and without price, merely by asking for it once a year. Studies in the Divine Word, appearing from issue to issue in *The Watchtower*, often find their way, later, into important books on Bible subjects. The readers of *The Watchtower* get the truths first, and later on the same truths get to the general public.

Under moon No. 73630, *Earthday, Visitment 12, Edenic day No. 2174351, Y.R. 1894* (Tuesday, May 25, A.D. 1926), at London, England, there the 1335 days ended and there began the great era of blessedness spoken of by Daniel the prophet. This blessedness was marked by a testimony to the rulers that Jehovah God has placed His chosen One upon His throne.

Order—1 Corinthians 14:40

“Order is heaven's first law”; and so that the Lord's work might be prosecuted in an orderly manner in the earth, the Watch Tower Bible & Tract Society was incorporated, on *Godsday, Order 21, Edenic day No. 2159214, Y.R. 1852* (Saturday, December 13, 1884). Back in the days of Judges, the Bible says of the simple pastoral people that then constituted Jehovah's people, “every man did that which was right in his own eyes.” But those that then lived in Canaan were not entrusted with a world-wide witness work. Such a course now would be wasteful, disorderly and inefficient in the highest degree. God's work, to be done properly, requires organization, order, system. (Deuteronomy 12:8) The Watch Tower Bible & Tract Society, God's organization in the earth, is today the most efficient organization beneath the sun. The arrangement is of God. The Society was incorporated by men, true, and men carry on God's work, the witness feature; but the witnessing is of God.

The Day of Jehovah

The “Day of Jehovah”, “That Day,” the “Great Day of God Almighty”, began with His placing His Son upon His throne, and commissioning Him to rule in the midst of His enemies. While the Bible is full of pictures representing that epoch, which reaches from the establishment of the kingdom of God in the earth down to and including Armageddon, yet none seem to represent it better than Moses' errand to Egypt, so forcefully presented in the book *Jehovah*.

Moses, in Egypt, delivering the Israelites, humbling Pharaoh and bearing witness to the approaching vindication of God's name, represents the Lord Jesus, through His organization visible and invisible, doing the same thing, on a colossal scale. The serving of notice on Pharaoh, and the subsequent pouring out of the plagues, engaged Moses and Aaron for 21 days.* Christ Jesus has been reigning in the midst of His enemies 20^{1/2} years. The antitypical plagues, however, did not begin until after the coming of the Lord to His temple, in the spring of 1918. Everything indicates that Armageddon is very near.

It will be a pleasure, now, for Jehovah's people to hastily sketch some of the principal items that have gone to make up the Day of Jehovah and to observe how appropriately the names selected for the remaining months of the year agree with the things that Jehovah God, through His Field Marshal, and His organization, has been doing within that period.

King

Throughout the Elijah period of the activities of Jehovah's organization in the earth, there was repeated insistence of expectation of a great change to take place October 1, 1914. How well that expectation was based upon the Scriptures is clearly apparent from comments on pages 423-425 of this issue on "The Times of the Gentiles".

It is now noted that the *King* came on *Mansday, King 3, Edenic day No. 1470658, B.R. 34* (Friday, October 1, B.C. 2). That was the day that He was *born*. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I *born*, and for this cause came I into the world." (John 18:37) Christ became earth's righteous ruler 1915 years from the day He was born. In other words, the long anticipated Hope of the World began His reign on *Lifeday, Edenic day No. 2170097* (Thursday, October 1, A.D. 1914). It is from that date that the 1260 days of Daniel 12:7 begin to count.

Because it is the reign of Christ Jesus that constitutes the Second Presence or *Parousia*, it would seem to be not improper to say that the Second Advent occurred on *Lifeday, King 10, Edenic day No. 2170097, Y.R. 1882* (Thursday, October 1, A.D. 1914), under moon No. 73486. He came to bring life to man; He came as man's *King*; He came to perfectly fulfill His office as the appointed Ruler of the earth, as the symbolism of 10 indicates. Ezekiel 21:27 shows that when Jesus comes God gives Him the Kingdom. Before that coming God did not disclose the day or the hour.

Under moon No. 73548, *Starday, King 6, Edenic day No. 2171923, Y.R. 1887* (Wednesday, October 1, A.D. 1919), the first issue of *The Golden Age* was published. It has always been true to the King, earth's bright and morning Star. Some will notice the "6" and remark that *The Golden Age* is not quite perfect yet; yes, but the best possible under the circumstances. Its columns, also, are full of hope for distressed humanity.

* Others have fancied the plagues extended over long intervals, months or even up to 2^{1/2} years, but the reverse view, i.e., that Jehovah God was there to deliver His people and to absolutely crush all opposition by continued and ever-increasing pressure, seems much more reasonable, especially in view of the fact that the expression "tomorrow" occurs so repeatedly in the account. Exodus 7:7: "And Moses was fourscore years old . . . when [he] spake unto Pharaoh," coupled with the fact that he died just forty years (lacking 16 days) afterwards, *proves* that the plagues all occurred in less than two months up to the passover in the spring of 1515 B.C.

Under moon No. 73572, *Godsday, King 28, Edenic day No. 2172654, Y.R. 1889* (Saturday, October 1, A.D. 1921), *The Harp of God* was published. It is a book of God, a book of the King, now in its 6,000,000 edition, in 32 languages. What hope and comfort it has brought to millions can hardly be estimated. In instances, even clergymen have said of this work that it is the most wonderful book they have read.

Under moon No. 73647, *Godsday, King 4, Edenic day No. 2174845, Y.R. 1895* (Saturday, October 1, 1927), *Creation* was published, one of the most valuable of aids to a comprehension of God's purposes; a perfect harmonization of science and the Bible. In instances this work has been used as a textbook in high schools, in the coal regions, as the most scientific and reasonable record in print as to how the coal measures were laid down.

Under moon No. 73684, *Godsday, King 3, Edenic day No. 2175937, Y.R. 1898* (Saturday, September 27, A.D. 1930), *Light*, Books One and Two, were released, making the hitherto mysterious Revelation of John as clear as the noonday sun. These works present the physical facts of the fulfillment of The Revelation, and show the things that must shortly come to pass.

Under moon No. 73696, *Heavenday, King 1, Edenic day No. 2176289, Y.R. 1899* (Monday, September 14, A.D. 1931), the booklet *The Kingdom, the Hope of the World* went to the rulers of earth. All can see the appropriateness of this going out on *King 1*. It contains the grave message for all who govern that they must come squarely over on the Lord's side or perish in Armageddon.

Temple and Sanctuary

The Lord Jesus came to His temple in the spring of 1918. There the sleeping saints were awakened. There the purification of the truth began. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith [Jehovah] of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto [Jehovah] an offering in righteousness."—Malachi 3:1-3.

It is of great interest at this juncture to have a little table of Jehovah's calendar for this period. The hours, except for the top line, are assumed, to fill out the table.

One dare not say that the anniversary, in 1918, of Jesus' resurrection marked the exact date of the resurrection of the members of His body, but it would have been a most appropriate day. According to the Devil's calendar it would be four days earlier in the year than the day of Jesus' resurrection (because *Redemption 1* in A.D. 1918 was 4 days earlier than in 33), and it was one day earlier in the week, but the correspondency is very close, and there seems no harm in holding to the thought that on *Godsday, Redemption 16, Y.R. 1886* (Sat., March 30, A.D. 1918), the sleeping saints were awakened.

Historically, it is true that about that time judgment began at the house of God (Malachi 3:5), and it therefore seemed that the last month of the year should be called *Temple* (when there are but twelve months in the year). When there are thirteen months in the year, *Temple* is the twelfth month, and *Sanctuary* the thirteenth. The last month of the year included April 1 in the *Years of Ransom 1883, 1886, 1889, 1891, 1894, and 1900* (A.D. 1916, 1919, 1922, 1924,

1927, and 1933).

WHEN THE LORD CAME TO HIS TEMPLE—IN 1918											
Vern. Equil.	Moon No.	Hour	Day of Week	Edenic Day No.	Month	Day	Y.R.	Hour	Gregorian Date	Year A.D.	Item
5944	73528	9:00	D. Lightday	2171340*	Temple	11	1886	3:00 pm (Los Angeles Time)	Sun. Feb. 24	1918	"Millions Now Living"—initial address
5944	73528	4:17	N. Starday	2171356	Temple	28	1886	10:17 pm	Tue. Mar. 12	1918	Astronomical ris'g of moon No. 73529.
5944	73528	5:00	D. Lifeday	2171357	Temple	29	1886	11:00 am (before sundown)	Thu. Mar. 14	1918	W. T. literature banned.
5944	73529	1:00	N. Mansday	2171358	Redemption	1	1886	7:00 pm (after sundown)	Thu. Mar. 14	1918	End of 1260 days of Daniel.
5945	73529	2:00	N. Lifeday	2171371	Redemption	14	1886	8:00 pm	Wed. Mar. 27	1918	Memorial of Jesus' death.
5945	73529	10:00	N. Godsday	2171373	Redemption	16	1886	4:00 am	Sat. Mar. 30	1918	Anniversary of Jesus' resurrection.

*The prime factors are $2 \times 2 \times 3 \times 3 \times 3 \times 5 \times 4021$.

443

Freedom

Freedom is on the way, and will be here in God's due time. It is not God's will that men should be slaves to Big Business, Big Politicians, Big Clergy, or any other kind of "big guns". All these have been hard taskmasters. Under moon No. 73607, *Mansday*, *Freedom* 22, *Edenic day* No. 2173682, *Y.R.* 1892 (Friday, July 25, A.D. 1924), at Columbus, Ohio, was sounded the third trumpet, "Civilization Doomed," exactly ten years, to the day, after the opening of the World War.

Under moon No. 73631, *Earthday*, *Freedom* 3, *Edenic day* No. 2174372, *Y.R.* 1894 (Tuesday, June 15, A.D. 1926), the *Watchtower* magazine first announced *Deliverance*. This book is perhaps the first ever published to be dedicated to Almighty God. Its chapter on The Deliverer (96 pages) is the finest life of Christ ever written. This work has encouraged millions to anticipate *freedom* in God's appointed way.

Under moon No. 73644, *Lightday*, *Freedom* 24, *Edenic day* No. 2174776, *Y.R.* 1895 (Sunday, July 24, A.D. 1927), at Toronto, Ontario, Canada, there went out to all the world the message "Freedom for the People" on what was, until then, the greatest radio broadcast in history, and which broadcast was free. This message, the sixth vial of God's wrath, was a message of freedom for all who desire truth and righteousness, and they are to be found in all walks of life. The Lord is impartial. No one is necessarily condemned by Him because of having some of the good things of life, or necessarily approved because he has little, or vice versa. For example: A business man said, "Sure, I will contribute \$1 for your books, but what I really want is that lecture, 'Freedom for the People'; I heard it, and consider it well worth \$1 of any man's money." An evidently wealthy woman said, "Of course I want what you have shown me: I heard that lecture; that man took his life in his hands to give the people the truth." Though it was their masters that sought and accomplished Jesus' death, yet it was the servants that "plucked

off the hair” and spat in His face. It was this lecture that caused the fourth month to be called *Freedom*.

Vindication

Now, in the Day of Jehovah, it fully appears that the key to an understanding of the Scriptures is in the vindication of God’s name. Under moon No. 73657, *Lightday, Vindication 18, Edenic day No. 2175154, Y.R. 1896* (Sunday, August 5, A.D. 1928), at Detroit, Michigan, there was delivered to all the world the message that Jehovah God is the peoples’ Friend, and His name will be vindicated by the establishment of a righteous government in the earth. At that time two of the most important books in the world were released to the people, *Government*, which has been placed in the hands of every important public official, besides several millions in other hands; and *Reconciliation*, which latter is a plain statement of the gracious provision Jehovah has made to bring all men into full harmony with Himself, that the obedient ones may have everlasting life on earth in contentment and complete happiness. Among intelligent, thinking people, no other such constructive work on government* has ever appeared as the work first named. It presents indisputable evidence showing that the peoples of earth shall have a righteous government, and explaining the manner of its establishment. Many of Jehovah’s witnesses make the *Government* book their leader, as it goes to the heart of all the difficulties of earth.

One of the most fascinating pictures of the vindication of Jehovah’s word and name is that provided by the book of Job, first explained in *Life*. This book, also, was the first book to have a chapter heading “Vindication”. The work was issued under moon No. 73669, *Heavenday, Vindication 7, Edenic day No. 2175498, Y.R. 1897* (Monday, July 15, A.D. 1929). In this book it now plainly appears that the terrible experiences of the prophet Job represent the awful experiences that have befallen the human family under the reign of Satan, but as Job finally was granted a great deliverance, so mankind is coming grandly into the golden age of glory and peace and joy and divine blessing everywhere promised in the Holy Word. One of the hardest things mankind has had to bear under the reign of the Devil has been the brand of “comfort” (?) provided by the purveyors of hell-fire or purgatory at so much per.

Under moon No. 73694, *Lifeday, Vindication 13, Edenic day No. 2176243,† Y.R. 1899* (Thursday, July 30, A.D. 1931), at Columbus, Ohio, *Vindication, Book One*, was released. Under moon No. 73706, *Heavenday, Vindication 6, Edenic day No. 2176590, Y.R. 1900* (Monday, July 11, A.D. 1932), *Vindication Book Two* was released. A week later, *Heavenday, Vindication 13, Edenic day No. 2176597* (Monday, July 18), *Vindication Book Three* was released. Jehovah’s holy name will be vindicated by the elimination of all unrighteousness from the universe. The testimony of Ezekiel’s prophecy, sealed until the publication of these books, announces the judgments of God against all, in heaven or in earth, that have participated in the defamation of the name of the Most High. Since these studies were completed, God’s object in writing the Scriptures, and the manner in which they are to be understood, are clearly revealed. In the last of these three wonderful books the Jonadabs (people of good will foreshadowed by Jonadab) are Scripturally identified as the

* It is the government of God that vindicates His name, and therefore the doctrine of government is the most important doctrine in the Scriptures.—Luke 8:1; Acts 20:25.

† Four days earlier, *Lightday, Vindication 9, Edenic day No. 2176239* (Sunday, July 26), Jehovah’s witnesses accepted that name as their “new name”, with all that it implies.

“millions now living that will never die”. The destruction of the Devil and all his forces is imminent.

Hope

Hope for fallen man is a gift from God, and is so stated in His Word. Under moon No. 73547, *Mansday, Hope 10, Edenic day No. 2171897, Y.R. 1887* (Friday, September 5, A.D. 1919), at the international convention of Jehovah’s witnesses at Cedar Point, Ohio, the house-to-house witness work was covenanted by Jehovah’s people, and has since that time resulted in placing about two hundred million pieces of literature, many millions of which were bound books (and the rest booklets), in the hands of the people, for their comfort, their uplift and their hope in the dark hours of this dark day before the dawn of the glory just ahead.

It was under moon No. 73584, *Mansday, Hope 15, Edenic day No. 2172996, Y.R. 1890* (Friday, September 8, 1922), at the second international convention of Jehovah’s witnesses at Cedar Point, Ohio, that the spirit was poured out upon all flesh. (Joel 2:28) There all of Jehovah’s people became publishers of the truth. There ended the 1290 days of Daniel 12:11; there began the 1335 days leading up to the peculiar blessedness upon the people of God. (Daniel 12:12) The world may as well know of these facts: their value will be apparent to all in due time.

Under moon No. 73596, *Godsday, Hope 11, Edenic day No. 2173347, Y.R. 1891* (Saturday, August 25, A.D. 1923), at Los Angeles, California, “the Second Angel” sounded The Warning (a resolution). Man has hope, yes; but hope brings responsibilities which cannot be set aside.

Under moon No. 73621, *Godsday, Hope 8, Edenic day No. 2174082, Y.R. 1893* (Saturday, August 29, A.D. 1925), at Indianapolis, Indiana, was adopted the resolution called “Message of Hope”, from which this month takes its name.

Order and Peace—at Last

Under moon No. 73661, *Lifeday, Order 2, Edenic day No. 2175256, Y.R. 1896* (Thursday, November 15, A.D. 1928), there was published in *The Watchtower* the truth about the Great Pyramid; and the same subject was continued, under the same moon, *Godsday, Order 18, Edenic day No. 2175272, Y.R. 1896* (Saturday, December 1, A.D. 1928). The removal of this entanglement from the paths of Jehovah’s people has been a great blessing and has resulted in order and peace where before there was disorder and confusion.

Under moon No. 73673, *Lifeday, Order 25, Edenic day No. 2175634, Y.R. 1897* (Thursday, November 28, A.D. 1929), the work *Prophecy* was released. Never before has there been a book published that makes clear so much of the prophecies of the Bible as this book. Because it is now God’s due time to make clear His prophecies, any unbiased student can now see much of the fulfillment thereof. An understanding of prophecy establishes faith and confidence in God and lifts many burdens from mankind. *Prophecy* has brought order and peace to the minds of lovers of God’s Word in every land. (See chapters entitled “God’s Organization” and “Peace”.)

Under moon No. 73710, *Starday, Order 2, Edenic day No. 2176704, Y.R. 1900* (Wednesday, November 2, A.D. 1932), the work *Preservation* was released. Two of the most beautiful books of the Bible, Esther and Ruth, are now due to be understood. In these dramas are set forth facts which are of greatest importance for all who love God and who are anxious to see the complete

triumph of righteousness in the earth. The final conflict between the wicked and the righteous is just at hand. In this great crisis no man could preserve himself. But the book shows who will be preserved, and how it will be brought about.

Under moon No. 73709, *Godsday, Peace 14, Edenic day No. 2176686, Y.R. 1900* (Saturday, October 15, A.D. 1932), there was published in *The Watchtower* a resolution, publication of which was official notification that then and there ended the 2300 days of Daniel's prophecy. (Daniel 8:14) It pleased God to thereafter have a cleansed sanctuary. Since then God's people have had *peace* in God's temple. This was the occasion for the naming of this month. "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isaiah 54:13, A.R.V.

The Best at the Last

Finally, last of all and best of all, under moon No. 73737, *Godsday, Jehovah 27, Edenic day No. 2177526, Y.R. 1902* (Saturday, February 2, A.D. 1935), the book *Jehovah* was released to the public. This book, it is to be hoped, will give Jehovah His rightful place in the hearts of millions. The month which is named for Jehovah God takes the place of what, under the Devil's calendar, was the first month of the year. In His own expression of His will on the subject, God has made it clear that the first month of the year (*Redemption*) is appropriately named as has been done in this series of articles. "Verily, thou art a God that hidest thyself."—Isaiah 45:15.

Some may wonder whether by calling a month "Jehovah" the name will be brought into common use. It *should* be brought into common use. Men need to think about God, the Source of all their hopes and joys, as well as of their present and future life itself.

Hallelujah (Praise Ye Jehovah)

The Israelites caught somewhat the spirit of the Scriptures when they made use of such names as Jehovah-jireh (Jehovah will see to it), Jehovah-nissi (Jehovah is my banner), Jehovah-tsidkenu (Jehovah is our righteousness), Jehovah-shalom (Jehovah is peace), Jehovah-shammah (the name and renown of Jehovah), Jehozabad (Jehovah-endowed), Jehohanan (Jehovah-favored), Jehoiada (Jehovah-known), Jehoiachin (Jehovah will establish), Jehoiakim (Jehovah will raise), Jehoiarib (Jehovah will contend), Jehonadab (Jehovah-largess), Jonathan (Jehovah-given), Jehoadah (Jehovah-adorned), Jehoaddan (Jehovah-pleased), Jehozadak (Jehovah-righted), Jehoram (Jehovah-raised), Jehosheba (Jehovah-sworn), Jehoshua or Joshua (Jehovah-saved), Jehoshaphat (Jehovah-judged), Joab (Jehovah-fathered), Joah (Jehovah-brothered), Joel (Jehovah is his God), Jozachar (Jehovah-remembered), Joha (Jehovah-revived), Jochebed (Jehovah-gloried), Abijah (Jehovah is his father), Adonijah (Jehovah is my Lord), Urijah (flame of Jehovah), Azaniah (heard by Jehovah), Ahaziah (Jehovah has seized), Ahiah (Jehovah is his friend), Elijah (God of Jehovah), Amaziah (strength of Jehovah), Amariah (Jehovah has said), Besodeiah (in the counsel of Jehovah), Baaseiah (in the work of Jehovah), Beraiah (Jehovah has created), Bithiah (daughter of Jehovah), Gedaliah (Jehovah has become great), Gemariah (Jehovah has perfected), Dodavah (love of Jehovah), Delaiah (Jehovah has delivered), Hodaviah (majesty of Jehovah), Zerahiah (Jehovah has risen), Haggiah (festival of Jehovah), Hazaiah (Jehovah has seen), Hezekiah (strengthened of Jehovah), Hachaliah (darkness of Jehovah), Hasadiah (Jehovah has favored), Harhaiah (fearing Jehovah), Tebaliah (Jehovah has dipped), Tobiah (goodness of Jehovah), Jaazaniah (heard of Jehovah), Josiah (founded of Jehovah),

Ibnijah (building of Jehovah), Jeberechiah (blessed of Jehovah), Igdaliah (magnified of Jehovah), Jedidiah (beloved of Jehovah), Jedaiah (praised of Jehovah), Jehu (Jehovah is He), Jehoahaz (Jehovah-seized), Jehoash (Jehovah-fired), Josiphiah (Jehovah is adding), Joezer (Jehovah is his help), Joash (Jehovah-hastened), Josibiah (Jehovah will cause to dwell), Joshaviah (Jehovah set), Jeziah (sprinkled of Jehovah), Jezrahiah (Jehovah will shine), Jehdeiah (unity of Jehovah), Jahaziah (Jehovah will behold), Jehiah (Jehovah will live), Jecoliah (Jehovah will enable), Jeconiah (Jehovah will establish), Hananiah (Jehovah has favored), Ismachiah (Jehovah will sustain), Jaaziah (emboldened of Jehovah), Iphedeiah (Jehovah will liberate), Jekamiah (Jehovah will rise), Irijah (fearful of Jehovah), Jeriah (Jehovah will throw), Jeremiah (Jehovah will rise), Jeshohaiah (Jehovah will empty), Jesiah (Jehovah will lend), Ishmaiah (Jehovah will hear), Isaiah (Jehovah has saved), Cononiah (Jehovah has sustained), Chenaniah (Jehovah has planted), Moadiah (assembly of Jehovah), Micah (Who is like Jehovah?), Melatiah (whom Jehovah has delivered), Malchiah (king of Jehovah), Maadiah (ornament of Jehovah), Maaziah (rescue of Jehovah), Maaseiah (work of Jehovah), Mesobaite (found of Jehovah), Mattathah (gift of Jehovah), Neariah (servant of Jehovah), Neriah (light of Jehovah), Nethaniah (given of Jehovah), Semaehiah (supported of Jehovah), Obadiah (serving Jehovah), Adaiah (Jehovah has adorned), Azaziah (Jehovah has strengthened), Uzziah (strength of Jehovah), Azariah (Jehovah has helped), Amasiah (Jehovah has loaded), Ananiah (Jehovah has covered), Antothijah (answers of Jehovah), Athaliah (Jehovah has constrained), Pelatiah (Jehovah has delivered), Pelaiah (Jehovah has distinguished), Pelaliah (Jehovah has judged), Pethakiah (Jehovah has opened), Zedekiah (right of Jehovah), Zephaniah (Jehovah has secreted), Rehabiah (Jehovah has enlarged), Ramiah (Jehovah has raised), Remaliah (Jehovah has bedecked), Reelaiah (fearful of Jehovah), Raamiah (Jehovah has shaken), Rephaiah (Jehovah has cured), Shebaniah (Jehovah has prospered), Shemaiah (Jehovah has heard), Sherebiah (Jehovah has brought heat), Seraiah (Jehovah has prevailed). Jah (-iah) is a contraction for and means Jehovah.

Under the circumstances it does not appear that any valid objection can be raised to the use of this name to take the place of that of the present first month of the Devil's calendar. And, anyway, people who have been writing "January" all their lives, in honor of the twofaced god of war, should be quite willing now to often write the name of the true and living God. The due time has come: Jehovah God will not be pushed into a corner any more. The theologians of the Devil can say nothing; they never have a kind word to say for Jehovah; some of them have freely admitted that they do not know anything about Him.

Not counting the combinations above mentioned, the name Jehovah appears in the Scriptures 6,587 times; yet, in the King James, or *Authorized Version*, it is translated by that name but four times: Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4. In a single chapter in the original Hebrew (Deuteronomy 28) this name occurs forty times. "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. And again they said, Alleluia. . . . and worshipped God that sat on the throne, saying, Amen; Alleluia.... The voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth."—Revelation 19:1, 3, 4, 6.

THE END

Appendix 19

Emotions Being Shunned

The following content is upsetting and may be triggering. If you feel distressed right now, come back to read the article later when you feel a bit better. If you are feeling depressed or suicidal, please seek help immediately. There are many free resources that you can call confidentially for assistance.

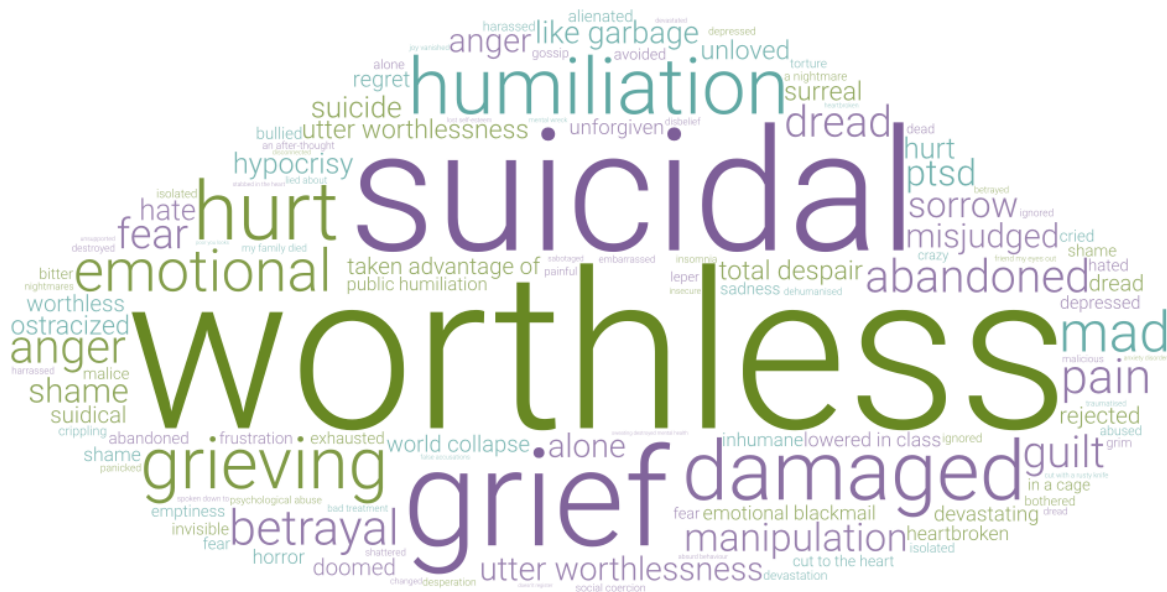
- Australia 13 11 14
- Canada: 1833.456.4566
- UK: 116 123
- USA: 1800-273-8255

International Crisis Lines (https://en.wikipedia.org/wiki/List_of_suicide_crisis_lines) and **suicidestop.com** contain up-to-date lists of free support lines for almost 100 countries. There is also a large community of current and former Jehovah's Witnesses at **reddit.com/r/exjw** that can answer questions and provide support.

In 2023, I posted on Reddit asking people what emotions they went through after being disfellowshipped/removed and shunned. People that contributed to this article commented that sharing their feelings gave them validation and authenticity. These are their stories.

Within their comments appear a shocking range of negative words used to describe the emotions experienced.

Negative Emotions from being shunned:



Damaged, emotional, humiliation, suicidal, grieving, grief, emotional blackmail, manipulation, worthless, Utter worthlessness. Hurt, betrayal, misjudged, like garbage, taken advantage of, utter worthlessness, total despair. world collapse, anger, sorrow, hypocrisy, mad, public humiliation, ostracized, pain, lowered in class, devastating, dread, abandoned, Guilt, shame, fear, suicide, anger, ptsd, Worthless, unforgiven, unloved, doomed, rejected, Alone, heartbroken, suicidal, depressed, abandoned, surreal, cut to the heart, emptiness, psychological abuse, inhumane, in a cage, anger, hate, sadness, & regret, exhausted, frustration, hurt, dread, an after-thought, alienated, horror, a nightmare, my family died, invisible, shame, embarrassed, desperation, shame, devastation, social coercion, crippling, dehumanised, isolated, bothered, cried my eyes out, depressed, bullied, harassed, avoided, ignored, abused, malice, nightmares, insomnia, sweating, destroyed mental health, bad treatment, hated, cried, gossip, painful, absurd behaviour, ignored, leper, lied about, malicious, destroyed, sabotaged, harassed, false accusations, crazy, cut with a rusty knife, torture, mental wreck, anxiety disorder, shattered, betrayed, lost self-esteem, isolated, traumatised, alone, joy vanished, panicked, fear, dead, bitter, disbelief, grim, doesn't register, changed, disconnected, unsupported, insecure, devastated, stabbed in the heart, dread, fear, heartbroken, poor you looks, spoken down to.

Shunning is one of the most destructive practices used by high control religions.

“No more fiendish punishment could be devised, if such a thing were physically possible, than that one should be turned loose in society and remain absolutely unnoticed by all the members thereof. If no one turned around when we entered, answered when we spoke, or minded what we did, but if every person we met ‘cut

us dead’ and acted as if we were nonexistent things, a kind of rage and impotent despair would before long well up in us, from which the cruellest bodily torture would be a relief; for these would make us feel that, however bad might be our plight, we had not sunk to such a depth as to be unworthy of attention at all.”

—*The Principles of Psychology* Volume 1 pp.293-4 (William James Dover Publications)

One word that kept being repeated was “suicide”.

Being shunned is so traumatic, the loss so unbearable, that it leads to feelings of such utter desperation that Jehovah’s Witnesses are commonly pushed to ideate taking their own lives.

The trauma of the judicial process can cause contemplations of suicide, common enough that the elder’s manual addresses how proceed when “the accused threatens suicide.”

“In judicial cases in which the accused threatens suicide, it may be best for the committee to suspend the hearing to focus on helping him regain his balance.”

—*“Shepherd the Flock of God”* (2024 ed.) ch.15:17

This collation of comments from over 40 people forms an important body of information that highlights the damaging effect of Watchtower policy. I implore governments to reconsider Watchtower’s religious or charitable status that allows them to receive funding and tax breaks whilst promoting shunning.

Glossary

Disfellowshipped — officially removed as one of Jehovah’s Witnesses by the congregation elders.

Removed — In 2024 the term “disfellowshipped” was changed to “removed”.

Disassociated — removed as one of Jehovah’s Witnesses by a person’s own request.

Faded — When a person chooses to stop identifying as one of Jehovah’s Witnesses but is not announced as such.

PIMO — Physically In, Mentally Out — an active Jehovah’s Witness that no longer believes the doctrine

PIMI — Physically In, Mentally In — an active Jehovah’s Witness that believes the doctrine.

Although the following experiences are overwhelming and emotionally confronting, the conclusion of this article also provides examples of the positive emotions that arise after leaving the religion.

The Emotions

R...1

It felt like they cut my arms and legs off and then told me to run. I felt ashamed, isolated, I felt suicidal.

When you’re shunned you are expected to have none of the support, but have conduct better than any pioneer or elder.

Hurt? Betrayal? I felt misjudged and taken advantage of, thrown away like garbage. and my autism was used against me as a way to discredit me and make me out as hysterical.

a...d

I faded, so while I'm soft-shunned by JW's, I'm not shunned by my family. But I've lived with the threat of it for over a decade thinking that at any moment the axe could drop and my family would cut me off. For years I was in a constant cycle of needless, pointless, unnecessary anxiety in anticipation of this happening and getting cut off for good.

The emotional trauma of losing my community when I was in my early twenties had lasting effect. At a time in my life when I should have been figuring out who I was, what I had to offer, how I could contribute to life and build a life, I was instead embroiled in a constant state of emotional trauma. When things seemed like they were getting better, my family would do something to kick it all back up again. I felt like I could never just relax, because if I let my guard down that's when they'd lay on the emotional guilt and manipulation. In retrospect, I should have been better at setting boundaries. But I didn't know I had that option. I thought I had to just take it. And that's all I ever did, take it. Because if I spoke up, if I said anything, if I cleared the air, I'd risk that they'd cut me off for good if they knew how I really felt. It's hard to explain but it's been a long, strange process of getting to a place where I feel okay being misunderstood.

I have a lot of residual depression and anxiety that while it has gotten a lot better will probably keep cropping up from time to time for the rest of my life. I have to constantly combat a feeling of deep unworthiness. When I left, character judgements were hurled at me over and over again based on nothing other than no longer being part of the religion - selfish, self-centered, uncaring, a bad example for others, something to be ashamed of. Even though intellectually I know those things aren't true, they were told to me by the people who are supposed to care more about me than anyone, so the imprint is deep.

I was also told repeatedly that my life would fall apart. Now I struggle with feeling the need to constantly prove myself, keep it together, save face, never do anything that could be perceived as a "mistake" in order to avoid fulfilling their prophesy. All of this in place of normal growing pains and a healthy view of failure. It's held me back. I've played it safe and avoided risks in order to avoid messing up.

h...2

Your brain gets emotionally damaged when you see people out and about who used to be like family all of a sudden act like you don't exist.

K...7

As if you died and have not been buried.

g...s

A year later I am still devastated. I was in disbelief when it happened.

The elders telling me they had decided to disfellowship me almost felt like the moment you'd get a grim medical diagnosis. It doesn't register. You don't know how to process it. Suddenly your life is completely changed. You know that your friends and family will no longer talk to you. They will not even look you in the eye and greet you. The elders knew I was in recovery from addiction and going through a divorce and they took away the very thing I needed the most -connection and support. I was disfellowshipped for vaping nicotine which I took to after quitting drinking. Not great I know but, yeah. Being treated like I am dead was the consequence. I am still very depressed and

insecure about what my life is now. Thank you for doing this and I hope people are helped by your article.

S...8

You know they will shun but you are never quite prepared for what that will mean. I get sad sometimes but mainly I am relieved from the burden of trying to please these people and losing.

b...s

I can understand that people I used to view as my closest friends will now refuse to talk to me or answer my messages, but when it actually happens, there is a sharp sting of emotional pain.

After a while this pain gives way to incredulity. I cannot believe that these people, my closest friends and even my parents, will treat me this way. They used to be so warm and loving towards me, yet now they treat me like they hate me. Why? Because I am honest with them that I don't share their beliefs in matters that are invisible or that were written thousands of years ago. Is life really so ridiculous and cruel?

Then the astonishment is replaced by deep sadness, to realise that they are not actively consenting to behave like this. They are not making a free choice and they are likely in pain also as a result of their own actions but they don't realise the true cause.

Add to this the realisation that there is very little I can do to fix it. I can only grieve for them and move on with my life, grateful that I am now free of that poisonous ideology and waiting for them if they ever change their minds. I am more empathetic towards the suffering of others of all backgrounds and am determined to help where I can.

d...n

I was disfellowshipped 2006 to 2009 for apostasy. Suffered from suicidal ideation as a result of the shame I felt but didn't act in it. I was reinstated in 2009 for the sake of family but disfellowshipped again in 2019. This time I lost everything in the way of family, friends, job, home etc. Attempted suicide in January 2020 (overdose), several attempts at hanging in March/April 2020, and another attempted overdose in June 2020. I shouldn't be alive but somehow I am, and life is now great. I have moved from the UK to Australia for a new life with the person I love, and despite all the pain in the past I wouldn't change a thing. I'm now in a position to help others going through the same trauma. Hope this information helps with your research.

m...8

I really can't explain it very well. It's just so unnatural that it doesn't compute. Like I knew I was going to be shunned but you really can't prepare yourself for that until you're going through it. It's one of the most awful human experiences that no one should ever have to go through. I find it remarkable I didn't commit suicide when I was in the thick of it.

In the Kingdom Hall, being disfellowshipped made me feel like a dirty leper. Despite getting to meetings right as they started, and sitting towards the back, I would still end up crossing paths with people. They would see me and turn their head. Turn their body to not be faced in my direction. I had people move seats because I was sitting in the same row as them. I'll NEVER forget the time that I actually was sharing a row with someone, several seats divided us. That person raised their hand to give a comment during the meeting. The person running mics went to hand me the mic to pass (I was sitting on the aisle seat adjacent to the middle of the hall) and when they realized it was me they snatched the mic out of my hand, awkwardly walked all the way to the back of the hall and then back down, around all of the seats so he could directly hand the mic to the person. It was a long, awkward pause for everyone. That feeling was so awful.

Socially, being disfellowshipped feels like being a weird ghost. People see you out and pretend you're not there. Sometimes I'd want to shout at someone at the grocery store like "hellooooo I'm still here! You can at least acknowledge that our paths crossed!" Like I never realized how awful it was to not get something as simple as a head nod or slight smile when you pass someone at the store. You do those things for strangers!

And the worst feeling of all was realizing you were treated worse than being dead. It was like people removed your existence from their knowledge until you got reinstated. Multiple times I saw people post throwbacks on social media of events that I was at, and I was just cut off. I'll never forget one time my own sister posted a picture with three of her bridesmaids (I was the fourth and maid of honor). She wrote a caption saying something along the lines of "first time I've had all my bridesmaids together again!!" Like what about me?! That's not a true statement! Even if I was actually dead, that still means you wouldn't have all your bridesmaids together! It's been 8 years since that moment and it still stings.

Ironically, I got reinstated and then 4 years later, married someone who was disfellowshipped. I did a hard fade so no judicial action was taken against me. But now sometimes I'm treated as disfellowshipped by proxy. I just had someone who wanted to hire me as a wedding vendor, ask if I had other staff I could send in my place, because my presence could be a stumbling block. Overall, being disfellowshipped made me depressed, feelings of worthlessness, and suicidal. I went to the hospital once for self harm. It's a form of cruel and unusual torture.

Life is so much better now.

7...s

Having a person move seats to get away happened to me, the sting was so sharp I could barely believe it was happening like my perceived sin was going to rub off somehow!

S...4

Humiliation

U...7

Relief, freedom, joy, hope, anticipation and calm. All these went through my head as I walked back from my Judicial hearing whilst listening to Queens 'I want to break free'.

R...I

Confusion and despair because I went to elders asking for help and they made me feel worthless.

...

Grieving lost family and friends - removing all numbers from my phone contacts was a tough but necessary act I felt to get some kind of closure - was isolating and incredibly tough. Like others on here have said, I don't blame them because they are doing this because of the indoctrination that we all had within the cult, but it hurts. It really effing hurts. Four months after I was disfellowshipped, I received a WhatsApp voice message from one of my brothers, telling me that my (non-JW) dad had died. That's the only contact I have had from my PIMI (physically in, mentally in) family in the 2.5yrs since I was disfellowshipped. I know that one of these days, I'll get a message that my elderly PIMI mum is sick, dying or dead. It's totally messed up that I will have to decide whether to go to a funeral because of how triggering it will be to go back into a Kingdom Hall and see family that shun me.

I have two children in their teens. They are told at meetings and conventions that having contact

with me makes God sad and so I feel like I'm literally fighting to keep a place in my children's future, even though I've been a good father and provided for them in every possible way. We were taught that shunning people who were disfellowshipped is a reflection of God's love. It's actually emotional blackmail and manipulation of the highest order. It's designed to make people feel so worthless that they will do anything to regain social contact. It's evil and unloving.

I...a

Losing family members although they are alive and well is a kind of tormenting pain impossible to describe. It numbs you against pretty much anything else. It makes life feel unreal. Knowing that you might never have a chance to hug your loved ones again, and they suffer just the same as you, it is awful.

This pain never gets better. It is ten years now, and the fact that I might never see my sister ever again is killing me inside. It has caused me to not have children (wouldn't want them to grow up in this mess). I also don't feel like having a wedding party if I get married, knowing that she wouldn't come to the wedding. If she would die before me, I wouldn't get invited to the funeral. I plan to kill myself when I get old so I can protect myself from being in a situation where my closest relatives are shunning me.

I have no words to describe how that feels. I miss her so much, and I know that she misses me as well.

P...o

Anger. I had a problem. I expressed sorrow. I was told I should have spoken to the elders sooner. They didn't understand the reasons why I didn't say anything sooner. I started reading the Bible after being disfellowshipped. That's when I began to realize this was an overreach of discipline. Jesus never meant for things to be handled this way. Then I learned about the bad teachings, false prophecy, a theology driven by money and power. At that point I got extremely angry. And I've been mad ever since. It's okay for them to keep their mistakes or problems quiet. God is fine when they do it. But when I make the same mistake, I get kicked out. The hypocrisy is maddening!!!!

C...4

Well, shunning is the reason why PIMOs (physically in, mentally out) exists in the first place. You realize that what you were led to believe was not true, but you cannot express your doubts or choose to leave. If you do, then you are shunned, your family and friends stop talking to you. So for many of us, the only option is to fake it.

Being disfellowshipped is a public humiliation. The Spanish Inquisition would put ridiculous customs and hats to sinners and made them wear those all the time or have people parade through the streets in those ridiculous outfits. They and their families were ostracized from society. Disfellowshipping is the same. They give a public announcement in front of the congregation to cause pain to the person and their family, who are immediately lowered in class in their social group. The effects can be devastating and in many cases permanent. Even after reinstatement.

J...h

Dread. Abandoned

W...4

What follows is, if a dream, a nightmare, if a movie, a horror, if real life, something that no one should ever have to experience.

The date is April 24th, 2022 at 9:41am, it's 2°C outside, frost on the truck. The exact date and time

when my entire family died. I lost both my parents, my eldest sister and her husband. My maternal grandmother, 3 maternal uncles and their wives, 2 paternal aunts and their families. My wife lost her mother and her mother's husband, her eldest sister, with her husband and 2 children. Along with her aunt's, uncles, and cousins. My 2 sons lost their grandparents, aunts, uncles, cousins. At 9:41am they all died, but not only them. Almost everyone we were friends with, people that had watched my children grow, held them as babies. They all died at 9:41am on April 24th, 2022.

It is just us now. All these people we lost, it was our entire family, and our entire social support circle. Just gone. Poof. So many people that we would see on a regular basis, even just while out and about, people we knew, see them at stores, say hi, shake hands, a hug, share a coffee, a beer, a laugh. Ask how you are, if you need help with anything, \$20 for gas, they were always there to help. All gone.

It's bad, knowing that it happened, but I get up, leave the house, go to the store, and I see someone, someone I know, even though I know they are all gone. Maybe I am dreaming. I smile, nod, a little wave. Nothing. Like I'm not there. I see this person's daughter in a different aisle. She is 10 years old. Grew up playing with my boys, their friend. I smile and nod, say hi. Nothing. It's like I'm invisible. I start to wonder, "is it me that died? My wife, my sons. Are we the ones that have died?" But, no, other people see me, interact. Other customers, store employees, they see me, interact. We are all alive, they are alive. Why can't they see me? I'm right here. Right fucking here. But they can't see me anymore.

Is this a dream? Nightmare? Movie? Horror? I go to sleep, I wake up, days go by, months. I see these people here and there. Always the same, I am invisible, my wife is invisible, my children are invisible.

Oh fuck! This is real life.

This is what it is to be shunned when you have been a part of the Jehovah's Witness cult and decide to leave for any reason.

r...y

Guilt, shame, fear, suicide, anger, PTSD.

1...o

Worthless, unforgiven, unloved, doomed, rejected, Alone, heartbroken, suicidal, depressed, abandoned. I'm just faded out after 45 years in but shunned.

o...4

For me I thought I was prepared to be shunned, but when it actually happened it was so surreal and it really cut to the heart.

Shortly after this first shunning encounter (honestly can't remember who the JW member was that shunned me) but because of it, I made the spur of the moment to leave that town for the big city and thankfully it made everything a whole lot bearable and gave me time to heal and see life outside of the Borg, went on to enrol in University and travel the world...

i...s

Honestly.... I felt relief. I didn't have to practically kill myself trying to be enough anymore. No one was in my face anymore. Being left alone in public has been great. They avoid me. I don't have to do any hard work to avoid them.

I'm relieved they are afraid of apostates. I'm relieved they won't ever try to talk to me and know that is they do I can make them turn white and run, just by saying I'm apostate. I'm relieved that I'm not subject to their weekly criticisms, and their faux brotherly affection. I'm relieved that I don't have to ever worry about them coming near me.

I might be shunned by them, but that's a huge blessing. In the cult you never get downtime. You're always "on." The pressure is unreal in the congregations. I don't have any of those unreal, and unrealistic pressures on me. I can breathe!!

I'm glad they shun me. I'm glad they're scared of me. They're the ones who made me this way, and they are ashamed to admit that they're gigantic failures in anything loving. I'm glad they blame me for their problems. Let them. Pride comes before a fall. Their words, not mine.

y...7

I disassociated in 1998 after unsuccessfully attempting to fade the previous 2 years. My primary emotions were anger because I had been lied to and manipulated, I lost my childhood to this cult and I mistreated family and friends because the cult told me to. I also felt extremely relieved because I no longer had the burden of going to the meetings and conventions. I realized I had the choice to live how I wanted, even retaining some of the JW lifestyle if I wanted to (still not a drinker/smoker to this day) but I didn't have to be compelled to, or threatened with whatever consequences if I did x y or z.

S...g

I chose to resign, or as JWs call it disassociate, from the organisation. I thought I was mentally prepared for the shunning, but to be cast as a bad person for doing nothing wrong does take its toll. This is especially so when it's family. The one having its biggest impact on me is the threat of my own children shunning me once they leave my home - the recent videos of the daughter shunning her mum and effectively saying she has replacements at the hall really cut me. The organisation is encouraging psychological abuse of those who have left as some sort of deterrent which they masquerade as a loving provision. I have been told more than once that it was my choice and my fault that I was facing that. I love my kids and don't want to imagine a time when they wouldn't want to have anything to do with me, but you also have to be true to yourself and your values. What the organisation encourages is inhumane.

L...d

I know at least one man who committed suicide, either as JW or directly after being disfellowshipped or disciplined. It was a shock to everyone. Unfortunately, I don't remember any other details, because at the same time I also struggled with suicidal ideation because of discovering that I was gay and trans. That was a direct result of the JW policies, because I was worried that even if people knew I would never "practice homosexuality" or express anything other than being a cisgender woman, my family would cut me off and I would no longer be allowed contact with them, especially my younger brother who still lived at home.

l...e

It's funny this question pops up today because my husband and I were just talking about this last night because my situation is affecting me in a really negative way all of a sudden.

I live in the in between world where I'm a loophole. I'm faded never disfellowshipped or disassociated so by loophole my family can associate with me. Being a loophole is exhausting. It's like that faded world is no longer a safe & comfortable place for me. A couple weeks ago I was visiting my parents when they told me that if my daughter, their only grand daughter, got married they wouldn't be attending the wedding (her father & bonus mom are disfellowshipped). Those

words sent me into a tailspin of anger, hate, sadness, & regret. It felt like a switch.

Now this loophole world I live in feels like a cage. Like I'm acceptable as long as I behave and don't cause waves. But the second I do then it all goes away. I told my husband that I don't know how to be their daughter anymore. They act as if nothing was said. Its business as usual but for me, it's really not.

I've been preparing myself since I was 10 years old that one day my family would choose religion over me but with these emotions it's like I never prepared for anything. Maybe it's because it was about my daughter and not just about me. You're hurting my kid & in my world that's a punishable offense with steep unforgiving penalties.

c...a

When I got disfellowshipped, I felt like a huge weight was lifted off my shoulders. When I saw my father's face immediately after the judicial committee, I felt pity because he looked devastated. After being shunned, I waver between acceptance and frustration, but mostly acceptance.

s...9

This may be similar for others. For me, at first I was hurt even though I knew it was coming, hurts losing all your friends. Then comes the phase where you work through it and allow yourself to feel the feels, and finally came acceptance, moving on. Currently I'm in a zen mode when it comes to it. I honestly feel sorry for them. It's not easy being a witness and I see the sadness in their eyes. Life now is good! Have new hobbies, travel more, and actually live life. Currently trying to expand my social circle. You have to put yourself out there. Nobody is going to do it but yourself.

L...o

I was disfellowshipped after fading and living my own life for 2 years. Foolishly, went to the Judicial Committee they asked my PIMI parent to tell me about.

I was only 19 and the elders always locked the door behind them when we went into the back rooms. I felt fearful being locked in there with 3 men I'd had no communication with for 2 years, and for the first time without my parent present.

But greater than that fear of the unknown was the dread of knowing my family would suffer due to having a disfellowshipped family member and that I'd lose access to my 6 younger siblings, and the formerly close relationship I had with my parent.

I've been alienated ever since. 25 years of being treated as an after-thought...when I'm thought of at all. And most communication being death notice text messages.

The good part is only 1 of my younger siblings is still in. The rest left and 4 never got baptized after my disfellowshipping. The youngest declared himself an atheist before he was an adult and easily stopped attending meetings. My parent kept minimal contact due to my having children, but recently I determined that's inadequate for my emotional/psychological needs and I allow my kids as much access to their grandparent as they want, and I just abstain.

Since letting go of that relationship my life has been so much better. I no longer have to censor what I talk about or the language I use for fear of offending my parent and having them withdraw completely. I can always be myself, which is much healthier and leads to greater happiness.

i...7

SO. MUCH. SHAME.

I was so embarrassed every time I had to walk into the kingdom hall and see my best friend refuse to look my way. Desperation for a glance from my grandparents and aunts & uncles when they visited. Embarrassment when I had to clean up my little sister in the bathroom after she peed herself when my mom was home sick and my dad was working sound. Embarrassment when I didn't know if I was allowed to go in the cleaning closet. When I was under the sink in the bathroom cleaning up piss, praying that no one would walk in and not be able to speak to me so I could explain. Having to walk in front of everyone to get my things, but worried I'm bringing too much attention to myself. Far too much shame than a 19 year old girl should ever have to go through.

And that was only a six month disfellowshipping. I got back in quick. It was a whole different story 3 years later when I woke up and left. Seeing people I grew up with in the grocery store, catching them staring at my boyfriend and me. Seeing them typing a long text on their phone while continually glancing up at me. Knowing that text is about me. Leave me alone and let me live my life without shame you motherfuckers!

S...Z

Not having been disfellowshipped but would like to throw in that the social coercion while in the congregation has devastating effects on people, and you might want to toss something in, a one liner about that or whatever... get people thinking. There is shunning that is pre-disfellowshipping, and when a group is (supposed to be) your whole life, they are literally crippling your life and removing an individual's ability to thrive by all the coercion that goes on inside when you're in good standing.

Answer: it's absolutely dehumanizing and isolating and damages an individual's ability to thrive and potentials to be living their best life.

J...9

It bothered me for the first couple of years. After that I said F'em! Me not being in their lives, is their loss not mine. I have met several friends who care for me unconditionally.

L...3

I lost my unborn child and was disfellowshipped the same week. I cried my eyes out. The shunning made me depressed for a few months until I got married.

A...5

Children in schools learn more about kindness and treating people fairly than JW's who are taught and practice blind hatred ie shun someone because Watchtower labels them as disfellowshipped. Schools have documented anti-bullying and anti-harassment policies. What does Watchtower have? Books and articles that actually tell you how to abuse people e.g shun, avoid, ignore them purely on the basis of a Watchtower assigned label???

a...d

Two months of insomnia and PTSD. Still have frequent nightmares and wake up sweating like I was in a war. All that and I'm reinstated (PIMO) so yeah disfellowshipping and shunning destroys your mental health.

H...1

It cut like a knife. A rusty old blade. Or, it felt like the elders were operating on me with a spoon. It's inhumane and should be shown to the whole world for what it is: torture. I'm sorry to say that I won't feel inclined to help any of the boys on my JC if ever I see them choke.

D...e

This is an interesting yet sad experience to share. Well, to create awareness I am ready to share my experience I hope my story makes a difference.

I live in Ghana (West Africa) a 3rd generation of JW's. Before being disfellowshipped I was in a mental wreck because I had been diagnosed with Depression, PTSD, and Anxiety Disorder because of my history of child sex abuse.

My world was shattered. I had no worldly pals. Family, or friends, you had known for years shunned you. I felt betrayed, I blamed myself, I lost self-esteem, was ashamed, and in isolation my traumas resurfaced, and I was left to deal with it alone and that was the worst part. For me that discipline did not work for me or everyone.

The 2nd time, I was pregnant when I was told I would be disfellowshipped. The joy I had of being a 1st-time mom all vanished, and was reminded of the 1st experience. Again, I found myself a mental wreck panicking, in fear, and depressed. I reached out to my Mental Health Officer, and he also in turn reached out to the lead elder because of my history of suicide and the life's involved...that fell on deaf ears. As I sat before these elders I felt dead, I had no reason to live... I had my rope in my bag going over the plan and time to get up and go kill myself with my unborn child. ...this should give you a clear picture of how the fear of being disfellowshipped had on my mental well-being. It changed me from a happy mom to a sad, bitter, depressed, panicky, traumatized MOM. I HATE HOW IT AFFECTED MY MENTAL WELL-BEING.

v...2

I'm a delivery driver and last week one of my stops was an elder I had known most of my life. He answered the door and took the package, but didn't acknowledge that he knew me. (Maybe he didn't recognize me with dyed hair and a nose ring) but it still hurt way more than I expected.

M..._

I talked to someone in the receiving end of shunning. It was described as stabbing the heart.

S...7

I was relieved! I had been PIMO for many years and finally left as the time was right owing to a number of circumstances. Interestingly there were some from the congregation who still spoke to me. One sister approached me and asked if I'd consider returning. I tried to be kind answering as I knew her to be sincerely concerned. She apparently told the elders that she tried to encourage me and was severely reprimanded. She told me and said she would not talk to me any more. I felt just compassed for her.

J...2

I attempted suicide twice as a baptized JW.

Once at age 19 after moving in with roommates, when I told my parents I was gonna be disfellowshipped and needed to come home they said okay, then called me back and said they changed their mind. I stopped the suicide when I started losing sensation in my fingers and tongue.

Once at age 25 when I realized how loveless my marriage was and decided I couldn't get divorced "and do that to my friends and family (meaning getting disfellowshipped, again)". My ex-wife found me unconscious and saved my life.

D...I

I too have experienced suicide ideation since I was disfellowshipped 2.5yrs ago. I am rebuilding my

life, but due to the isolation and the various emotions surrounding my disfellowshipping (I went to the elders asking for help and was treated so harshly) I frequently think about ending things. I could never follow through on the thoughts, because my two children and my current partner would be devastated and however much pain I'm feeling, I can't do that to them.

W...7

My very good friend took her life in 2019. She had been disfellowshipped for about a month. She was attending meetings and trying to come back in. She was 28.

Positive Emotions

Scattered amongst the comments of devastation Jehovah's Witnesses feel when experiencing shunning were positive emotions. These highlighted the long-term gains of freedom from a high control religious group.

Positive Emotions that come from leaving despite being shunned.

Relief, joy, freedom, happiness, huge weight was lifted off my shoulders, acceptance, Life now is good, moving on, sorry for them, I can be myself, healthier, greater happiness, light, air and space, beyond religion, cared for unconditionally.



Footnotes

The quotes in this article are from the following threads, and direct messages that I received. The names have been redacted for reasons of privacy.

- reddit.com/r/exjw/comments/15zngx/what_emotions_did_you_experience_when_being
- reddit.com/r/exjw/comments/15p50jx/help_needed_for_research_into_suicide_amongst

There have been minor changes to spelling errors or truncated words to assist with readability.

Appendix 20

The Hardship of Being a Gay Jehovah's Witness

By Anonymous

I was raised and baptised as a very serious Jehovah's Witness. Every waking moment of my day was lived for Jehovah and his organization and for nothing else. I was also gay. Whilst I was told I could have Jehovah's favour if I did not practice my homosexual feelings (like a straight person could whilst not committing fornication) I personally felt that it was different if you are gay. Regardless of how much self-control I manifest, I was gay. We are not people with homosexual feelings; we are gay people, gay to the core.

A heterosexual man's attraction toward a woman feels completely natural. For me and other gay Jehovah's Witness, our attraction feels natural too - but for men. The thought to be with a woman is simply not there, for some of us it just isn't something that could ever be considered.

When we overcome temptation, like the thought of stealing or viewing pornography, we can feel proud that we overcome it and have Jehovah's favour. But despite not actually engaging in homosexual activity, just because we are gay, we are something that Jehovah apparently detests. It is such a struggle because we know (as many have said to me) we are not considered as normal and have to wait for Jehovah to fix us in paradise.

Can you imagine what this does to young men in the organization? Saying that being gay is not normal and we have to be fixed, especially when to us our feelings are completely normal and natural to us. It is not a learned habit or something you can overcome. Many times I have sat through meetings and the topic of homosexuality or homosexuals have come up and I cringe at what I'm hearing and I have to get up to go to the toilet just to stop hearing it, because I don't want to be reminded how being gay is wrong and how gay people will be destroyed at Armageddon. Yes, I know it only refers to those who are practising homosexuals, but knowing how God hates homosexuals and knowing that I am one and can't fix that is mentally debilitating.

I was baptised at 15. Sometime afterwards, I messed up and engaged in light homosexual activity. I kept it concealed and was eventually appointed as a pioneer. When I was 17 a brother from a neighbouring congregation and I formed a friendship and inappropriately touched each other. He confessed to the elders and we were both privately reproved. I felt my life was over. At this point I had not accepted I was gay and because of the judicial procedure the elders and my family had to be told. Rumours leaked out about it into the congregation. It was devastating to say the least.

A gay worldly couple started studying with Jehovah's Witnesses up in Birmingham. They accepted it as being true and decided to separate in order to get baptised. They moved to different congregations to make it easier not to fall into temptation. Whilst impressed with their level of faith in order to do this, it is sad gay people are denied very basic human rights, the right to love someone and build a home with that person. These two men now have to spend a life forever alone, watching other brothers dating and getting married and growing old with their wives, whilst they stand around gathering dust. All gay people are in this situation. It is painful to watch your friends grow up and marry whilst you are left alone. You cannot marry; neither can you hang out with your friends as you once did, as that is what happens when they marry. It becomes a lonely life with no prospects in that regard.

I started to be stigmatised for being gay. Other brothers did not feel comfortable to invite me on holidays that they arranged. Several congregation events were organised, and I was asked to pick up a young brother from a nearby village. Every time he would cancel coming. I learned that his father did not want his son and me alone in the car. I may be gay, but that does not make me a pedophile. In fact, I was still a virgin and did not want to engage in sexual activity with any person due to my love of Jehovah. That this father thought I might sexually attack his son hurt deeply. He was not the only one. Soon, I was learning that all young brothers in the congregation had been warned not to be alone with me. I was not after sex, and had no plans to sexually attack these people, but because I was outed as being gay, people became uncomfortable with me. I lost any chance that a brother will house share with me or want to go on holidays. It became difficult just to make friends.

Some say it is no different than for a sister that has never married, but it is not the same. She still has the hope and possibility to find a marriage mate. A gay Jehovah's Witness never has that hope. Having friends in the truth does not make up for it. It is hard to buy a house, or even just to rent and pay bills when you have to do it alone without someone else to help financially. I cannot share with a sister, nor can I share with a brother. A brother and sister, even though their friendship is platonic, cannot be alone together. As a gay Jehovah's Witness, I cannot be alone with either sex. So now I am left completely alone.

To sum up why the life of a gay Jehovah's Witness is so destructive, you:

1. have feelings of complete inadequacy because you are something detestable to Jehovah
2. need to be fixed in paradise because you are abnormal
3. live a life alone, watching all your friends set up family, knowing you will never experience love, hold someone or build a life with someone
4. will have elders share your confidential information with members of the congregation, especially among your peer group, making it difficult to form any friendships
5. will have parents keep their children away from you, making you feel like a sexual predator

Appendix 21



DECLARATION OF THE RIGHTS OF THE CHILD

Adopted by UN General Assembly Resolution 1386 (XIV) of 10 December 1959

WHEREAS the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS the United Nations has, in the Universal Declaration of Human Rights, proclaimed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

WHEREAS the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth,

WHEREAS the need for such special safeguards has been stated in the Geneva Declaration of the Rights of the Child of 1924, and recognized in the Universal Declaration of Human Rights and in the statutes of specialized agencies and international organizations concerned with the welfare of children,

WHEREAS mankind owes to the child the best it has to give, Now, therefore,

Proclaims *The General Assembly*

THIS DECLARATION OF THE RIGHTS OF THE CHILD to the end that he may have a happy childhood and enjoy for his own good and for the good of society the rights and freedoms herein set forth, and calls upon parents, upon men and women as individuals, and upon voluntary organizations, local authorities and national Governments to recognize these rights and strive for their observance by legislative and other measures progressively taken in accordance with the following principles:

1. The child shall enjoy all the rights set forth in this Declaration. Every child, without any exception whatsoever, shall be entitled to these rights, without distinction or discrimination on account of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family.
2. The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration.
3. The child shall be entitled from his birth to a name and a nationality.
4. The child shall enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end, special care and protection shall be provided both to him and to his mother, including adequate pre-natal and post-natal care. The child shall have the right to adequate nutrition, housing,

recreation and medical services.

5. The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care required by his particular condition.
6. The child, for the full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and, in any case, in an atmosphere of affection and of moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother. Society and the public authorities shall have the duty to extend particular care to children without a family and to those without adequate means of support. Payment of State and other assistance towards the maintenance of children of large families is desirable.
7. The child is entitled to receive education, which shall be free and compulsory, at least in the elementary stages. He shall be given an education which will promote his general culture and enable him, on a basis of equal opportunity, to develop his abilities, his individual judgement, and his sense of moral and social responsibility, and to become a useful member of society.
The best interests of the child shall be the guiding principle of those responsible for his education and guidance; that responsibility lies in the first place with his parents.
The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education; society and the public authorities shall endeavour to promote the enjoyment of this right.
8. The child shall in all circumstances be among the first to receive protection and relief.
9. The child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic, in any form.
The child shall not be admitted to employment before an appropriate minimum age; he shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his health or education, or interfere with his physical, mental or moral development.
10. The child shall be protected from practices which may foster racial, religious and any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

Appendix 22

“Shepherd the Flock of God”

Chapter 12, Child Abuse, Section 18-21 pp.131-133

You **should immediately call the branch office** for direction if you learn of an accusation of child abuse, regardless of the age of the victim now or at the time of the alleged abuse, even if it occurred before the alleged perpetrator's baptism. The branch office will then give direction based on the circumstances involved in each situation.

Child abuse is a crime. **Never suggest to anyone that they should not report an allegation of child abuse to the police or other authorities.** If you are asked, make it clear that whether to report the matter to the authorities or not is a personal decision for each individual to make and that there are no congregation sanctions for either decision. Elders will not criticize anyone who reports such an allegation to the authorities. If the victim wishes to make a report, it is his or her absolute right to do so.—Gal. 6:5.

When a known child molester moves to another congregation, the Congregation Service Committee should send a letter of introduction with full and complete information about his background and current situation. Any letter from the branch office concerning the child molester should not be photocopied or sent to the new congregation. However, the new congregation should be clearly informed of any restrictions imposed by the branch office. A copy of the letter of introduction should be sent to the branch office.

In a case in which a brother denies an allegation of child abuse and he has been accused by only one witness, the following direction is given if he moves to another congregation. The elders should consult the branch office before sending any information regarding the accusation to the elders in the new congregation. It would be helpful if your letter to the branch office provided a detailed summary of the matter and explained the spiritual condition and personal circumstances of the accused and the accuser. With regard to the accused, the following questions should be answered: (1) What is his interaction with children? (2) Does he admit to any activity with the accuser that could have been misinterpreted by the accuser as sexual abuse, or does he claim to have a poor memory of the accusation? (3) What is his response to why the accuser has made the allegation? (4) Has he had to be counseled for any other matters of a sexual nature, such as inappropriate conduct with adult sisters or pornography? (5) What is the level of his spirituality? (6) Do all the elders on the body believe that he can be trusted with children?

The following questions should be answered with regard to the accuser: (1) What is the level of maturity of the child or youth? (2) Is he (or she) describing conduct that one his age would not normally know about? (3) Is the child or his parents known to be serious, mature? (4) Is his memory consistent, or is it intermittent, or does it involve repressed memories? (w95 11/1 pp. 25-26) (5) What is the reputation of the parents? (6) Are they spiritually and emotionally mature? After carefully considering the matter, the branch office will then give you direction as to what information about the allegation should be shared, if any, with the elders of the new congregation.”

(**Bold** is as appears in the original publication.)

Appendix 23

TRANSCRIPT

FAMILY AND COMMUNITY DEVELOPMENT COMMITTEE

Inquiry into the handling of child abuse by religious and other organisations

Melbourne — 11 April 2013

Members

Mrs A. Coote
Ms G. Crozier
Ms B. Halfpenny

Mr F. McGuire
Mr D. O'Brien
Mr N. Wakeling

Chair: Ms G. Crozier Deputy Chair: Mr F. McGuire

Staff

Executive Officer: Dr J. Bush Research Officer: Ms V. Finn

Witnesses

Mr T. O'Brien, Director of Society and Acting Branch Coordinator,
Ms R. van Witsen, legal counsel, Watchtower Bible and Tract Society of Australia (Jehovah's Witnesses).

The CHAIR — Good afternoon. On behalf of the committee I welcome Mr Terrence O'Brien, director of the Society and Acting Branch Coordinator from the Watchtower Bible and Tract Society of Australia (Jehovah's Witnesses), and Ms Rachel van Witsen, legal counsel, also from the Watchtower Bible and Tract Society of Australia, also known as Jehovah's Witnesses. I welcome both of you this afternoon. All evidence taken by this committee is taken under the provisions of the Parliamentary Committees Act, attracts parliamentary privilege and is protected from judicial review. Any comments made outside the precincts of the hearings are not protected by parliamentary privilege. Witnesses may be asked to return at a later date to give further evidence if required. All evidence given today is being recorded. Witnesses will be provided with proof versions of the transcript. Please note that these proceedings are not being broadcast.

The committee is particularly interested in asking questions in relation to this inquiry surrounding child abuse preventive measures and leadership aspects, and we are very keen to hear from you in relation to the organisation you represent. I believe you have a statement that you would like to make at the end, if we could go to that. I would like to open up the questioning to you and ask you: do you maintain records on the number, nature, extent and outcomes of allegations of any criminal abuse within your church?

Mr T. OBRIEN — Sorry. Could you just repeat that? I did not quite catch that.

The CHAIR — My question is: does the church maintain records on the number, nature and extent as well as the outcomes of any allegations of child abuse?

Mr T. O'BRIEN — Yes, they do.

The CHAIR — If so, what does that data tell you? Can you explain a little bit more about those records, the nature of the abuse and what you actually do about that?

Mr T. O'BRIEN — The purpose in retaining the records is, one, to make sure if a person has been disfellowshipped or disciplined in the past for child sexual abuse, then it would be extremely unlikely they would qualify to be used as a minister in the organisation. If there is even a report of an accusation, we maintain a record of that, because if someone was to move to another congregation, for example, and a similar accusation came from there, even if it is only based upon one witness, there are two accusations from two different witnesses. That would be sufficient for us to act further.

The CHAIR — What does that mean in relation to acting further? What would you do?

Mr T. O'BRIEN — If there were two independent witnesses to the same type of offence — say child sexual abuse of some kind — then a judicial committee would be formed.

The CHAIR — Do you report that to the police? Sexual abuse is of a criminal nature; would you report that to the police?

Mr T. O'BRIEN — As we understand, that is within the decision making of the victim, not the minister. We would encourage the victim, if they want to report it to the police, to certainly do that. The elders would cooperate fully with the police, and we would never discourage anyone from reporting it to police, but without mandatory reporting we do not feel that as ministers of religion that is our obligation to do that.

The CHAIR — Could you tell the committee how many numbers we are talking about — how many numbers your legal service has received in relation to abuse of any kind?

Mr T. O'BRIEN — With regard to Victoria, I made an inquiry just before I left, because I anticipated the question. I asked to search our records over the last 40 years since we have had elders as an arrangement, and there have been two cases — two ministers who were reported and investigated. They were immediately removed as ministers, and both were disfellowshipped and they are no longer Jehovah's Witnesses.

The CHAIR — I am sure other members have questions relating to that aspect, but one final question from me, if I may. How far back do you retain your records?

Mr T. O'BRIEN — Possibly there are records beyond 40 years, but prior to that — I am not sure of the year — it would have just been noted as porneia, or fornication. It would not have differentiated 40 years ago, because it was such a rare occasion that someone committed child sexual abuse — in the congregations anyway that we

are aware of.

The CHAIR — That you are aware of.

Mr T. O'BRIEN — Yes. But in possibly the last 20–25 years child abuse is something that has become more on the radar that we have been observing, looking for, so we have kept records accurately.

The CHAIR — And from those records you have highlighted only two cases in Victoria?

Mr T. O'BRIEN — Two in the last 40 years, yes, who were ministers.

The CHAIR — Is that in relation to any abuse? Can you clarify for me again, is that just in relation to sexual abuse or was that any abuse?

Mr T. O'BRIEN — That was particularly sexual abuse. I cannot speak without looking at the records, but I doubt there would be elders or ministers who were judicially dealt with for another form of abuse of a minor.

The CHAIR — The point is that abuse comes in different forms. It can be physical or emotional as well as sexual, so we are just talking about two cases of sexual abuse that you are aware of?

Mr T. O'BRIEN — Yes.

The CHAIR — Thank you.

Ms HALFPENNY — I just wanted to talk a little bit about the guidelines and policies for dealing with allegations of child abuse and also prevention of abuse. As I understand it, you issued a letter to elders dated 1 October 2012. Was that an update of other guidelines?

Mr T. O'BRIEN — Yes.

Ms HALFPENNY — I am not sure how your system works. Could you explain how you came about that policy and how it gets distributed, how it works?

Mr T. O'BRIEN — Yes, sure. Jehovah's Witnesses are governed by a central governing body which oversees the worldwide work, and then there are around about 100 different branches throughout the world, and they are overseen by what we term a branch committee, which I am a member of here in Australia, who may then oversee the work in a number of countries. But specifically to the elders in Australia and the laws here, that policy letter was very much in line with the governing body letter. I think you have a copy of both there with very few adjustments.

Ms HALFPENNY — So what were the changes from, say, the 24 May 2010 policy to the October policy?

Mr T. O'BRIEN — Just to illustrate, one of the references there shows that it has only been refinements. It has not been major changes. One of the things in your annexure 2, where it has a number of different articles — I think it is the seventh page in or seventh reference — is from a *Watchtower* article entitled 'Let Us Abhor What is Wicked'. That is in annexure 2.

The CHAIR — You gave us some information we only received yesterday, so I am wondering if you are referring to the information that the committee received only yesterday?

Mr T. O'BRIEN — Yes.

The CHAIR — Thank you. Have you got that, Ms Halfpenny?

Ms HALFPENNY — I have got that one. Is that 'When a dedicated Christian sins'? Is it the one with that heading on it down the bottom?

Mr T. O'BRIEN — Yes, that is the heading, so just above that. If you look at the paragraph above that. This is a 1997 *Watchtower*, so well earlier than 2010. It states:

For a man who was a child molester before he was baptized, there may be another consequence. When he learns the truth — becomes one of Jehovah's Witnesses, that means —

he repents and turns around, not bringing that cruel sin into the congregation. He may thereafter make fine progress, completely overcome his wrong impulses, and even be inclined to 'reach out' for a responsible position in the congregation. What, though, if he still has to live down notoriety in the community as a former child molester? Would he 'be —

and then the references here are to the qualifications for an elder in a congregation.

Would he 'be irreprehensible ... have a fine testimony from people on the outside ... [be] free from accusation'?

Cited are those scriptural references. The answer is:

No, he would not. Hence, he would not qualify for congregation privileges.

Ms HALFPENNY — Okay. But in terms of your guidelines and policies to prevent child abuse from occurring, what is that policy? Could you outline what it is that you do?

Mr T. O'BRIEN — Yes, sure.

Ms HALFPENNY — I understand that there is some reference to parents. Is it just the parents who are to organise that, or is there a responsibility within the church to do it within the Jehovah's Witnesses?

Mr T. O'BRIEN — Certainly, yes. The cover letter that we provided to the committee, if you have a look there — no, sorry, it is in that policy letter to elders.

Ms HALFPENNY — Could you just give me the steps from start to finish?

Mr T. O'BRIEN — An outline, yes; I am happy to. What happens is that if there is a report made to an elder, an accusation of some form of child abuse, whether it is a minister — —

Ms HALFPENNY — What about prior to a report? What sorts of policies are in place to prevent — —

Mr T. O'BRIEN — To protect children?

Ms HALFPENNY — Yes, to protect children.

Mr T. O'BRIEN — Jehovah's Witnesses have no separation or segregation of children from parents. We do not have crèches, kindergartens, Sunday schools, camps. anything like that. All of our congregation activity is family based, and parents are given training in how to assist their children. There are many articles in some of the reference material there which assist parents on how to educate their children against child abuse. Then within the framework of the congregation itself, elders are alerted on how they could deal with anyone who may be suspected of that.

Ms HALFPENNY — How are the sorts of policies developed? How have they come to be? Is it based on past experience or information about the nature of abuse? How are the policies developed?

Mr T. O'BRIEN — I guess it is very much like Parliament in Victoria. Over the years morals have degenerated in the world. Remember that the majority of Jehovah's Witnesses did not grow up as Jehovah's Witnesses. Many people who become Jehovah's Witnesses may bring with them a past background of an immoral lifestyle, so all of that we presume is corrected then. We educate people to make sure that they have left that behind. There is no place amongst Jehovah's Witnesses for that, whether they are a member or a minister.

Ms HALFPENNY — You referred to the *Shepherding* textbook and that there are conditions in there that are part of the policy. How does that relate to the guidelines? What is that?

Mr T. O'BRIEN — That is a textbook that is provided to every man when he is appointed as an elder. It does not only cover judicial matters; it covers the whole range of the responsibility of an elder, which is principally as a shepherd. That is why it is called *Shepherding*. That is providing for his teaching in the congregation and his caring for the members of the congregation, but it also includes judicial matters such as a

small section on child abuse, and how to deal with that. Then periodically, every year over the last three years we have an actual school where elders attend, and that is the basis of the discussions and the curriculum, so that elders are educated in that.

Mrs COOTE — Thank you, Mr O'Brien and Ms van Witsen, for being here today. There is some confusion because I think you originally gave us in the submission that you posted in to us 'To all bodies of elders', a document of the Christian Congregation of Jehovah's Witnesses from Patterson, New York. The information you gave us yesterday is the Melbourne, Australia, one. So I am dealing with the Melbourne, Australia, one.

Mr T. O'BRIEN — That is right.

Mrs COOTE — Just as a matter of interest, how different are they, and why did we get the New York one instead of the Melbourne one?

Ms VAN WITSEN — Certainly. The New York one was not provided by us but perhaps in a previous submission that was made about Jehovah's Witnesses that was provided. The one that is applicable to Australia is the one contained in annexure 1, and in annexure 1 there is just red underlining. That would be the only difference between the two letters.

Mrs COOTE — I will deal with this one that you have given us most recently, which is the one from Ingleburn, New South Wales

Ms VAN WITSEN — Yes.

Mrs COOTE — I would like to also pick up on what Ms Halfpenny was referring to, which was the *Shepherding* textbook. You say there is much fine direction in the *Shepherding* textbook, and right through the document you refer to the *Shepherding* textbook. Could you give me some indication of what else is actually in the *Shepherding* textbook? It seems to obviously have quite a number of paragraphs and footnotes et cetera, so could you explain it to me in greater detail?

Mr T. O'BRIEN — Yes, certainly. As I said, it is a textbook provided to congregation elders. It covers the primary responsibilities of an elder, which is their role as a teacher, as a shepherd and in matters of judging. It provides within the textbook direction on how to handle various situations: how to teach effectively, what the responsibilities are in shepherding others, and things of that nature. There are probably five or six paragraphs in the entire book of about 180 pages that have to do with child abuse, because child abuse is not something that Jehovah's Witnesses have a great deal of problem with.

Mrs COOTE — It seems to me quite confusing because in some respects you talk about the *Shepherding* textbook and yet then it goes on to talk about scriptures and goes into detail, and some of these guidelines then are not very clear at all. There seems to be a great differential between some of the work in the scriptures and what seemed to be in the *Shepherding* textbook. Could you explain why it is not a little clearer?

Mr T. O'BRIEN — Could you give me an example? I am just not — —

Mrs COOTE — It is very difficult for us because we have not got a copy and the public are not able to see the *Shepherding* textbook. Is there a reason that we are not able to see that?

Mr T. O'BRIEN — It is a confidential textbook provided to elders, but if you requested it, I am sure we could provide a copy.

Mrs COOTE — I think that would be particularly helpful if you could do that. Obviously we would treat it with respect. For example, on page 3 in section 11 it states:

In addition, the elders should investigate every allegation of child sexual abuse. When elders learn of an accusation, in addition to this letter, they should carefully review the direction outlined in the *Shepherding* textbook, chapter 12, paragraphs 18–21. However, in evaluating the evidence for internal congregational purposes, they must bear in mind the Bible's clear direction: 'No single witness should rise up against a man respecting any error or any sin. . . . At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good.' (Deut. 19:15)

What I would like to know is that once somebody has read the *Shepherding* textbook, had a look at that and then gone to have a look at *Deuteronomy* and the scripture, what happens? Who has the upper hand here? The Bible or the *Shepherding* textbook?

Mr T. O'BRIEN — But I do not see the difference, sorry. The direction there in the scripture, that it must be two or three witnesses, is what the *Shepherding* book — —

Mrs COOTE — As I say, it is very hard for us. So the *Shepherding* textbook would have this sort of quote in it as well?

Mr T. O'BRIEN — It is exactly what is in the Bible. Yes.

Mrs COOTE — Therefore why is it confidential?

Mr T. O'BRIEN — Because it is provided to elders. But the *Shepherding* textbook has been illegally put online, so it is available for them.

Mrs COOTE — Did you say illegally?

Mr T. O'BRIEN — Yes, it was not put up there by the Watchtower Bible and Tract Society; it is a copyrighted textbook. But somebody has taken the liberty of putting it up there for them.

Mrs COOTE — Okay, so the one that is online is exactly the one that the elders get, is it?

Mr T. O'BRIEN — It was the one that was released at the date it was put up there, yes.

Mrs COOTE — Could I ask a further question along this issue, particularly here? If you do not get two witnesses, what happens?

Mr T. O'BRIEN — So if there is the one witness — further on in that paragraph it does explain that. It says, after Matthew 18 verse 16:

Thus, although they investigate every allegation, the elders are not authorised by the Scriptures to take congregational action unless there is a confession or there are two credible witnesses. However, even though the elders are not authorised to take congregation action when there is only one witness, the elders should remain vigilant with regard to the conduct and activity of the accused.

Then it refers to paragraph 12. That reference, if you go half-way down paragraph 12, shows you what sort of vigilance the elders should take:

They should also ensure that newly appointed elders are made aware of this caution — —

to the individual —

It would be appropriate for elders to talk kindly but very frankly to individuals who have manifested a weakness in this regard —

or, in this case, the application is also to somebody who has been accused by one witness —

strongly cautioning them to refrain from displaying affection for children, to avoid hugging or holding children on their lap, never to be alone with a child (other than their own), not to allow children to spend the night in their home, not to work alone in field service —

that is our public ministry —

(hence, they should always be accompanied by another adult), and not to cultivate friendships with children. This not only serves to protect children but will help to prevent those who have sexually abused a child from putting themselves in the way of temptation — —

If that was ignored, the very last sentence in that paragraph shows you the action the elders still will take if a person has only had one accusation, and then they are given this counsel on how they are now to conduct themselves because of the accusation. It says:

If the individual does not follow this direction from the elders, the elders should immediately call the Service Department for assistance.

And the person would be subject to a judicial case and disfellowshipped.

Mrs COOTE — Does this include elders and staff and volunteers? Who have to be these witnesses?

Mr T. O'BRIEN — No, any member of the congregation. It mentions that in paragraph 5 — 'anyone who hears a report'.

Mrs COOTE — Does it deal with all complaints, or only those regarded as established by the volunteers?

Mr T. O'BRIEN — No, every accusation the elders will investigate.

Mrs COOTE — So you are actually saying, then, that the *Shepherding* textbook and the Scripture are as one?

Mr T. O'BRIEN — Yes.

Mrs COOTE — So the Scripture does not suggest — well, I am not really up-to-date on the Scripture, I might add, but I would imagine it does not talk about going to the police. So how, therefore, do you justify going to the police if the Scripture does not tell you to?

Mr T. O'BRIEN — Right. That is, looking again at the point, is: what authority do elders have in the congregation? Their authority is only what the Scriptures provide; they do not have any authority legally. And so that is a matter, then, for the law or Parliament to decide, I think. As we mentioned, if Parliament determined that ministers of religion should not be exempt from mandatory reporting, we would comply 100 per cent with that.

Mrs COOTE — Should not be exempt? So if we had mandatory reporting for ministers of religion, that would pick up these elders and therefore they would comply with criminal mandatory reporting?

Mr T. O'BRIEN — Yes.

Mrs COOTE — Regardless of whatever the Bible does or does not say?

Mr T. O'BRIEN — Yes. The same as the police, the same as — police, doctors, schoolteachers.

Mrs COOTE — Okay.

Mr T. O'BRIEN — But at the moment that is not —

Mrs COOTE — Would you envisage that this *Shepherding* textbook could be revised to deal with that? Is that the sort of thing that would happen?

Mr T. O'BRIEN — It would — depending on each state. See this is the difficulty.

Mrs COOTE — No, I am talking about Victoria.

Mr T. O'BRIEN — Yes, so in Victoria that direction would be given to elders to make the adjustment in their copy of the textbook, yes, the *Shepherding* book.

Mrs COOTE — Okay. Thank you very much indeed. Thank you.

Mr D. O'BRIEN — Thank you. I just want to recapture some of what you have said to the chair, Mr O'Brien.

Mr T. O'BRIEN — Right.

Mr D. O'BRIEN — You have indicated that you do not presently mandatorily report allegations in Victoria, and you expect that that is the task of the child if it is going to be reported.

Mr T. O'BRIEN — Or the parent; the victim, if it is an adult.

Mr O'BRIEN — Or the parent. Can I just take you to your actual practices on that, because, if I am right, in a summary sense, it is set out at section 4, where you have stated, and I quote you the first paragraph at section 4:

Some states have child-abuse reporting laws that, depending on the facts, mandate elders to report an accusation to the authorities. Thus, when elders learn of an accusation of child abuse, two elders from their congregation should immediately call the Legal Department for legal advice.

Then it goes on and explains various things. That is the process that you have adopted in relation to where you are required to mandatorily report, is it?

Mr T. O'BRIEN — No, not only. In every state in Australia, upon hearing an accusation two elders will contact the Legal Department.

Mr D. O'BRIEN — I put it to you that that is actually a departure from potentially how a mandatory reporting obligation is understood outside your organisation in that — and you use the word 'thus' — when there is an obligation to report to authorities, you have the elders contacting the Legal Department, and that is your internal legal department, not the authorities. Do you accept that?

Ms VAN WITSEN — If you are wondering why that direction is to contact the Legal Department, it is because of the varying laws in each state. Elders are not expected to know the laws of every state, so immediately on contacting the Legal Department they are directed to comply with those laws. I refer you to page 1 of the covering letter.

Mr D. O'BRIEN — Yes. I am going to take you through the rest of the process in a second, but please do that.

Ms VAN WITSEN — Under the subheading 'Our Letter to Bodies of Elders dated October 1, 2012', if I quote the third paragraph it may answer the question. It says:

Elders are directed in that letter to contact the branch office immediately when they learn of an allegation of child abuse.

As Mr O'Brien says, whether or not it is in a state with mandatory reporting requirements, that is the direction. It continues:

This is done to ensure that elders fully comply with any legal requirements that may be applicable in the state in which they reside, as well as to ensure that the matter is fully dealt with according to theocratic procedures.

If in Victoria there was mandatory reporting, the immediate advice would be to report that immediately, in accordance with the law, and to fully comply with that.

Mr D. O'BRIEN — Thank you for that answer. If I can take you through the step-by-step process that you set up, I want to test it a bit if I could. What your process in paragraph 4 states is that you have two elders immediately call the Legal Department. Is that correct?

Mr T. O'BRIEN — Yes, upon hearing an accusation.

Mr D. O'BRIEN — Then two elders provide the Legal Department with the accuseds' dates of birth and baptism as well as the alleged victims' dates of birth and baptism.

Mr T. O'BRIEN — If they are baptised, yes — in either case.

Mr D. O'BRIEN — Then they need to get the advice from the Legal Department.

Mr T. O'BRIEN — As to what their legal obligations are.

Mr D. O'BRIEN — And then the reporting elders are directed by the Legal Department to what is called the Service Department. I will ask you a small question. What is the Service Department?

Mr T. O'BRIEN — The Service Department is the department of the branch office that cares for many aspects of the congregation activity, but in this case it would be ensuring that the elders followed the theocratic procedure as outlined by our governing body.

Mr D. O'BRIEN — That is what it says. It says it is for assistance with questions regarding theocratic or judicial aspects of the case regarding how to protect children.

Mr T. O'BRIEN — Separate to the legal.

Mr D. O'BRIEN — You have based this on an assumption that there are not any mandatory reporting obligations, in answer to Ms Crozier's question, in relation to ministers. Are you aware of the situation that applies in relation to schools?

Mr T. O'BRIEN — Schools? I am not saying that there is no mandatory reporting, but for ministers of religion — —

Mr D. O'BRIEN — As an exempt class you are correct, but with schools are you aware of the obligations there?

Mr T. O'BRIEN — Yes, mandatory reporting. And doctors.

Mr D. O'BRIEN — Who to?

Mr T. O'BRIEN — I guess to the government authority. They would report to DOCS.

Mr D. O'BRIEN — I understand your answer that the Legal Department will, in a sense, look after everything, and as a committee we will have to take that at face value. Do you accept that overall these guidelines focus on an internalised process, for example, that mandatorily reports to external authorities only when advised to by the lawyers or when required to by the statute?

Mr T. O'BRIEN — As I understand it, it is the prerogative of the victim to determine whether they wish to have it reported, not the minister to whom the accusation was made, even if it was a confession.

Mr D. O'BRIEN — That is one reason why you might not choose to report. I will accept that answer and ask you another question just to get things moving. You have said that there are very few child abuse allegations in your organisation, and, again taking it at face value, that is a commendable thing. However, when you make statements like that, do you accept that there is an aspect in relation to child abuse that it is extremely embarrassing for an organisation and obviously disturbing to victims and families?

Mr T. O'BRIEN — Yes.

Mr D. O'BRIEN — Do you accept the principle that perhaps an overly internalised process that reports to authorities only when the lawyers tell people to do so is potentially prone to a lack of reporting for reasons that are not so good, because they are not what the child wants but are in order to protect the reputation of the organisation?

Mr T. O'BRIEN — Perhaps I could clarify that. If elders in a congregation felt that the welfare of a child was threatened by their parents or anybody else, regardless of whether things were told in confidence, we would feel the obligation to report that to the appropriate authorities because the protection of the child would still take priority over some internal procedure.

Mr D. O'BRIEN — I will pick a worse example; I am sorry, Chair. If those elders were part of the abuse or for some reason were embarrassed themselves, if it were a potential quasi-blackmail situation and they felt unable to deal with the situation, do you accept that the process you have put in place does not encourage everyone involved to immediately go to an external authority?

Mr T. O'BRIEN — Of course. That would be true of any organisation — —

Mr D. O'BRIEN — What I put to you is that your process does not really account adequately for a situation where it is the elder himself or herself who is the cause of the problem.

Mr T. O'BRIEN — And no other elder is aware of it?

Mr D. O'BRIEN — That may be the case, yes.

Mr T. O'BRIEN — That would be a difficulty for any organisation if it is not reported. The precept was that we act upon any accusation — proven, confession, accusation, whatever it is — immediately.

Mr D. O'BRIEN — Within your internal process. You said that, if you were required to mandatorily report in all cases, not just in education, you would comply with that. I am just asking, and you do not have to agree, whether you would accept that that provides a level of independence for this very serious crime, which has had issues of cover-up maybe not in yours but in other organisations in the past, and that it is a better process to have that level of independence from an internalised procedure.

Mr T. O'BRIEN — I don't follow. How would that become known? Like, if the elder does not come and confess to the other body of elders — —?

Mr D. O'BRIEN — They went straight to the authorities.

Mr T. O'BRIEN — They could do that. We would not discourage them. In fact, when we meet, the instruction the Legal Department gives to the elders who ring up and inquire is that they are told, explicitly, that it is a matter for the parents now, or if the victim is maybe an adult who is talking about former abuse, if they wish to report it to the authorities, we will support them. We will cooperate with police. We will never discourage a person from reporting it. We are about stopping child abuse, if it does exist. We feel the same as you.

Mr D. O'BRIEN — We are looking at organisational practices, and I will leave it at this: would you accept that at the moment you place a lot of faith in the work of the individual elders who receive a report and also in the lawyers who provide that advice?

Mr T. O'BRIEN — Yes.

Ms VAN WITSEN — On that, if I may add, as part of giving that advice, our instructions are that first and foremost is the protection of children in the organisation, whatever that takes. At the moment, because there is no mandatory reporting for ministers of religion in Victoria, then the victim, who has very often had their dignity removed, is then put in the driver's seat. It is entirely their absolute right, and the elders are directed to tell the victim and their family that it is their absolute right, to report to the authorities, that they would be fully supported whichever decision they made and that the elders are also directed in that advice to fully cooperate with any police investigation.

Mr D. O'BRIEN — Thank you.

Mr McGUIRE — If there is one witness to child sexual abuse, do they currently go to the police?

Mr T. O'BRIEN — We have had instances where they have, yes.

Mr McGUIRE — Is that a mandatory thing, a uniform thing, or is it just that some do and some do not?

Ms VAN WITSEN — Once again, perhaps if I could address that, because it is the victim's absolute right, they are advised, as they are in every case of child abuse, that that is their absolute right and therefore they may definitely refer to any authority. Although there is no mandatory reporting on ministers of religion, the victims have that absolute right, and they will be fully supported in that choice, and in fact the elders are directed that they are to support them.

Mr McGUIRE — If the victim is a child, what do they do?

Ms VAN WITSEN — That is the victim or the victim's family.

Mr McGUIRE — But that becomes a difficult proposition. What do you do with the child if the child is a victim? We know in a lot of these cases that predators are cunning and manipulative, and we are trying to get to the heart of this, so that happens with the child?

Ms VAN WITSEN — First and foremost, the instructions that we have are the protection of the children, absolutely. So whatever it takes to protect the child, whatever steps, be that divulging information which would otherwise be confidential — if a child is at risk and the victim's family is unable to, then whatever that takes.

Mr McGuire — Can you explain how the child is directed?

Ms VAN WITSEN — Not the child, obviously, but those who are responsible for the child's welfare.

Mr McGuire — So the parents?

Mr T. O'BRIEN — From a theocratic process, if a child approached an elder or anyone in the congregation with an accusation of sexual abuse or some kind of abuse to them, that person would speak to an elder, if it was not an elder. The elders would then talk to the parents. They would ensure the parents were immediately informed of the accusation by the child.

Mr McGuire — I am just trying to get to the point of getting this to an independent assessment and to the police as the most appropriate authority. How does that actually happen? How does that next step occur?

Ms VAN WITSEN — Once the parents are cognisant of the problem — the accusations — that would be up to them. If the elders in the congregation, as I mentioned earlier, felt that the parents were negligent — maybe the abuse was coming from a parent — to protect the child would still be our priority and then the elders would feel obliged to report it to the police.

Mr McGuire — So the elders would report it at that stage?

Mr T. O'BRIEN — They would contact the Legal Department, but direction would be given: no. 1, protect the child. Yes, definitely.

Mr McGuire — You said earlier that you do not feel that as ministers of religion it is mandatory to report child sexual abuse to police. Why not? Given that, you know, child rape is a heinous crime.

Mr T. O'BRIEN — Sorry, can you repeat the question? I am not following your line.

Mr McGuire — You said earlier that you do not feel that as ministers of religion it is mandatory to report child sexual abuse to police. What I am saying is: why not, given that child rape is a heinous crime?

Mr T. O'BRIEN — Yes, but it is the act of Parliament. It is not an act of our theocratic society. If Parliament legislated that ministers of religion in every case should mandatorily report to the police, we would cooperate.

Mr McGuire — You do not think that as a matter of course you should do it anyway?

Mr T. O'BRIEN — There are different issues, I guess, that come out with the victim. Why Parliament chose to follow the course they did — we are not sitting in judgment on that, but we know there would be victims who would rather not have the matter brought before the public forum, so rather than the minister take on that responsibility or that right from the person — —

But having said that, as we said earlier, if they did choose to report it, we would support them fully.

Mr McGuire — I guess there is just a gap there that I am trying to work out in terms of why you do not think you should do it. Do you just support that this change should occur — that it should be made mandatory?

Mr T. O'BRIEN — Again, we do not want to presume to take the responsibility of Parliament.

Mr McGuire — I am happy for you to presume.

Mr T. O'BRIEN — If Parliament did do that, then we would support it, as we do in countries where it is mandatory. Unfailingly. We see benefits in it. We see, obviously the same as Parliament has to date, some drawbacks too.

Mr McGuire — Even though your church has congregations in all Australian states and territories, your guidelines are issued from New York and there is no specific advice to elders on local Victorian laws and mandated organisational responsibilities in respect to child protection. Why is this?

Ms VAN WITSEN — That is precisely why the direction: it is a general direction, as you can see, and that is why the advice is given to immediately call the Legal Department. The reason for that, as I quoted earlier, is that they are to comply with whatever relevant laws there are in the state in which they reside.

Mr McGuire — Okay. Religious personnel are not mandated reporters in Victoria. What is your church's policy on reporting allegations of child sexual abuse to police or to child protection?

Mr T. O'Brien — I missed a bit of the question again, sorry.

Mr McGuire — Religious personnel are not mandated reporters in Victoria. What is your church's policy on reporting allegations of criminal child abuse to police and child protection?

Mr T. O'Brien — I did not quite understand. On mandatory reporting and police reporting, we have tried to make the point that mandatory reporting is within the purvey of Parliament, not us, but as far as police reporting, if we felt that the role of the protector of the child was deficient or negligent, then we would report to police because the priority is the protection of the child, not an internal procedure, but our internal procedure tries to support both the rights of the victim if they want to have it reported but also the protection of children.

Mr McGuire — I just want to go to one other issue. In your affidavits you have a statement on an individual in your organisation who has confessed to a sexual abuse offence. Did you provide that information to the police? Just in this case I think it is probably better if we do not name any names at this stage, but if you could just address that issue.

Ms VAN WITSEN — Certainly. In annexure 4 there are certain affidavits provided. The reason for that is we understand that some information has been provided either directly or indirectly as part of the submission from —. We do not have any copies of that submission, as I am sure you are aware. However, as explained in the Society's covering letter on page 4, this particular individual has over a course of time misrepresented and maligned the organisation. The sworn testimony speaks for itself. However, I think your question is referring to the Evidence Act and the position under the Evidence Act prior to the introduction of the uniform Evidence Act. Is that correct?

Mr McGuire — I am just trying to get to the point. Have you taken this issue to the police, and if not, why not?

Ms VAN WITSEN — Right. This is once again in relation to this particular matter. You are no doubt aware that under the previous Evidence Act the privilege belonged to the confessor, or the penitent, when they disclosed certain information. That particular information was not to be disclosed without the consent of the penitent. That situation has now changed under the Evidence Act 2008, whereby the privilege can be waived by the minister, in this case. I am instructed that Jehovah's Witnesses will do whatever is necessary to protect a child. As I understand it, in this particular case police contacted elders in relation to this particular matter, and, because of the Evidence Act as it then was, they were prevented from disclosing, without the consent of the penitent, that information. So that is the situation as it stands.

Mr Wakeling — Thank you very much to you both for your attendance and your presentation. Can I firstly just come back to this issue Mr McGuire has been talking about in regard to the confession? Can I put that it would appear on the evidence that has been put by Mr O'Brien that he has indicated that your organisation does not report incidents of child abuse because of legislation? Do you agree with that position?

Mr T. O'Brien — If the victim or the parent of the victim chooses not to, it is not our right to do that, because the right is with the victim to either report it or not.

Mr Wakeling — Can I confirm that it is your position that you are saying that under legislation you cannot report these matters to police?

Mr T. O'Brien — No, I did not say that. I said earlier that we feel the protection of the child is paramount and if it were required to report it, if there were no other recourse — I use the example there of, if maybe the father is the abuser in this situation, now the child is clearly at risk, so in that case we would not feel that we were bound by that and we would report it to police.

Mr WAKELING — I am trying to be very clear here. If there was evidence of child abuse within the church that you are aware of, would you report that to the police?

Mr T. O'BRIEN — Not if the victim did not want it reported.

Mr WAKELING — No, I am not asking you about the victim. I am asking: would you as an organisation report that to the police if you became aware of child abuse within your organisation?

Mr T. O'BRIEN — We do not have the authority to do that.

Mr WAKELING — And why do you not have the authority?

Mr T. O'BRIEN — Because of the mandatory reporting act.

Mr WAKELING — And why do you say that?

Mr T. O'BRIEN — Because the minister does not have the priority over the victim. It is the victim's absolute right and privilege to decide whether they want the matter — —

Mr WAKELING — Mr O'Brien, if I may take you to the Evidence Act which we are talking about, section 127 of the Evidence Act states:

(1) A person who is or was a member of the clergy of any church or religious denomination is entitled to refuse to divulge that a religious confession was made, or the contents of a religious confession made, to the person when a member of the clergy.

The law does not prevent the church from providing information. The law provides an exemption for the church, but the law does not prevent a church in this state from providing information. It is clearly within the province of the Jehovah's Witnesses, if child sexual abuse is such a significant issue, for you as an organisation to waiver that and to report that.

Ms VAN WITSEN — Absolutely.

Mr WAKELING — So I put to you, Mr O'Brien, that actually under the Evidence Act you as an organisation can mandatorily report today. Do you agree with that position?

Ms VAN WITSEN — If I may respond to that on the Evidence Act. That is very valid, because since it has been revised there is no longer a statutory impediment. It can be waived, absolutely. I am instructed that Jehovah's Witnesses will do whatever is necessary to protect a child, even if it involves information which is normally confidential during their established religious practice of confession. That certainly would be waived in that case.

Mr WAKELING — Could I put to you, Mr O'Brien, the evidence that you have presented thus far is that you have indicated to us that because of the legislation your organisation will not report, and your legal counsel has just indicated that you will now report. For the purpose of this inquiry, can you please clarify what in fact is the position of the Jehovah's Witnesses church here in Victoria? When your organisation becomes aware of child abuse, not only morally, but is your organisation proactively going to report these incidents?

Mr T. O'BRIEN — Would you be asking us to do that if the victim did not want it reported?

Mr WAKELING — What I am asking is if your organisation became aware of child abuse within your organisation that has been perpetrated by a member of the clergy or a member of the church, is your organisation committing here to report such incidents to the police?

Mr T. O'BRIEN — In every instance, you are asking?

Mr WAKELING — Yes or no?

Mr T. O'BRIEN — I do not think it is a fair question, to be honest, because I do think there would be victims who would not want us to report it. In fact, I know there are victims who do not want the matter made public.

Mr WAKELING — But if I may — —

Mr T. O'BRIEN — Would you tie the hands of every minister to do that if legislation does not require that?

Mr WAKELING — But if I may, Mr O'Brien, I am trying to understand the position of the church. In my own questioning you have indicated to me that you would not be reporting, that you will report — particularly as your legal counsel indicated — and now you are saying that you may or may not. We are looking at this exact issue of child abuse within religious organisations of a systemic nature and how those organisations deal with those matters. You have the right to waiver that exemption. You have the capacity as a church to report these matters, and for the purpose of our inquiry we need to know how you would be dealing with those issues.

Mr T. O'BRIEN — I would like to take further legal advice on that particular question.

The CHAIR — Would Ms van Witsen answer then?

Ms VAN WITSEN — If I could. Yes, certainly. To date the government has stipulated in the Children, Youth and Families Act 2005 section 182(1)(a) to (e) who should be mandated to report, so that is under the mandatory reporting. As we all know ministers of religion are not currently there. If that list were expanded to include them, my instructions are that we are to direct elders to comply immediately — fully comply. That is no question, and the organisation would certainly comply. Those are my clear instructions.

However, in the meantime as solicitors we have been instructed to specifically direct all elders who contact the Legal Department immediately on hearing of any allegation of child abuse — and you may refer to the covering letter of the organisation on page 3 — they are to advise the victim and/or the victim's family that they are completely free to report this matter to the police or other appropriate authority. Not only that, regardless of what decision they make, the elders will continue to fully support them. Thus it is the victim and the victim's family whose absolute right it is to report any allegation to the police. It is their choice; they will be fully supported in any way.

However, there is a proviso on that. That proviso, if I may explain that, is there is obviously information that is learnt as part of the confidential dealings of elders with penitents and what have you. No longer is there a statutory impediment, no longer is the consent of the penitent required to disclose information, as you correctly identified. We have now got a uniform Evidence Act which allows that to be waived. In what conditions is that waived? My instructions are that whatever is necessary to protect a child, even if it involves the disclosure of information which is normally confidential, it would be done — be that reporting to the police or other relevant child protection authorities. What would ordinarily be considered confidential would be reported.

Mr WAKELING — Do you have a confessional arrangement within your church similar to that which has been discussed inside the Catholic Church?

Mr T. O'BRIEN — No. An individual can come and confess any sin to elders. If it is a serious sin, it needs to be, not just child abuse but what the scriptures indicate are serious sins.

Ms VAN WITSEN — It is what we call 'according to established religious practice'.

Mr WAKELING — I will finish on this point. The question I have put is very clear in regard to what future action the church will be taking. Mr O'Brien has indicated that he will take that on notice, and we wait to see what the church's response will be.

Mr D. O'BRIEN — Just a follow-up question. In one of the answers did I hear you say that you are aware of some instances of child abuse that have occurred where the child does not want to report it to police?

Ms VAN WITSEN — I think it was the victim.

Mr D. O'BRIEN — I am sorry, I have asked Mr O'Brien that question if I could.

Mr T. O'BRIEN — Yes, a theoretical question that there would be. I do not know of any particular, specific incidents.

Mr D. O'BRIEN — I just want you to be very clear. Although we have not sworn you in, obviously you are aware of the contempt. I am not wanting to have a go at you. I am trying to recall what you said. I thought you said that you were aware of some instances where the child did not want to report it to police. I am not necessarily going to put you on the spot here; I just would like to know if that is what you said and if that is the situation.

Mr T. O'BRIEN — It may have been. I may have used those words but it was not the intent, because personally in my role in the branch I do not have any involvement with child abuse matters whatsoever. That is handled by our Legal Department and our Service Department. I care for coordinating the work in other areas, so I am not familiar with — —

Mr D. O'BRIEN — I will turn to the counsellor. Are you aware of cases where the child has not wanted to? That process you have identified.

Ms VAN WITSEN — I am not. If I may, I think Mr O'Brien may have meant, when he said, 'I could be aware of instances or examples or potential circumstances where someone would not want it to be reported', that is a victim.

Mr D. O'BRIEN — It may be helpful to clarify that once you have checked all your records if you could. Without having a go, it is about us understanding the system and processes in each of these organisations to the best that we can.

Ms VAN WITSEN — Certainly.

Mr D. O'BRIEN — We would appreciate your cooperation. Thank you.

Mrs COOTE — Apropos of the deliberations we have just been going through with Mr Wakeling, I am a little unclear, Mr O'Brien, particularly on the answer that you gave to me about the *Shepherding* textbook and the scriptures being the first port of call. If in fact the elders, when they went to the *Shepherding* textbook, did not get the sort of guidelines that they needed, how does that relate to the statements that Ms van Witsen has just been talking about with regard to mandatory reporting? I just want to say to Mr O'Brien that I have a problem here with the moral aspect of the scriptures and the *Shepherding* textbook versus the legal obligations and principles that we have just been discussing with mandatory reporting. Could you just give me a very clear answer as to what those elders in that dilemma would do? Would they support the guidelines in the scriptures, in the *Shepherding* textbook, or would they adhere to the criminal mandatory reporting?

Mr T. O'BRIEN — The very reason that in that textbook and in this letter the guidelines to elders encourage or direct them to contact the Legal Department upon hearing an accusation is so that they are instructed in the correct legal procedures. That is separate to the theocratic or congregational activity which the congregation would still look too. So, for example, in a country where maybe there is no child abuse law — some Third World countries for example — Jehovah's Witnesses still follow the same strict guidelines for keeping the congregation clean and protected.

Mrs COOTE — So the process would be that the child speaks to the elders or their family speaks to the elders, the elders go and have a look at the *Shepherding* textbook for guidelines and they have a look at the scriptures for guidelines, and somewhere in between those two it explains that what they should do next is go to the legal counsel, and that is where the legal counsel comes in and you advise about mandatory reporting or going to the police. Is that the process?

Mr T. O'BRIEN — No, the first step is they contact the Legal Department. Before they have any meeting with anybody, before they look at the *Shepherding* guidelines and before they handle it as a congregational matter, they contact the Legal Department for the correct legal proceedings. That is the instruction every elder has.

Ms VAN WITSEN — Perhaps if I could explain the background. This is a letter that is provided obviously to all the elders, and there is training that is provided on this letter as well. The *Shepherding* textbook, as I understand it, is background. The scriptures are the basis and the principles upon which this textbook is based. Therefore the specific guidance is provided in this particular policy letter, and that guidance is: no. 1, contact the Legal Department immediately.

Mrs COOTE — Thanks. That is still not all that clear, because I do not know how they can go to the legal people when they do not know the abuse has happened. The child has to go to the elders, from what you are telling me, to tell them that they have been abused, yes?

Mr T. O'BRIEN — Yes.

Mrs COOTE — Then they go to the legal counsel before they go to the guidance in the scriptures.

Mr T. O'BRIEN — When there is an accusation, the matter is handled correctly legally.

The CHAIR — I think Mr O'Brien wants to ask for some clarification.

Mr D. O'BRIEN — Just a final question on the process. You mentioned the family a lot. What is the situation in relation to what I might call whistleblowers or people who wish to report on any deficiencies or systemic practices in your church, including people who wish to depart from the church? How are they treated? Again I appreciate the sensitivity of the question, but I would like you to answer it. It is not an attack on your religion; it is about the processes for people bringing these issues of child abuse to the fore. If we could have Mr O'Brien and then Rachel to answer secondly.

Mr T. O'BRIEN — People are free to be Jehovah's Witnesses, or if at any time they wish to discontinue for whatever reason, that is a personal choice. If the person simply decides to become inactive and no longer associate with Jehovah's Witnesses, then they are just viewed as they were before they became one of Jehovah's Witnesses. But if somebody is, what we refer to as being disfellowshipped, or if they disassociate themselves because of whatever reason — their activity, their disagreement with scripture or whatever the case — that puts them in a situation that the scripture has outlined where we would disassociate with them and they would come into the category of what we refer to as 'disfellowshipped' or 'disassociated'. But they are free to believe whatever they like. If they want to challenge the teachings of Jehovah's Witnesses, there are plenty who do. You only have to browse the internet to see that. People are free to express themselves against any religion or any organisation.

Mr D. O'BRIEN — Would that include criticism of some of these practices, perhaps relying on the *Shepherding* textbook at that point? Is that the sort of thing that you would encourage people to make internally, or is that something that could be grounds for disfellowship?

Mr T. O'BRIEN — People can come and question teachings or procedures. They are quite at liberty to approach the elders to talk about that.

Mr D O'BRIEN — Sorry to interrupt, but I am conscious of getting to the point. Are they able to make public statements criticising the practices and, in a sense, the democratisation of the rules and practices of your religion?

Mr T. O'BRIEN — People do; they are entitled to do that. That does not mean that we will become a democracy because some individuals do not like it. They are free to come and go, as we all are.

Mr D. O'BRIEN — Can that be grounds for disfellowship if they are seen to criticise the practice for some reason? It is a whistleblowing activity I am particularly directing my attention to.

Mr T. O'BRIEN — If it was teaching against scripture, then that would be a basis for disfellowshipping, but it would not necessarily be disfellowshipping — that would be their decision. They would be disassociating themselves from the organisation of Jehovah's Witnesses because they no longer agreed with the teachings.

Mr D. O'BRIEN — There is a fundamental question then that I should have asked at the start, and I would appreciate Mr O'Brien's answer to this. In your honest view, in relation to the prioritisation of your guidance, where would you primarily get your guidance from: the scripture or the laws of the land, assuming they were to be in conflict?

Mr T. O'BRIEN — If they were in conflict, we would follow the account in Acts, chapter 5 — the apostles said "We obey God as ruler, rather than man". But there are not that many principles, in a country like Australia anyway, which the law is in conflict with.

Mr D. O'BRIEN — You need to be careful, because there have been instances where the state has been particularly cruel to religions. It is a call for your evidence I need, not some guided answer. Your answer is that you will be fundamentally guided by your scripture and your religion but you feel comfortable that Australia and Victoria's laws do not presently conflict with that?

Mr T. O'BRIEN — Yes.

Mr D. O'BRIEN — Subject to the details and qualifications you will be answering to Mr Wakeling.

The CHAIR — I think Ms van Witsen would like to make a comment.

Ms VAN WITSEN — Yes. My instructions are that in this area of child abuse, there is not an issue of conflict at all. This is, children come first; there must be the protection of children.

The CHAIR — Thank you. I do not believe there are any further questions, but Mr O'Brien or Ms van Witsen, do you have concluding remarks or a statement that you would like to make to the committee?

Mr T. O'BRIEN — Just very briefly, yes. We appreciate the opportunity to come and present what we regard as a factual presentation of our beliefs. Much has been written that maligns Jehovah's Witnesses by ones who are really not knowledgeable about our internal workings, but we want to assure the committee that Jehovah's Witnesses absolutely abhor child abuse of any kind, not only sexual abuse. We believe it is a heinous act, as we mentioned in our submission.

We believe that our policies and procedures for the protection of children are probably second to none in the religious community. The reason we say that is that our policies for bringing accountability to a child abuser are not limited to ministers but apply to everyone who associates with the congregation of Jehovah's Witnesses, so not even limiting it to baptised members. In paragraph 5 of that Letter to Elders it says when elders hear an accusation from anyone associating with Jehovah's Witnesses they will contact the Legal Department.

Jehovah's Witnesses do not tolerate child abuse under any circumstances, we do not shield those who commit child abuse from the authorities, and we do not protect anyone guilty of child abuse from the consequences of their actions. When it comes to appointed ministers especially, we demand the highest standards of morality. For example, if an appointed minister abuses a child, without exception he is immediately removed from his position of trust and stripped of all responsibility in the congregation. As we mentioned earlier, if the Victorian Parliament extends mandatory reporting to include ministers of religion, then Jehovah's Witnesses want to assure the committee that, without hesitation, we would support that.

The CHAIR — Thank you. Ms van Witsen, would you like to make any remarks?

Ms VAN WITSEN — No, nothing further.

The CHAIR — On behalf of the committee, I thank you both very much indeed for appearing before us this afternoon. We do appreciate your time, and your evidence has been most helpful. Thank you very much.

Ms VAN WITSEN — We also appreciate your efforts.

Mr T. O'BRIEN — Thank you very much.

The CHAIR — The hearing now stands adjourned.

Committee adjourned.

Appendix 24

Barbara Anderson — Brooklyn Bethel

The Discoveries of Barbara Anderson (<https://jwfacts.com/watchtower/Anderson.doc>) is article written by Barbara about her experiences as a researcher and writer in the Bethel Writing Department in Brooklyn. The file is a 25 page, 720Kb Microsoft Word document. I highly recommend taking the time to download and read her story. Barbara wrote a number of articles for the Watchtower publications and was one of the researchers for the *Proclaimers* Book. She became involved in research on pedophilia for a number of articles released in the 1990s. Eventually her conscience no longer allowed her to be associated with the Watchtower Society, particularly due to the Governing Body's refusal to change Watchtower policy that protects pedophiles.

Barbara's Letter to the Governing Body (<https://jwfacts.com/pdf/mentally-diseased-barbara-anderson.pdf>) is a letter from 2012 regarding the July 2011 Watchtower article describing as "mentally diseased" those that leave the religion over doctrinal issues.

Judgment Day Must Wait (<https://tinyurl.com/kykb8hbf>) by Poul Bregninge presents a complete history of the ideology of the Watchtower Society and its focus on Judgment Day. It includes a chapter on the topic of child abuse written by Barbara Anderson, which was a forerunner to her life story, "Discoveries of Barbara Anderson".

Barbara Anderson and Bill Bowen appeared on *Dateline* in 2002. Bill Bowen runs the site for Jehovah's Witness victims of paedophilia: <http://silentlambs.org/>

Barbara's research work is meticulous, and the results of her research have been published at <http://www.watchtowerdocuments.com/>. This contains information on the history of the Watchtower, and its pedophile and blood transfusion policies.

The following video from 2016 discusses Barbara's story and her attempt to highlight the issues with Watchtower policy regarding child abuse.



<https://www.youtube.com/watch?v=asQ2RI9xeQY>

Appendix 25

Christian Congregation of Jehovah's Witnesses

2821 Route 22, Patterson, NY 12563-2237 Phone: (845) 306-1100

October 1, 2012



TO ALL BODIES OF ELDERS

Re: Child abuse

Table of Contents

Legal concerns regarding accusations of child abuse.....	Pars. 3-7
Congregational concerns regarding accusations of child <i>sexual</i> abuse	Pars. 8-20
Helping victims of child sexual abuse	Par. 21
Restrictions and privileges	Pars. 22-24

Dear Brothers:

1. This letter updates the letters to all bodies of elders regarding child abuse dated March 23, 1992; February 3, 1993; August 1, 1995; March 14, 1997; July 20, 1998; May 24, 2002; April 1, 2004; June 5, 2006; and May 24, 2010. Those letters should be removed from the congregation permanent file of policy letters and be destroyed. *No one should keep originals or copies of any of those letters.*

2. Additionally, much fine direction has been included in the *Shepherding* textbook. Thus, elders should first consult the *Shepherding* textbook and review the Scriptural principles involved. They should thereafter study the additional points outlined in this letter. As you review this letter, please note that paragraphs 3-7 set forth **legal** concerns regarding accusations of child abuse. Paragraphs 8-20 set forth **congregational** concerns. This letter should be carefully consulted any- time a matter involving child abuse arises.

LEGAL CONCERNS REGARDING ACCUSATIONS OF CHILD ABUSE

3. **What is child abuse from a legal standpoint?** Child abuse includes the sexual or physical abuse of a minor (a person less than 18 years of age). It would also include the extreme neglect of a minor by his parent or guardian. Child *sexual* abuse generally includes sexual inter- course with a minor; oral or anal sex with a minor; fondling the genitals, breasts, or buttocks of a minor; voyeurism of a minor; indecent exposure to a minor; soliciting a minor for sexual conduct; or any kind of involvement with child pornography. Depending on the circumstances of the case, it may also include “sexting” with a minor. “Sexting” describes the sending of nude photos, seminude photos, or sexually explicit text messages electronically, such as by phone.

4. Most states have child-abuse reporting laws that, depending on the facts, mandate elders to report an accusation to the authorities. Thus, when elders learn of an accusation of child abuse, two elders from their congregation should *immediately* call the Legal Department for legal advice. If the individuals involved are in different congregations, each body of elders should arrange for two of their elders to call the Legal Department. A call should be made even when both persons involved in sexual misconduct are minors. The elders should *not* ask an alleged victim, the accused person, or relatives of the victim or accused to call the Legal Department. The elders should call the Legal Department even in the following situations:

- The alleged abuse occurred many years ago.
- The alleged abuse is based on the testimony of only one witness.
- The alleged abuse is believed to be a repressed memory.
- The alleged abuse involved perpetrators or victims who are deceased.
- The alleged abuse is believed to have already been reported to the authorities by someone.
- The alleged perpetrator or victim is no longer a member of the congregation.
- The alleged abuse occurred before the alleged perpetrator or victim was baptized.
- The alleged victim is now an adult.
- The alleged abuse occurred in the past, and you are not certain whether the elders in- volved at the time called the Legal Department for direction.

5. The Legal Department will provide you with legal advice based on the facts and the applicable law. If the individual who is accused of the child abuse is associated with a congregation, please provide the Legal Department with his date of birth and, if applicable, his date of baptism. After a report has been made to the Legal Department, depending on the need, the elders may be directed to contact the Service Department for assistance with questions regarding theocratic or judicial aspects of the case or regarding how to protect children.

6. Two elders should also call the Legal Department regarding any prison

inmate who has been accused of child abuse in the past and who is now associating with a congregation, such as by attending congregation meetings held in the prison. This would apply whether he is baptized or not. In some cases, elders may not be authorized to inquire of the offense that an inmate may have committed. But if the elders learn that the alleged offense has to do with child abuse, they should call the Legal Department immediately.

7. If the elders become aware of minors associated with a congregation “sexting” with other minors or of adults “sexting” with minors, the Legal Department should be called *immediately*. The Legal Department does not need to be called when the elders receive reports of adults (that is, cases in which all parties involved are at least 18 years old) “sexting” one another.

CONGREGATIONAL CONCERNS REGARDING ACCUSATIONS OF CHILD SEXUAL ABUSE

8. **What is child molestation from a congregational standpoint?** *Webster’s Ninth New Collegiate Dictionary* defines “pedophilia” as “sexual perversion in which children are the preferred sexual object.” (See “Questions From Readers” in *The Watchtower* of February 1, 1997, page 29.) Deuteronomy 23:17, 18 condemns such practices as “detestable.” (See the footnotes to verses 17 and 18 in the *Reference Bible*. Also, see the footnote on page 10 of the October 8, 1993, issue of *Awake!*) In harmony with these references, we are herein discussing sexual perversion in which children are the object of sexual abuse, including fondling, by an adult. We are not discussing a situation wherein a minor who is a willing participant and who is approaching adulthood has sexual relations with an adult who is a few years older than the minor nor, generally speaking, are we discussing situations in which only minors are involved. Rather, we are referring to situations in which it is established that an adult brother or sister has been guilty of sexually abusing a young child or has been sexually involved with a minor who is approaching adulthood and who was not a willing participant.

9. As spiritual shepherds, elders should continue to make every effort to protect all in the congregation, especially children, from the unwholesome practices of the world. (Isa. 32:1, 2) One of these is child sexual abuse. We abhor the sexual abuse of children and will not protect any perpetrator of such repugnant acts from the consequences of his gross sin. (Rom. 12:9) Elders should take seriously their responsibility in this matter so that the congregations will be safeguarded from any valid accusation of neglect in protecting children from sexual abuse.

10. Regardless of whether the law requires the elders to report an accusation to the authorities, steps need to be taken to protect children. Elders should help the parents of the children involved to understand that they have the primary responsibility for protecting their children. Obviously, such parents will be keenly interested in taking precautions in this regard. Our publications contain helpful information on how parents can protect their children.—*w10* 11/1 p. 13; *w08* 10/1 p. 21; *g* 10/07 pp. 3-11; *lr* pp. 170-171; *g03* 2/8 p. 9; *g99* 4/8 pp. 9, 11; *g97* 4/8 p. 14; *w96* 12/1 pp. 13-14; *fy* pp. 61-62; *g93* 10/8 pp. 5-13.

11. In addition, the elders should investigate *every* allegation of child sexual abuse. When elders learn of an accusation, in addition to this letter, they should carefully review the direction outlined in the *Shepherding* textbook, chapter 12, paragraphs 18-21. However, in evaluating the evidence for internal congregational purposes, they must bear in mind the Bible's clear direction: "No single witness should rise up against a man respecting any error or any sin . . . At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good." (Deut. 19:15) This requirement to consider testimony of two or three witnesses was confirmed by Jesus. (Matt. 18:16) Thus, although they investigate every allegation, the elders are not authorized by the Scriptures to take congregational action unless there is a confession or there are two credible witnesses. However, even though the elders are not authorized to take congregation action when there is only one witness, the elders should remain vigilant with regard to the conduct and activity of the accused. (See paragraph 12 of this letter.) If two persons are witnesses to separate incidents of the same kind of wrongdoing, their testimony can be deemed sufficient to take judicial action. (1 Tim. 5:19, 24, 25) If the person is not repentant over the gross sin, disfellowshipping action would be warranted. If the decision is to reprove, the reproof should be announced. (*ks10* chap. 7 par. 20, second bullet) This will serve as a protection for the congregation. Information concerning an individual accused of child molestation, proved or otherwise, should be placed in the congregation confidential file and marked "Do Not Destroy" and kept indefinitely. This includes *Notification of Disfellowshipping or Disassociation* (S-77) forms on individuals who have been disfellowshipped for child sexual abuse and then later reinstated. **Because of the delicate nature of handling a judicial case where an adult sexually abuses a child, please contact your circuit overseer.** He will designate an experienced elder from your circuit to serve as chairman of the judicial committee.

12. Loving elders should take steps to protect children, especially when a judicial committee determines that the one who has sexually abused a child is repentant and will be allowed to remain a member of the Christian congregation. The same concern would be shown when one who has sexually abused a child is disfellowshipped, later cleans up his life, and is reinstated. The elders should be especially mindful of the activity of any who are known to have sexually abused a child in the past. They should also ensure that newly-appointed elders are made aware of this caution. It would be appropriate for elders to talk kindly but very frankly to individuals who have manifested a weakness in this regard, strongly cautioning them to refrain from displaying affection for children, to avoid hugging or holding children on their lap, never to be alone with a child (other than their own), not to allow children to spend the night in their home, not to work alone in field service (hence, they should always be accompanied by another adult), and not to cultivate friendships with children. This not only serves to protect children but will help to prevent those who have sexually abused a child from putting themselves in the way of temptation, being subjected to an unfounded accusation, or doing things that may cause concern to others in the congregation. (1 Cor. 10:12, 32) If the individual does not follow this direction from the elders, the elders should *immediately* call the Service Department for assistance.

13. **If the individual does not follow the above direction from the elders, or if the elders believe he may be a "predator," the elders should immediately call the Service Department for assistance.** A "predator" is one who clearly lacks self-control

and by his actions provides reason to believe he will continue to prey on children. Not every individual who has sexually abused a child in the past is considered a “predator.” **The branch office, not the local body of elders, determines whether an individual who has sexually abused children in the past will be considered a “predator.”** If the branch office determines that an individual will be considered a “predator,” parents with minor children will need to be warned of the danger that exists so that they can protect their children. In such a case, and **only after receiving direction and instructions from the Service Department**, two elders should be assigned to meet with the parents of minor children in order to provide a warning. At the same time that parents are warned about an individual, it would be appropriate for the elders to inform the individual that parents in the congregation will be discreetly informed.

14. What step should be taken when you learn of an adult who has been viewing **child pornography**? As stated in paragraph 4 of this letter, two elders should call the Legal Department. After receiving legal direction, the elders will be directed to contact the Service Department for theocratic direction.

15. **Who is considered a known child molester?** The January 1, 1997, *Watchtower* article “Let Us Abhor What Is Wicked” mentions on page 29 that a man “known to have been a child molester” does not qualify for privileges in the congregation. The expression “known to have been a child molester” has reference to how such a man is considered in the community and in the Christian congregation. In the eyes of the congregation, an adult “known” to be a former child molester is not “free from accusation” or “irreprehensible,” nor does he have “a fine testimony from people on the outside.” (1 Tim. 3:1-7, 10; 5:22; Titus 1:7) In view of his past, those in the community would not respect him and congregation members might be stumbled over his appointment. **Keep in mind that the branch office, not the local body of elders, determines whether one who has sexually abused a child is considered a known child molester.**

16. **When a known child molester moves to another congregation**, the elders should follow the procedure set forth in the *Shepherding* textbook, chapter 12, paragraph 20. If a known child molester is in prison and is transferred to another facility or is released, it is important to inform the appropriate congregation of his situation in writing, if it is possible to do so. This direction also applies when one considered a “predator,” as outlined in paragraph 13 of this letter, moves to another congregation.

17. From time to time, **local authorities may inform you** that a sex offender is living in your area. The notice usually provides the address of the individual and may state the nature of his criminal activity. In such a case, the elders should list that address on the appropriate territory card as a “Do Not Call.” Thereafter, two elders can periodically make calls on that address. Following this direction will assist you in protecting the flock.

18. **Sexual misconduct involving only minors:** What steps should elders take when minors (persons less than 18 years of age) engage in sexual misconduct with one another? As stated in paragraph 4 of this letter, two elders should call the Legal Department even when both persons are minors. Minors who have sexual contact with one another are generally not considered as child molesters by the congregation. However, regardless of the ages of those involved, such misconduct is serious. Elders should be alert to render

assistance and to protect children. The body of elders should also arrange for the minor(s) to receive assistance in the presence of their believing parent(s), in harmony with the principles and guidelines found in the Scriptures and in our publications.

19. When baptized minors become involved in “**sexting**,” the elders must use good judgment in determining whether the wrongdoing has escalated to a point warranting judicial action. Helpful information can be found in “Questions From Readers” in the July 15, 2006, issue of *The Watchtower*. Please review this material carefully before concluding that a baptized minor is guilty of gross uncleanness or “brazen conduct, loose conduct.” (*ks10* chap. 5 par. 9) However, if the baptized minor has been previously counseled and persists in the wrong course, in most cases, judicial action is taken. Each case must be evaluated on its own merit. If elders have questions regarding a specific case they should contact the Service Department. Also, keep in mind that Christian parents should be included in any discussions the elders have with a minor who may be involved in “sexting.”

20. The potential serious consequences associated with “**sexting**” underscore the importance of Christian parents supervising their children’s use of cellular telephones and other means of electronic communication. Excellent suggestions can be found on pages 6-7 of the November 2009 issue of *Awake!* (Matt. 24:45) When a minor has been involved in “sexting,” elders can use such excellent material to offer Scriptural counsel and encouragement to both the parents and the child.—1 Pet. 5:2, 3.

HELPING VICTIMS OF CHILD SEXUAL ABUSE

21. Some Christians may become troubled with memories and feelings associated with past child sexual abuse. When an elder is approached by someone concerned or distraught about such memories, he should “speak consolingly.” (1 Thess. 5:14) Elders should manifest an empathetic, compassionate, patient, and supportive response to those approaching them about such memories. An elder must never be alone with or become the sole confidant of a sister to whom he is not closely related. Helpful suggestions and guidelines can be found in the *Shepherding* textbook, chapter 4, paragraphs 21-28. **The elders should carefully review this material when helping victims of child sexual abuse.**

RESTRICTIONS AND PRIVILEGES

22. It cannot be said in every case that one who has sexually abused a child could never qualify for privileges of service in the congregation. However, the elders will certainly want to be very cautious, especially when dealing with one who had repeatedly engaged in this kind of wrongdoing or who had been disfellowshipped for such an offense. Before privileges can be extended, such a man must meet the Scriptural qualifications of being “self-controlled” and “irreprehensible.” He must “also have a fine testimony” from individuals inside and outside the congregation. (Titus 1:6-8; 1 Tim. 3:2, 7) Elders should keep in mind what is stated in the January 1, 1997, *Watchtower* article “Let Us Abhor What Is Wicked,” page 29, paragraph 2: “Child sexual abuse reveals an unnatural fleshly weakness. Experience has shown that such an adult may well molest other children. True, not every child molester repeats the sin, but many do. And the congregation cannot read

hearts to tell who is and who is not liable to molest children again. (Jeremiah 17:9) Hence, Paul's counsel to Timothy applies with special force in the case of baptized adults who have molested children: 'Never lay your hands hastily upon any man; neither be a sharer in the sins of others.' (1 Timothy 5:22)." Hence, privileges of service should never be extended hastily. Considerable time should always pass before one who has sexually abused a child is recommended, if ever. It would be up to the local body of elders to determine whether such a recommendation should be made to the branch office, taking into account all factors in each individual case. Please note that unless specifically approved by the branch office, one who has sexually abused a child should not be used to conduct any meetings held in the congregation or in a prison, and he does not qualify to work on any Kingdom Hall project other than one involving the congregation where he serves as a publisher.

23. If the elders as a body conclude that one who has sexually abused a child in the distant past may now qualify for privileges, they should assign two elders to call the Service Department.

24. In view of the foregoing, each elder should make the following notation next to chapter 3, paragraph 20; chapter 5, paragraph 10, second bullet; chapter 7, paragraph 20, second bullet; and chapter 12, paragraph 18, of the *Shepherding* textbook: "See letter dated October 1, 2012, to all bodies of elders."

25. It is hoped that the direction provided in this letter will help you brothers in handling matters in the congregation so as to protect children from sexual abuse and, at the same time, balance Bible-based justice and mercy. We also hope this direction will assist you to lovingly help victims of child sexual abuse. May Jehovah's rich blessing continue to be with you in carrying out your many responsibilities as shepherds of the flock. With this letter we send our warm Christian love and best wishes.

Your brothers,
Christian Congregation
of Jehovah's Witnesses

cc: Traveling overseers

PS to secretary:

This letter should be retained in the congregation permanent file of policy letters. You may wish to update the congregation copy of *Index to Letters for Bodies of Elders* (S-22) at this time as well.

